

PELOUBET'S  
SELECT NOTES  
ON THE  
INTERNATIONAL  
SUNDAY SCHOOL LESSONS



1925



Harriet Aileen Todd  
7019 Kester Ave.  
Van Nuys, Calif 91405

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**Peloubet, F. N. (Francis Nathan),  
1831-1920., comp.**

Select notes on the International  
Sunday school lessons ...





# PALESTINE

IN THE  
TIME OF CHRIST

Scale of Miles

0 10 20 30 40 50



## EXPLANATION OF COLORS

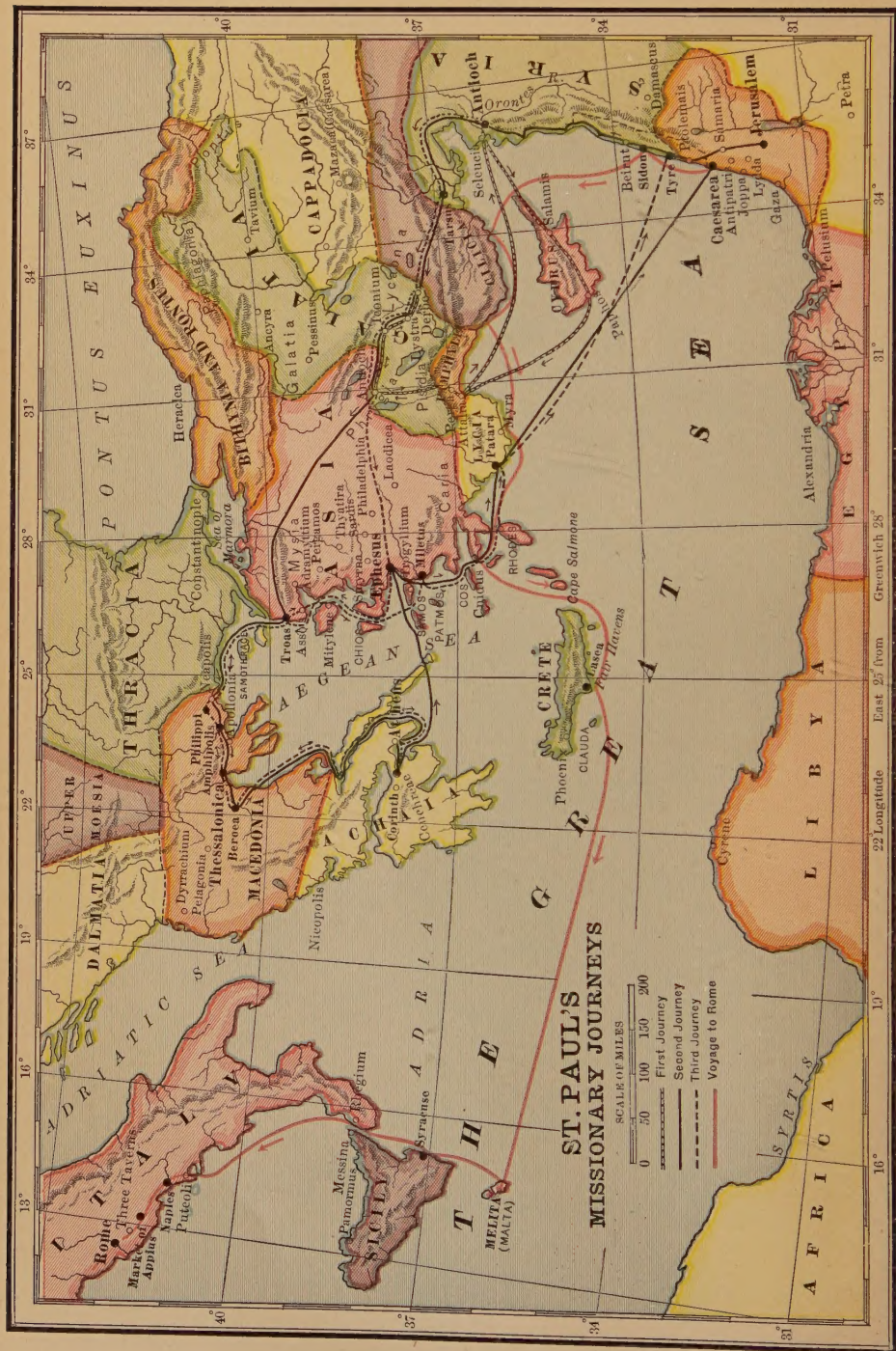
### ON LAND

- Over 7,000 ft.
- 5,000 to 7,000 ft.
- 2,000 to 5,000 "
- 1,000 to 2,000 "
- Sea Level to 1,000 ft.
- " " " 1,000 ft. below
- 1,000 to 1,202 " "

### ON WATER

- 0 to 500 ft.
- 500 to 1,000 ft.
- Over 1,000 ft.





FOUNDED BY REV. FRANCIS N. PELOUBET, D.D.

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# SELECT NOTES

ON THE

## INTERNATIONAL SUNDAY SCHOOL LESSONS

IMPROVED UNIFORM SERIES: COURSE FOR

1925

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*The Life of Jesus (Harmony of the Gospels):*

(THIRD QUARTER OF A NINE-MONTHS COURSE) JANUARY-MARCH.

*The Spread of Christianity:*

*Studies in the Acts and the Epistles*

(A NINE-MONTHS COURSE) APRIL-DECEMBER

*Four full-page half-tone pictures and over 125 illustrations in the text.*

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BY

AMOS R. WELLS, LITT.D., LL.D.,

FOR TWENTY YEARS DR. PELOUBET'S ASSOCIATE  
IN WRITING THIS BOOK.

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*Fifty-first Annual Volume.*

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# TABLE OF CONTENTS

MAPS OF PALESTINE AND PAUL'S MISSIONARY JOURNEYS  
INTRODUCTION: CHRONOLOGY. BIBLIOGRAPHY. SUGGESTIONS FOR TEACHERS.

## LIST OF LESSONS FOR THE YEAR

FIRST QUARTER.		THIRD QUARTER.	
III. Closing Period of Christ's Ministry. (THIRD QUARTER OF A NINE-MONTHS COURSE.)		(SECOND QUARTER OF A NINE-MONTHS COURSE.)	
LESSON.	PAGE.	LESSON.	PAGE.
I. Jan. 4. CHRIST'S TRIUMPHAL ENTRY. Luke 19: 29-40 . . . . .	13	I. July 5. THE BEGINNING OF FOREIGN MISSIONS. Acts 13: 1-12 . . . . .	187
II. Jan. 11. THE LAST JUDGMENT. Matt. 25: 31-46 . . . . .	20	II. July 12. THE GOSPEL IN ANTIOCH OF PISIDIA. Acts 13: 42-52 . . . . .	195
III. Jan. 18. THE LORD'S SUPPER. Luke 22: 14-23 . . . . .	27	III. July 19. THE GOSPEL IN LYSTRA. Acts 14: 8-20 . . . . .	202
IV. Jan. 25. JESUS COMFORTS HIS DISCIPLES. John 14: 1-17 . . . . .	34	IV. July 26. THE COUNCIL AT JERUSALEM. Acts 15: 1-11 . . . . .	210
V. Feb. 1. THE VINE AND THE BRANCHES. John 15: 1-11 . . . . .	41	V. Aug. 2. THE EPISTLE OF JAMES. Jas. 1: 19-27 . . . . .	216
VI. Feb. 8. CHRIST'S INTERCESSORY PRAYER. John 17: 1-13 . . . . .	47	VI. Aug. 9. BEGINNING THE SECOND MISSIONARY TOUR. Acts 15: 36-16: 5 . . . . .	222
VII. Feb. 15. JESUS IN GETHSEMANE. Mark 14: 32-42 . . . . .	54	VII. Aug. 16. TEMPERANCE LESSON. Gal. 5: 13-24 . . . . .	229
VIII. Feb. 22. GOOD CITIZENSHIP. (Temperance Lesson.) Rom. 13: 1-10, 13, 14 . . . . .	61	VIII. Aug. 23. THE MACEDONIAN CALL. Acts 16: 6-15 . . . . .	235
IX. Mar. 1. CHRIST BEFORE PILATE. Matt. 27: 11-26 . . . . .	67	IX. Aug. 30. PAUL AND THE PHILIPPIAN JAILER. Acts 16: 19-34 . . . . .	243
X. Mar. 8. THE SAVIOUR ON THE CROSS. Luke 23: 33-46 . . . . .	75	X. Sept. 6. PAUL WRITES TO THE PHILIPPIANS. Phil. 3: 7-16; 4: 8 . . . . .	250
XI. Mar. 15. OUR LORD'S RESURRECTION. John 20: 1-16 . . . . .	83	XI. Sept. 13. PAUL IN THESSALONICA AND BERGEA. Acts 17: 1-12 . . . . .	257
XII. Mar. 22. THE FORTY DAYS AND THE ASCENSION. Luke 24: 36-53 . . . . .	90	XII. Sept. 20. PAUL WRITES TO THE THESSALONIANS. 1 Thess. 2: 1-12 . . . . .	264
XIII. Mar. 29. REVIEW: CLOSING PERIOD OF CHRIST'S MINISTRY . . . . .	97	XIII. Sept. 27. REVIEW . . . . .	270
SECOND QUARTER.		FOURTH QUARTER.	
The Spread of Christianity. Studies in the Acts and the Epistles. (FIRST QUARTER OF A NINE-MONTHS COURSE.)		(THIRD QUARTER OF A NINE-MONTHS COURSE.)	
I. Apr. 5. THE BLESSING OF PENTECOST. Acts 2: 36-47 . . . . .	100	I. Oct. 4. PAUL IN ATHENS. Acts 17: 22-34 . . . . .	272
II. Apr. 12. THE CRIPPLE AT THE BEAUTIFUL GATE. Acts 3: 1-11 . . . . .	107	II. Oct. 11. PAUL IN CORINTH. Acts 18: 1-11 . . . . .	281
III. Apr. 19. LIFE IN THE EARLY CHURCH. Acts 4: 32-37; 5: 1-5 . . . . .	116	III. Oct. 18. PAUL WRITES TO THE CORINTHIANS. 1 Cor. 13: 1-13 . . . . .	288
IV. Apr. 26. STEPHEN THE FIRST MARTYR. Acts 6: 8-15; 7: 54-60 . . . . .	122	IV. Oct. 25. PAUL IN EPHESUS. Acts 19: 23-34 . . . . .	296
V. May 3. THE BENEFITS OF TOTAL ABSTINENCE. (Temperance Lesson.) Dan. 1: 8-17 . . . . .	130	V. Nov. 1. THE FIGHT AGAINST STRONG DRINK—WORLD'S TEMPERANCE SUNDAY. Eph. 6: 10-20 . . . . .	305
VI. May 10. PHILIP AND THE ETHIOPIAN TREASURER. Acts 8: 26-39 . . . . .	137	VI. Nov. 8. PAUL'S FAREWELL AT MILETUS. Acts 20: 25-38 . . . . .	312
VII. May 17. SAUL BECOMES A CHRISTIAN. Acts 9: 1-12, 17, 18 . . . . .	143	VII. Nov. 15. PAUL'S ARREST IN JERUSALEM. Acts 21: 27-39 . . . . .	320
VIII. May 24. SAUL BEGINS HIS GREAT CAREER. Acts 9: 20-31 . . . . .	151	VIII. Nov. 22. PAUL BEFORE FELIX. Acts 24: 10-16, 22-25 . . . . .	327
IX. May 31. PETER AT LYDDA AND JOPPA. Acts 9: 32-43 . . . . .	157	IX. Nov. 29. PAUL BEFORE AGRIPPA. Acts 26: 19-32 . . . . .	335
X. June 7. PETER'S BROADENING VISION. Acts 11: 5-18 . . . . .	164	X. Dec. 6. PAUL'S VOYAGE AND SHIPWRECK. Acts 27: 30-44 . . . . .	342
XI. June 14. THE CHURCH IN ANTIOCH. Acts 11: 19-30 . . . . .	171	XI. Dec. 13. PAUL IN MELITA AND ROME. Acts 28: 16-24, 30, 31 . . . . .	349
XII. June 21. PETER DELIVERED FROM PRISON. Acts 12: 5-17 . . . . .	178	XII. Dec. 20. PAUL'S SUMMARY OF HIS LIFE. 2 Tim. 3: 10, 11; 4: 6-18 . . . . .	357
XIII. June 28. REVIEW . . . . .	185	XIII. Dec. 27. REVIEW: FROM ATHENS TO ROME . . . . .	369

# INTRODUCTION.

## CHRONOLOGY OF THE CLOSING PORTION OF CHRIST'S LIFE.

The following Chronology, based upon Andrews's *Life of Christ*, has been followed in former volumes of *Select Notes*.

LES- SON	TIME A.D. 30	EVENTS	MATT.	MARK	LUKE	JOHN
1	Sun. Apr. 2	Triumphal entry . . . . .	21: 1-11	11: 1-11	19: 29-44	12: 12-19
	Mon. Apr. 3	Second cleansing of the temple . . . . .	21: 12-17	11: 15-19	19: 45-48	. . . . .
	Tues. Apr. 4	Fig-tree withered . . . . .	21: 20-22	11: 20-26	. . . . .	. . . . .
	" " "	Parable of the two sons . . . . .	21: 28-32	. . . . .	. . . . .	. . . . .
	" " "	Parable of the wicked husbandmen . . . . .	21: 33-46	12: 1-12	20: 9-19	. . . . .
	" " "	Parable of marriage of king's son . . . . .	22: 1-14	. . . . .	. . . . .	. . . . .
	" " "	Questions about tribute and res-urrection . . . . .	22: 15-33	12: 13-27	20: 20-40	. . . . .
	" " "	The lawyer's questions . . . . .	22: 34-40	12: 28-34	. . . . .	. . . . .
	" " "	"What think ye of Christ?" . . . . .	22: 41-46	12: 35-37	20: 41-44	. . . . .
	" " "	Woes against scribes and Pharisees . . . . .	23: 1-36	12: 38-40	20: 45-47	. . . . .
	" " "	Lamentation over Jerusalem . . . . .	23: 37-39	. . . . .	. . . . .	. . . . .
	" " "	The widow's mite . . . . .	. . . . .	12: 41-44	21: 1-4	. . . . .
	" " "	Greeks seek Jesus . . . . .	. . . . .	. . . . .	. . . . .	12: 20-50
	" " "	Overthrow of temple foretold . . . . .	24: 1-51	13: 1-37	21: 5-36	. . . . .
	" " "	Parable of ten virgins . . . . .	25: 1-13	. . . . .	. . . . .	. . . . .
	" " "	Parable of talents . . . . .	25: 14-30	. . . . .	. . . . .	. . . . .
2	" " "	The last judgment . . . . .	25: 31-46	. . . . .	. . . . .	. . . . .
	" " "	Bargain of Judas . . . . .	26: 14-16	14: 10, 11	22: 1-6	. . . . .
	Wed. Apr. 5	Jesus in Bethany . . . . .	. . . . .	. . . . .	. . . . .	. . . . .
	Thu. Apr. 6	Preparation for the passover . . . . .	26: 17-20	14: 12-17	22: 7-14	. . . . .
	" " "	Jesus washes the disciples' feet . . . . .	. . . . .	. . . . .	[22: 24-30]	13: 1-20
	" " "	The paschal supper . . . . .	. . . . .	. . . . .	22: 15-18	. . . . .
	" " "	Jesus declares the betrayer . . . . .	26: 21-25	14: 18-21	22: 21-23	13: 21-35
3	" " "	Institution of the Lord's Supper . . . . .	26: 26-29	14: 22-25	22: 19, 20	. . . . .
	" " "	Jesus foretells Peter's denial . . . . .	. . . . .	. . . . .	22: 31-38	13: 36-38
4, 5	" " "	Christ's farewell discourse . . . . .	. . . . .	. . . . .	. . . . .	14, 15, 16
6	" " "	Christ's intercessory prayer . . . . .	. . . . .	. . . . .	. . . . .	17: 1-26
7	" " "	The agony in Gethsemane . . . . .	26: 36-46	14: 32-42	22: 40-46	. . . . .
	" " "	The betrayal . . . . .	26: 47-50	14: 43-45	22: 47, 48	18: 4-9
	" " "	The arrest . . . . .	26: 50-56	14: 46-52	22: 49-53	18: 10-12
	Midnight	Trial before Annas . . . . .	. . . . .	. . . . .	. . . . .	18: 13-15
	Fri. Apr. 7	Trial before Caiaphas . . . . .	26: 57, 58	14: 53, 54	22: 54, 55	. . . . .
	1-5 A.M.	Trial before the Sanhedrin . . . . .	26: 59-66	14: 55-64	. . . . .	. . . . .
	" " "	Peter's denials . . . . .	26: 69-75	14: 66-72	22: 56-62	18: 15-27
	" " "	Jesus mocked by his enemies . . . . .	26: 67, 68	14: 65	22: 63-65	. . . . .
	" " "	Jesus condemned by the Sanhedrin . . . . .	27: 1, 2	15: 1	22: 66-71	. . . . .
	5-6 A.M.	Death of Judas . . . . .	27: 3-10	[Acts: 1: 18-19]	. . . . .	. . . . .
	" " "	Trial before Pilate . . . . .	27: 11-14	15: 2-5	23: 2-5	18: 28-38
9	" " "	Jesus sent to Herod . . . . .	. . . . .	. . . . .	23: 6-12	. . . . .
	" " "	Jews demand Barabbas . . . . .	27: 15-23	15: 6-14	23: 13-23	18: 38-40
	" " "	Jesus condemned, scourged, mocked . . . . .	27: 26-30	15: 15-19	23: 24, 25	19: 1-3
	" " "	Pilate again seeks to release Jesus . . . . .	27: 24, 25	. . . . .	. . . . .	19: 4-16
	9 A.M.	Jesus led away to be crucified . . . . .	27: 31-38	15: 20-28	23: 26-32	19: 16-18
	" " "	The superscription . . . . .	27: 37	15: 26	23: 38	19: 19-22
10	" " "	First word: "Father, forgive" . . . . .	. . . . .	. . . . .	23: 33, 34	. . . . .
	" " "	Soldiers cast lots . . . . .	27: 35, 36	15: 24	23: 34	19: 23, 24
	" " "	Second word: "penitent thief" . . . . .	. . . . .	. . . . .	23: 39-43	. . . . .
	" " "	Third word: "Behold, thy son" . . . . .	. . . . .	. . . . .	. . . . .	19: 25-27
	12 M.	Darkness covers the land . . . . .	27: 45	15: 33	23: 44, 45	. . . . .
	" " "	Fourth word (cry of distress to God) . . . . .	27: 46, 47	15: 34, 35	. . . . .	. . . . .
	" " "	Fifth word: "I thirst" . . . . .	27: 48, 49	15: 36	. . . . .	19: 28, 29
	" " "	Sixth word: "It is finished" . . . . .	. . . . .	. . . . .	. . . . .	19: 30
	" " "	Seventh word: "Into thy hands" . . . . .	. . . . .	. . . . .	23: 46	. . . . .
	3 P.M.	Jesus dies. Veil rent. Earthquake . . . . .	27: 50-56	15: 37-41	23: 46-49	19: 30
	" " "	The spear-pierced side . . . . .	. . . . .	. . . . .	. . . . .	19: 31-37
	3-6 P.M.	The burial. The watch . . . . .	27: 57-66	15: 42-47	23: 50-56	19: 38-42
	Sun. Apr. 9	Women visit the tomb . . . . .	28: 1	16: 1-4	24: 1, 2	20: 1
	" " "	Mary Magdalene calls Peter and John . . . . .	. . . . .	. . . . .	. . . . .	20: 2
	" " "	Women at the tomb . . . . .	28: 5-8	16: 5-8	24: 3-8	. . . . .
	" " "	Peter and John at the tomb . . . . .	. . . . .	. . . . .	24: 12	20: 3-10
	" " "	Jesus appears to Mary Magdalene . . . . .	. . . . .	16: 9-11	. . . . .	20: 11-18
	" " "	Jesus appears to the women . . . . .	28: 9, 10	. . . . .	24: 9-11	. . . . .
	" " "	The guard report to the priests . . . . .	28: 11-15	. . . . .	. . . . .	. . . . .
	" " "	Jesus appears to the two of Emmaus . . . . .	. . . . .	16: 12, 13	24: 13-35	. . . . .
	" " "	Jesus appears to Peter . . . . .	. . . . .	[1 Cor. 15: 5]	. . . . .	. . . . .
	" " "	Jesus appears to the apostles except Thomas . . . . .	[1 Cor. 15: 5]	16: 14	24: 36-48	20: 19-23

# INTRODUCTION.

LES- SON	TIME A.D. 30	EVENTS	MATT.	MARK	LUKE	JOHN
	Sun. Apr. 16	Jesus appears to all the apostles including Thomas . . . . .	. . . . .	. . . . .	. . . . .	20: 24-29
	April	Jesus appears to the seven in Galilee . . . . .	. . . . .	. . . . .	. . . . .	21: 1-23
	Apr.-May	Jesus appears to more than five hundred . . . . .	28: 16-20	16: 15-18	[1 Cor. 15: 6]	. . . . .
		Jesus appears to James . . . . .	[1 Cor. 15: 7]	. . . . .	. . . . .	. . . . .
	Thu. May 18	Jesus appears to all the apostles . . . . .	[Acts 1: 1-8]	. . . . .	24: 49	. . . . .
	" " "	The ascension . . . . .	[Acts 1: 9-12]	16: 19	24: 50-53	. . . . .

## CHRONOLOGY OF THE ACTS.

"There is not a single date in the life of Paul that is beyond dispute, though several are narrowed to a fine point, and the general course and relative proportion of events are clear enough." — *Prof. A. T. Robertson*. See Professor Robertson's article on the "Chronology of Paul's Career" in *The International Standard Bible Encyclopædia*. The following table, taken in the main from Peloubet's *Acts*, is based on the conclusions of Turner in Hastings's *Dictionary of the Bible*, but scholars differ only three or four years in most of the dates.

The lesson numbers are the serial numbers of the nine-months course.

LES- SON	DATE A.D.	ACTS	EVENTS	CONTEMPORARY HISTORY A.D.
	30, April	. . . . .	Christ crucified . . . . .	Tiberius Cæsar. 14-37.
	30, May 18	1: 1-12	Christ's ascension . . . . .	Pontius Pilate. 26-36.
		1: 13-26	Election of Matthias . . . . .	Seneca. B.C. 4-A.D. 65.
				Essays and tragedies.
1	30, May 28	2: 1-47	Pentecost and its results . . . . .	Gamaliel. A.D. 30-40.
2		3: 1-26	Healing of the cripple . . . . .	Philo Judæus. B.C. 20-A.D. 40.
		4: 1-35	Persecution. Peter and John imprisoned	
3		4: 36, 37	Gift of Barnabas	
		5: 1-11	Ananias and Sapphira	
		5: 12-42	Persecution. Apostles imprisoned	
4	35, 36	6: 1-15	Deacons appointed. Stephen arrested	
	36	7: 1-60	Stephen the first martyr . . . . .	Pilate to Rome for trial. Vitellius governor of Judæa.
		8: 1-4	Great persecution. Christians scattered	
		8: 5-24	Philip and Simon the magician . . . . .	Tiberius died March 16, A.D. 37.
6		8: 25-40	Philip and the Ethiopian treasurer	Caligula Emperor, 37-41.
				Herod Agrippa made king by Caligula, 37.
7	35 or 36	9: 1-19	Saul of Tarsus converted . . . . .	
8		9: 20-22	Saul preaches in Damascus	
	36-38	9: 23	Saul in Arabia. Back in Damascus	
		9: 23-26	Saul's escape from Damascus	
		9: 27-31	Saul in Jerusalem and Cilicia	
9		9: 32-35	Peter cures Æneas . . . . .	Claudius becomes Emperor, Jan. 24, A.D. 41; continues till Oct. 13, A.D. 54.
		9: 36-42	Dorcas restored to life . . . . .	Seneca in exile, 41-49.
10	41	10: 1-11: 18	Peter and Cornelius	Romans in Britain, 43.
11	38-43	11: 19-26	Antioch church. Barnabas. Saul	
	45, 46	11: 27-30	Famine relief from Antioch . . . . .	
12	44, spring	12: 1, 2	Martyrdom of James	
		12: 3-18	Peter freed from prison	
	44	12: 19-23	Herod Agrippa I. dies in Cæsarea	
	46	12: 24, 25	Saul, Barnabas, and Mark to Antioch	
14	47	13: 1-3	First Missionary Journey begun	London founded, 47.
15	48	13: 4-52	Paul in Cyprus and Antioch of Pisidia . . . . .	Jews expelled from Rome, 48?
16		14: 1-25	Paul in Iconium, Lystra, Derbe	
	49	14: 26-28	Return to Antioch of Syria	
17	50	15: 1-35	Council at Jerusalem	
		15: 36-40	Paul and Barnabas separate	
19	50	15: 40, 41	Second Missionary Journey begun	
21	51	16: 1-11	Paul enters Europe . . . . .	Caractacus defeated in Britain.
22		16: 12-40	Paul in Philippi . . . . .	Jews expelled from Rome.
24		17: 1-14	Paul in Thessalonica and Berea . . . . .	Gallio proconsul of Corinth.

## INTRODUCTION.

LESSON	DATE A.D.	ACTS	EVENTS	CONTEMPORARY HISTORY A.D.
27		17: 15-34	Paul in Athens	
28	52	18: 1-18	Paul in Corinth	1 Thess. 2 Thess.
		18: 19-23	Paul in Jerusalem and returns to Antioch.	
30	53	18: 23	Third Missionary Journey begun	Nero, Emperor, 54-68.
		18: 24-28	Apollos at Ephesus	Tacitus born, 55.
	53-56	19: 1-19	Paul three years at Ephesus	1 Cor. Peter at Corinth.
	56	19: 21-41	Mob at Ephesus	Felix, procurator, 52-59.
32	57	20: 1-5	Paul in Macedonia and Corinth	2 Cor. Gal. Rom.
		20: 6-12	Paul in Troas. Eutychus restored	
		20: 13-38	Paul at Miletus	
33		21: 1-22: 33	Paul arrested in Jerusalem	
		23: 1-10	Paul before the Sanhedrin	
		23: 11-35	Paul sent to Cæsarea	
34		24: 1-22	Paul before Felix	
	58, 59	24: 23-27	Paul's two years' imprisonment at Cæsarea	Luke's Gospel probably written.
35	59	25: 1-26: 32	Paul before Festus and Agrippa	Festus, procurator, 59.
36	59, Sept.	27: 1-44	Paul's voyage and shipwreck	Queen Boadicea defeated by Suetonius in Britain about 62.
37		28: 1-10	Paul on the island of Malta	
	60, spring	28: 11-16	Paul's journey to Rome	
	61, 62	28: 17-31	Paul two years a prisoner in Rome.	Phil. Col. Eph. Philem. Acts probably written.
	63-66		Paul, released, visits Macedonia, Greece, Ephesus, Spain	Burning of Rome, July 19, A.D. 64.
38	66		Paul's second imprisonment in Rome	1 Tim. Titus.
	66 or 67		Martyrdom of Paul	2 Tim. Martyrdom of Peter, 65.
	70, Aug.		Destruction of Jerusalem	Vespasian, Emperor, July 1, 69, to June 23, 79.

## THE INTERNATIONAL UNIFORM LESSONS.

This book, and all the lesson helps of the Peloubet Series (published by the W. A. Wilde Company), follow strictly and absolutely the courses of Uniform Lessons adopted and issued by the historic International Lesson Committee. Moreover, the Peloubet Series is uniform for all grades of the school, carrying the same lesson down through the Junior and Primary grades, as explained in the following section. We believe that the vast majority of Sunday schools are heartily in favor of uniform lessons (graded of course in methods of presentation), the great historic plan proved valuable by so many years of testing, and want the Sunday schools of the world to move forward as a unit in the study of the same portions of God's Word.

## PRIMARY AND JUNIOR ADAPTATIONS.

As stated in last year's Notes, the International Sunday-School Lesson Committee has decided not to issue adaptations of the Uniform Lessons to the Primary and Junior grades, substituting for them an entirely different series called the Group Graded Lessons. Some denominations, however, and all the interdenominational publishing houses, desire for their constituencies a uniform lesson for the entire school. The Sunday School Board of the Southern Baptist Churches (161 Eighth Avenue, North, Nashville, Tenn.) took the lead in the matter, and adaptations of the Uniform Lessons for 1925 to the Primary and Junior grades were made by Dr. John R. Sampey and Dr. E. C. Dargan, two experienced and able members of the Lesson Committee, each having served as its chairman. Dr. Sampey has been for many years the chairman of the Lesson Committee's subcommittee on Improved Uniform Lessons. The adaptations made by these two eminent scholars, in consultation with various Primary and Junior specialists, we are kindly allowed to use in this volume and in all the Sunday-school helps issued by the Wilde Publishing Company. The same permission is extended to any publishing house desiring the adaptations, copies of which may be obtained from the Baptist Board, whose address is given above, or from the Secretary of the International Lesson Committee, Professor Ira M. Price, University of Chicago, Chicago, Ill.

Partially relieving an anomalous situation, the International Lesson Committee has voted that the members of its subcommittee on Improved Uniform Lessons may hereafter issue Primary and Junior adaptations of the Uniform Lessons, but in their private

## INTRODUCTION.

capacity and not under the *imprimatur* of the Lesson Committee. This will be done for 1926 and the following years, and all interested may obtain copies from the Secretary of the Lesson Committee, Professor Price.

### THE LESSONS FOR 1925.

In 1924 the Uniform Lessons entered upon a two-years course of a kind never before attempted by the Sunday schools, a survey of the entire Bible, straight through from cover to cover. Following this ambitious and enormously profitable plan, in 1924 we spent two wonderful quarters in a swift review of the whole of the Old Testament, and in the two concluding quarters of the year studied two-thirds of the life of Christ, combining the accounts of the four Gospels into an orderly history. We are sure that all the schools using the Uniform Lessons were delighted with the work, and gained a new sense of the unity and aim of Holy Writ.

In 1925 we are to complete the survey of the entire Bible. First we devote a quarter to the heart of the Bible, the closing scenes of our Saviour's life on earth. The remainder of the year is to be spent in studying the history of the early church and the writings of the apostles, — the Acts and the Epistles, the latter being interwoven at the proper places in the history. We commend this series of lessons to the earnest, prayerful, and enthusiastic attention of all the schools. It may be made the most glorious and fruitful year of study the Sunday schools of the world have ever enjoyed.

### HOW TO STUDY THIS BOOK.

In order to make the best use of *Select Notes*, begin on a lesson two weeks before it is to be used in the class. All that is necessary to read that early is the section dealing with "The Teacher and His Class," where often the plans call for the assignment of work a week in advance.

With this exception, the study of each lesson should begin as soon as the preceding lesson has been taught, preferably on Sunday afternoon. Start with the reading of the Bible passage — the full passage, and not merely the verses printed in this book or in the quarterlies. It may include several chapters, or even an entire book. Read it in the American Revision, as that is the clearest and best represents the original. Add the "Additional Readings for Teachers" if any are given.

Then take up the Notes, first offering up an earnest prayer for the illumination of the Holy Spirit upon the sacred text. Read first the two fundamental facts given in "The Lesson in Its Setting." Next get the summary, "The Plan of the Lesson." Then read the Notes, verse by verse, taking time to look up the many references to other parts of the Bible that throw light on the text.

This having been done with care, review the whole by means of the subheadings given at the opening of the paragraphs in bold-face type and in capital letters and "small caps." Use for this review the phrases of the text, pausing with each to recall the substance of the note upon it. By this time the facts of the lesson should be well fixed in your mind, together with its principal teachings.

Finally consider the lesson with reference to your class. Among the various teachings of the Bible passage, which are most appropriate to your class and most needed by them? Having fixed on these, think how best to present these truths so that they will make their appeal to heart and conscience. Especially, decide on some interesting way to start off the lesson, usually with some emphatic statement regarding it such as will be found in the opening paragraph of the Notes.

This work will be going on during the week, and you will be thinking over the lesson in the intervals of your secular employments. Moreover, you will be much in prayer, that the Great Teacher will be your guide and will help you to render effective his own word of life. With this thorough preparation your teaching cannot fail of glorious results.

### A GOOD GROUNDING.

Every Sunday-school teacher should know far more about the lesson than he can possibly impart during the meager half hour of the recitation. He should know much that is not in the pupils' helps. He should be able to answer unexpected questions, and to answer them on the spot, not evade them and postpone them till he has a chance to look up the matter at home. Such subterfuges are always understood by the pupils, and greatly injure a teacher's influence.

On the other hand, if you teach from a full mind, if you are thoroughly informed and

## INTRODUCTION.

ready to answer every possible question, ready also to add interesting information to what is said in the quarterlies, your pupils will respect you, and your teaching will gain immensely in force and authority.

A teacher who is content with just enough material to fill out the recitation will have no real satisfaction in his work and no permanent success. He will not make genuine Bible scholars of his pupils, nor will they grow up to love the Bible. Let him crowd his mind with all the Bible knowledge he can gather each week. Soon or late he will find a noble use for it all, and soon rather than late.

This is why these Notes go so thoroughly into every lesson, beginning before the lesson text, continuing after it, filling up all gaps in the history, and adding countless details of language, customs, geography, and biography. It all tends to efficiency and enthusiasm, and without it the best study and teaching of the Bible would be impossible.

### CLOSE TO YOUR PUPILS.

No teacher can get very far with his class during the lesson hour. It is too short, for one thing; for another, the pupils are too restless, and the teacher has to stand too much on his dignity. Besides, there are too many present, and too much is going on to distract the attention.

The teacher that really means business will get each pupil by himself as often as possible. He will try to be recognized as a personal friend, even as a chum. He will learn the pupil's chief likings, his favorite employments, sports, and books, his secret hopes and aspirations. In all these the teacher will aim to be as helpful as possible, giving advice, promoting worthy ambitions, lending good and interesting books, carrying the sports on to a finer success.

Visit the pupil at his home and get him to come to your home. Write him an occasional jolly letter, with an awakening twist to it. Take long walks with him. If you own an automobile, take him on delightful rides. Do not talk religion at him, but talk religion with him, and as naturally as you talk about his collections and his school. Know his home folks as well as you know him, and co-operate in the family life.

All this will take time, but it will repay richly in time and eternity. Indeed, it is a question whether anything else in the world pays half so well.

### EACH PUPIL A SEPARATE STUDY.

No wise teacher will attempt wholesale methods with his class. Each boy or girl is a different problem, to be considered and solved by itself. There is no short cut to the understanding of personality. There are no get-rich-quick ways of influencing others. The gospel fruit cannot be gathered by machinery; it must be hand-picked.

These truths need to be emphasized to-day because the air is full of quack educational formulæ, dogmatic statements regarding what a pupil of such an age will comprehend and what he will fail to comprehend, domineering advice about the treatment to be given pupils of another age and withheld from pupils a year older or a year younger. Pronouncements of this kind are eagerly swallowed by novices, for they seem to offer easy roads to successful teaching. One has only to ascertain the pupil's age, place before him the apparatus suited to his age, and proceed according to the textbook directions for his age.

Unfortunately, pupils of the same age differ enormously in tastes and capabilities. The deductions made by averaging the observations that have been made of many boys and girls may be true of all of them considered as a mass and not true of a single one of them considered as an individual. And the teacher is obliged to deal with him not as an average but as an individual. Averages are useful as a general guide, but we need to be constantly on our guard against them, and be quite as ready to reject them in practice as to apply them. Nothing will take the place of a loving, sympathetic, intelligent acquaintance with every pupil of your class.

### THE TEACHER'S CONFIDENCE.

The chief fear of the average teacher is that he (or she) shall not be able to maintain discipline. Modern children furnish excellent ground for this fear. They sadly need a home training in order, attention, and proper respect which the children of former ages abundantly and healthfully obtained. Our age has put in place of it a comradeship between parent and child which is priceless, but there is no reason why we should not have both, and every Sunday-school teacher devoutly wishes that we had.

Now this very fear that his class will go to pieces on the rocks of rowdiness does much

## INTRODUCTION.

to realize itself. The teacher that half expects his pupils to override him will quite certainly be overridden. An assured heart provides an assured bearing, and an assured bearing leads to mastery. Confidence is a long way to victory in any battle.

The born teacher is serenely sure that his class will obey his least word, and, somehow, they miraculously do. He never raises his voice, he is never hurried or perturbed, he is calm inwardly and outwardly. He has the military spirit. No one would be so surprised as a drill sergeant if his every syllable did not result in prompt and eager obedience. The genuine teacher is far more than a drill sergeant, but he has the drill sergeant's proud expectation.

And what if one is not a born teacher? Then he can be born again into the true teacher's inheritance of authoritative peace. He can pray for the Spirit of the Great Teacher, he who spoke with authority and not as the scribes, he whom even the winds and the sea obeyed. Many a poor teacher has received this regeneration, and has gained with it a blessed power of which he has not dreamed before. Ask in faith, and it will be given you.

### THE TEACHER'S FOUR 'TIONS.

There are four 'tions which are of fundamental importance in teaching, and the teacher that does not know them all and use them all is in that degree a failure.

The first is the ques-tion. Questions set the pupils to thinking. Questions draw out whatever knowledge they possess, and fix it by expression. Few teachers take pains enough with their questions, making them clear, and stimulating, and genuinely inspiring. Many are leading questions, calling for only a Yes or a No, and actually indicating by their form whether a Yes or a No is expected, and so possessing no educative value whatever. A wise teacher will write out his questions with great care until he has become an expert in the art interrogative.

The second 'tion is the illustra-tion. Our Lord, we are told, never spoke without a parable, and we, his followers, will do well to follow his example. Most of our Sunday-school lessons are based on stories, and if we get the lesson events vividly into the pupils' minds, they will themselves furnish the best possible illustration of the lesson truths. If, however, a modern story can be placed alongside the Bible story, — a story teaching the same lesson in much the same way, — it will add much to the effect of your teaching, and one such illustration at least should be introduced in every lesson.

The third 'tion is the applica-tion. This makes the Bible passage practical. This fixes it upon the pupils' lives. This considers how the boys and girls can carry out the teachings of the lesson during the coming week in their homes, their school, their playground, wherever they are. For his application the teacher needs imagination to understand his pupils' needs, troubles, joys, and problems, and enter heartily into their experiences. Indeed, this imagination is so important that it might well be added to this list of 'tions.

But the last 'tion, the fourth, is consecra-tion. This must begin and end a teacher's work, and permeate it. Why are we teaching? Surely not for our own glory. Not merely to extend our own influence. Not just for the fun of it, or the intellectual pleasure of using our skill on the development of other minds. We are teaching because we love Jesus Christ, and want to get others to love him; because our lives are devoted to him and to the furtherance of his kingdom, and we want other lives to be. This is our consecration, our wholly sacred aim. Without this consecration on our part the Saviour will not — yes, cannot — bless our effort. With it, we shall turn many to righteousness, and lead them in the pathway of eternal life.

### VARIETY IN TEACHING.

Young folks are restless; they need and value frequent changes of method and manner in their teachers and in their class work. They are quick, far more active intellectually than older folk are likely to credit them with being. They are quite sure to leap far ahead while they are waiting for us leisurely mortals to catch up with them. There is no shrewder motto for a teacher of children than this: "Keep them moving!" — their minds, at least, if not their bodies.

The wise teacher will keep out of ruts. He will try to start his lesson differently each week from the preceding week — now with a pointed story, now with a bright quotation in prose or verse, now with a brisk question, now with a sentence or a diagram on the blackboard, now with the exhibition of some object. Any little novelty in opening a lesson will set the keynote of interest for the entire half-hour.

And so far as his wits will work, the wise teacher will vary his methods all through the

## INTRODUCTION.

recitation periods. In the course of these Notes, and especially in the reviews, I have given specimens of different ways of conducting recitations. Now questions may be prominent, now little essays, now a written quiz, now blackboard work, now map work, now reading from the Bible or some secular book, now even the acting out of the Bible scene in some simple way; now pictures may be used, now objects, and now the children may be set to copying outline drawings that teach the lesson. Personal ingenuity, observation of other teachers, and industrious reading will set the Sunday-school teacher on the track of many fascinating pedagogical methods approved by the best Christian workers, and he will be eager to perfect himself in each and to add it to his repertoire. Of course I do not forget that the main and essential novelty in each lesson is the grand new theme which it opens up; but a new way of treating it is exceedingly helpful, and will give your teaching a very strong appeal to the young.

### THE TEACHER'S BOOKSHELF.

The Bible teacher can hardly have too many books to help him, provided they are of the right sort and provided he uses them. This volume of Notes, with its thousands of quotations from other books, is intended to illustrate this truth on every page. Many of its readers, I know, have the wise habit of selecting each year a few books that seem from these quotations to be what they want, and purchasing them for their libraries.

But though a teacher's Bible library should be as large as his means and his time for reading will allow, there are certain books that he should by all means obtain and keep at his right hand with his Bible. One of these is a full concordance, and Hazard's new concordance to the American Revision is by all odds the best. He will consult this constantly. Another is a Bible atlas, though his Bible should be a teacher's Bible which will contain maps adequate for his purpose. Add, if possible, Smith's *Historical Geography of the Holy Land*, a fascinating work, the best ever written on the subject.

A piece of equipment usually omitted, but one which I find invaluable, is a Bible Index, some book in which the chief Bible texts on different topics are printed out, being carefully grouped and placed in alphabetical order of topics. The ideal book of the kind is yet to be made, and nothing is equal to the old-fashioned *Bible-Text Cyclopaedia* of Inglis. Such a book places before you, at a glance of the eye, substantially all the Bible has to say on any subject that may come up, and enables you, as nothing else does, to make yours a genuine Bible lesson.

As to commentaries, I should always obtain at least one volume that is an authority on the special book you are studying, and a new commentary every time you study the book. This volume is such a commentary, giving you the cream of scores of commentaries, but it is exceedingly helpful to add to it the completed and extended study of a single mind, especially for the understanding of the great tracts of the book that cannot be assigned for careful study in the class.

### THE SPIRIT OF THE SCHOOL.

Every teacher and every class is in part responsible for the spirit of the Sunday school. That spirit can be no stronger or finer than the spirit of the classes added together. One poor class, dull and heavy or rude and noisy, can change for the worse a school that has been a model for an entire city.

The school spirit is intangible but it is very real. Every teacher should sense it, and try to show his pupils that it depends largely upon them. If a poor class can do much to spoil a fine school spirit, a good class can do much to preserve it or restore it.

School spirit is greatly promoted by doing things together, and every wise teacher will throw himself and his class whole-heartedly into all school enterprises. Cultivate class loyalty to the class of course, but also to the school. Some teachers make a great mistake by being absorbed in their own work and their own pupils. They would be quite as willing to meet their class in their own home as in the schoolroom, and perhaps would prefer it. They do not see how much that is inspiring they would miss thereby.

A Sunday school is a splendid experiment in co-operation. All connected with the school are to work together for the kingdom of God, and thus they will train the young folks for the vast co-operative activities of the adult church which will soon be placed in their hands. The spirit of the school will be the spirit of the church of the future.

### THE AMERICAN STANDARD VERSION.

The Bible text used in this volume is that adopted by the International Lesson Committee and by the Sunday-school boards of the various denominations for their helps,

## INTRODUCTION.

namely, the American Standard Version of the Bible. This version is a revision of the King James translation of the Bible made by the American Committee of Revision in co-operation with the British Committee, and includes the changes decided upon by the American revisers. Scholars regard this as the best translation because it presents most accurately the original Hebrew and Greek. The use of it renders unnecessary a vast number of explanations needed when the King James version was used, and for permission to print it here we are greatly indebted to the publishing firm of Thomas Nelson and Sons, who were at large expense in making the revision possible, and who generously throw their copyright open to all who will make proper use of it.

## SURPLUS MATERIAL.

What do you do with your copy of *Select Notes* after you are through with it? Some lonely missionary who has no access to libraries would find it a great blessing. If you will write to the Surplus Material Department of the World's Sunday School Association, conducted by Rev. Samuel D. Price, D.D., 216 Metropolitan Tower, New York City, he will send you the address of some missionary who can use the book and will be immensely grateful for it. Through him you can also dispose of other Sunday-school helps after you have used them, such as pictures of Bible scenes and events, scrapbooks, quarterlies, papers, books, Christmas and Easter exercises, and songbooks. Do not send any of this material to Dr. Price; merely write to him telling him what you have and he will send you the missionary address; then send the material yourself direct to the missionary.

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## INTRODUCTION.

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## **First Quarter.**

- Lesson 1.*  
534 Christ Entering Jerusalem. B. Plockhorst.
- Lesson 2.*  
276 Christ in Glory. A. Carracci.
- Lesson 3.*  
131 The Last Supper. Leonardo da Vinci.
- Lesson 4.*  
122 The Way, the Truth, and the Life. Bida.
- Lesson 5.*  
776 The True Vine. Melville.
- Lesson 6.*  
136 Jesus in Gethsemane. H. Hofmann.
- Lesson 7.*  
138 Jesus Taken Captive. H. Hofmann.
- Lesson 8.*  
93 "I am the Light of the World." Holman Hunt.  
(Christ is the Light of the World, and the  
saloon has been a black cloud seeking to obscure  
it. Prohibition will give a new opportunity  
for the light of education.)
- Lesson 9.*  
141 Trial before Pilate. Munkacsy.
- Lesson 10.*  
537 Christ Leaving the Pretorium. Doré.
- Lesson 11.*  
149 The Crucifixion. Munkacsy.
- Lesson 12.*  
161 Mary Magdalene and the Risen Lord. B. Plock-  
horst.
- Lesson 13.*  
538 Peter and John Hastening to the Sepulcher on  
the Morning of the Resurrection. Burnand.
- Lesson 14.*  
171 The Ascension. H. Hofmann.
- Lesson 15.*  
164 The Walk to Emmaus. B. Plockhorst.
- Lesson 16.*  
Review.

## **Second Quarter.**

- Lesson 1.*  
394 The Day of Pentecost. Adrian van der Werff.
- Lesson 2.*  
758 The Apostles Preaching in Jerusalem.
- Lesson 3.*  
599 Healing of the Lame Man by Peter. Nicolas  
Poussin.
- Lesson 4.*  
283 Death of Ananias. Raphael.
- Lesson 5.*  
392 The Stoning of Stephen. Beato Angelico.
- Lesson 6.*  
676 Daniel and His Companions before Nebuchad-  
nezzar.
- Lesson 7.*  
739 Philip and the Eunuch.
- Lesson 8.*  
284 Conversion of St. Paul. Raphael.
- Lesson 9.*  
768 Paul Let down in a Basket.
- Lesson 10.*  
604 The Raising of Tabitha by Peter. Carl Schnorr.
- Lesson 11.*  
603 Alms Deeds of Dorcas. W. C. T. Dobson.
- Lesson 12.*  
684 Vision of St. Peter.
- Lesson 13.*  
393 Peter in the House of Cornelius. Bernhard  
Fabritius.
- Lesson 14.*  
643 Antioch. General View.
- Lesson 15.*  
281 Liberation of St. Peter. Raphael.
- Lesson 16.*  
Review.

## **Third Quarter.**

- Lesson 1.*  
461 Elymas Struck with Blindness. Raphael.
- Lesson 2.*  
Outline Map of Paul's Missionary Journeys.
- Lesson 3.*  
459 The Sacrifice at Lystra. Raphael.
- Lesson 4.*  
192 Jerusalem. From the Mount of Olives.
- Lesson 5.*  
453 St. Peter. Fra Bartolommeo.
- Lesson 6.*  
640 "Horses with bit and bridle."
- Lesson 7.*  
800 Timothy Learning the Scriptures.
- Lesson 8.*  
670 Temperance Pledge.
- Lesson 9.*  
764 "The place of prayer by the riverside."
- Lesson 10.*  
738 Conversion of the Philippian Jailer.
- Lesson 11.*  
645 Paul and Silas in the Jailer's House. Michette.
- Lesson 12.*  
740 St. Paul in Prison.
- Lesson 13.*  
445 St. Paul Preaching to the Thessalonians. Doré.
- Lesson 14.*  
452 St. Paul. Fra Bartolommeo.
- Lesson 15.*  
Review.

## **Fourth Quarter.**

- Lesson 1.*  
460 Paul Preaching at Athens. Raphael.
- Lesson 2.*  
456 The Acro-Corinthus, Corinth.
- Lesson 3.*  
652 Charity of St. Martin. Michel.
- Lesson 4.*  
647 The Christian Graces. G. E. Hicks.
- Lesson 5.*  
449 St. Paul Preaching at Ephesus. Le Sueur.
- Lesson 6.*  
648 St. Paul Takes Leave of Ephesus.
- Lesson 7.*  
663 St. Michael Slaying the Demon. Raphael.
- Lesson 8.*  
767 Paul Parting with the Elders at Miletus.
- Lesson 9.*  
769 Paul is Bound by Roman Soldiers.
- Lesson 10.*  
773 Paul Reaches Rome in Chains.
- Lesson 11.*  
770 Paul before Felix and Drusilla.
- Lesson 12.*  
771 Paul before Agrippa.
- Lesson 13.*  
772 Paul a Prisoner — The Voyage.
- Lesson 14.*  
447 St. Paul Shipwrecked. Doré.
- Lesson 15.*  
773 Paul Reaches Rome in Chains. Julius von Schnorr.
- Lesson 16.*  
691 The Star in the East. Doré.
- Lesson 17.*  
Review.





THE GOLDEN GATE, JERUSALEM

This gate has been walled up since the time of the Crusaders, but was thrown open once a year, on Palm Sunday, in celebration of our Lord's triumphal entry



## IMPROVED UNIFORM LESSONS FOR 1925.

### FIRST QUARTER.

JANUARY 4 — MARCH 29, 1925.

## THE LIFE OF JESUS (HARMONY OF THE GOSPELS).

### III. CLOSING PERIOD OF CHRIST'S MINISTRY.

(THIRD QUARTER OF A NINE-MONTHS COURSE, BEGUN IN JULY, 1924.)

#### LESSON I (27) \*. — January 4.

#### CHRIST'S TRIUMPHAL ENTRY. — Luke 19: 29-44.

PRINT vs. 29-40.

**GOLDEN TEXT.** — *Blessed is the King that cometh in the name of the Lord.*  
— LUKE 19: 38.

**Devotional Reading :** Ps. 118 : 21-29.

**Reference Material :** Matt. 21 : 1-16 ; Mark 11 : 1-11 ; John 12 : 12-19.

**Primary Topic :** A GREAT CROWD PRAISING JESUS.

**Lesson Material :** Luke 19 : 29-38 ; Matt. 21 : 14-16.

**Memory Verse :** Sing praises to God, sing praises. Ps. 47 : 6.

**Junior Topic :** THE TRIUMPHAL ENTRY.

**Lesson Material :** Luke 19 : 29-40.

**Memory Verse :** Blessed is the King that cometh in the name of the Lord :  
peace in heaven, and glory in the highest. Luke 19 : 38.

**Intermediate and Senior Topic :** MAKING CHRIST OUR KING.

**Topic for Young People and Adults :** THE KINGSHIP OF CHRIST.

#### THE TEACHER AND HIS CLASS.

The Younger Classes may be set to making a plan of the lesson events in the sand tray or in clay. They will construct the Mount of Olives and the temple hill in Jerusalem, with the valley between, indicating by little blocks the principal buildings and the sites of Bethany and Bethphage. Then, with the aid of a map

of Jerusalem and its environs, you can lay down the route followed by the procession about which we study. The chief teaching is one of loyalty to Christ.

The Older Classes may listen to four brief accounts of the triumphal entry, written in the first person, and as if the writers were respectively Peter, Judas, Lazarus, and Caiaphas. Ask one member of the class to apply the teachings of

\*Numbers in parentheses indicate the continuation numbers of this course.

the lesson to Christ's present-day followers and another to apply to those of to-day that are hostile or indifferent to Christ.

**Question Suggested for Discussion.**  
How would Christ be received if he were known to be entering one of our cities to-day?

### THE LESSON IN ITS SETTING.

**Time.** — Sunday, April 2, A.D. 30.

**Place.** — The Mount of Olives and Jerusalem.

### THE PLAN OF THE LESSON.

**SUBJECT :** Making Christ Our King.

**I. GIVING THE KING OUR POSSESSIONS,**  
vs. 29-34.  
A royal demand.  
A royal reason.

**II. GIVING THE KING OUR PRAISE,** vs.  
35-40.  
"Blessed is the King."  
"If these shall hold their peace."

**III. HEARTS NOT YIELDED TO THE KING,**  
vs. 41-44.  
The King's tears.  
"If thou hadst known."  
The second cleansing of the temple.  
The Kingship of Christ.

### THE ROUND TABLE.

#### FOR RESEARCH AND DISCUSSION.

The claims that Christ made on his followers.  
The proofs that Christ gave of his kingly authority.  
Why Christ wishes to receive our praise.  
Triumphs that Christ is winning to-day.  
Proofs of Christ's love for Jerusalem.  
Penalties of rejecting Christ.

### THE TEACHER'S LIBRARY.

Kelman's *Things Eternal*. Black's *Listening to God and According to My Gospel*. Hill's *The Worst Boys in Town*. Wright's *The Heart of the Master*. Morrison's *The Wind on the Heath*. Talmage's *The Masque Torn Off*. Liddon's *Sermons*, Vol. 2. Lorimer's *Jesus the World's Saviour*. Aitken's *Easter Tide*. Farrar's *True Religion*. Vaughan's *Temple Sermons*. Glazebrook's *Prospect*. Gregg's *New Epistles from Old Lands*. Hansen's *Wandering Stars*. Burrell's *The Golden Passion*.

29. And it came to pass, when he drew nigh unto Bēth'-phāgē and Bethany, at the mount that is called Ol'-ī-vēt, he sent two of the disciples,

**I. GIVING THE KING OUR POSSESSIONS,** vs. 29-34. We now, after six months' orderly study of the Life of lives, come to the solemn and glorious concluding scenes. We are to spend three months upon them, for almost exactly one-third of the length of the Gospels is devoted to this supreme subject, Christ's death and resurrection. If any Christian is in danger of underestimating the importance of our Saviour's death upon the cross, his judgment should be corrected by the balance of Scripture. The inspired writers understood clearly that in the week we are now to study lay the climax of the history of the world.

Christ's triumphal entry into Jerusalem marks a change in his entire manner of life. Up to this time he had in every way avoided the plaudits of the throng; now he becomes the central figure of an enthusiastic pageant. "His task had been to insist upon the Kingdom, and yet to avoid all attempts to make him King. For over two years he had managed the populace as a skilful rider manages a restive horse, now drawing, and now slackening rein. Thus he had kept a bloody revolution at arm's length. But now at least there was no danger of such a revolution. There was, indeed, no time for it, for his death was distant but a week, and he must have known it." — *Rev. John Kelman, D.D.*

29. **And it came to pass.** Driven from Jerusalem by the hostility of the Pharisees and the priests, our Lord had sought a hazardous retirement in the obscure village of Ephraim on the edge of the wilderness, about twenty miles from Jerusalem. Here he remained until the throngs came to the passover from all parts of Palestine. Among these crowds, thousands of them his enthusiastic friends from Galilee, the Saviour would be safe, and he made haste to join them. **When he drew nigh unto Bethphage and Bethany.** Bethphage ("the house of figs") was a suburb of Jerusalem, situated probably between Bethany and Jerusalem and not far from the Jericho road. Bethany (perhaps meaning "the house of dates") was a village on the Jericho road, about fifteen furlongs from Jerusalem, on the eastern slope of the Mount of Olives. Here Jesus had been staying for the night with his dear friends, Mary, Martha, and Lazarus, and here had just occurred the supper given him by Simon the Leper, at which Mary had anointed his feet with the precious ointment. It was brooding over the "waste" of this costly ointment that led Judas to take steps for the betrayal of Jesus to his enemies. **At the mount that is called Olivet.** Olivet is the Latin form of the name of the Mount of Olives, which is so called because many olive-trees grew on it. The hill lies east of Jerusalem across the Kidron, and is 2,723 feet high. **He sent two of the disciples.** Mark (which is probably Peter's

30. Saying, Go your way into the village over against you; in which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him.

31. And if any one ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him.

32. And they that were sent went away, and found even as he had said unto them.

33. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34. And they said, The Lord hath need of him.

Gospel) describes this errand so minutely as to lead to the conjecture that one of these two disciples was Peter. "It was lowly work which Jesus required these two disciples to do, leading an ass along the public highway. But these two disciples did it, and they did it willingly. In doing that they helped to fulfil one of the prophecies which established the Messiahship of their Master. Had they refused to do that, they would have missed one of the grand opportunities of their life." — *David Gregg*.

30. **Saying, Go your way into the village over against you.** There is a footpath which leads across a gorge to the traditional site of Bethphage and then back to the main road; the two disciples probably took this short cut. **In which as ye enter ye shall find a colt tied.** Matt. 21: 2 tells us that they were to find an ass tied, and the

colt with her; and both were to be brought to Jesus. **Whereon no man ever yet sat.** "I suggest he made this choice as a quiet assertion of his majesty. Many a youth begins by putting Christ on the saddle where other men have sat. They put him beside Socrates and Plato, or give him his place by Hegel and by Kant, and then the years go by, and troubles come, and no one can help and save but 'Jesus only': he is on the colt whereon man had never sat." — *Rev. George H. Morrison, D.D.* Thus in the Old Testament animals chosen for sacred purposes were those that had not been yoked to the plough (Num. 19: 2; Deut. 21: 3; 1 Sam. 6: 7). **Loose him, and bring him.** Matthew, especially concerned with the fulfilment of prophecy, quotes Zech. 9: 9, which was exactly fulfilled by this event.

31. **And if any one ask you, Why do ye loose him?** "He knew that the question of ownership would be likely to arise. We raise the question of ownership constantly; as to our time, our energy, our treasure, ourselves. There is one word that solves the question, The Master hath need." — *Rev. David James Burrell, D.D.* **Thus shall ye say, The Lord hath need of him.** Note Christ's name for himself here, "The Lord," a clear assumption of divine dignity and authority. "The needs of God. It was surely too bold an expression if he had not authorized us to use it. The Lord has need of thee, though thou wilt not believe it. He needs thee for some service great or lowly, trivial or magnificent, which none else but thou canst do." — *Canon H. F. Liddon*.

32. **And they that were sent went away.** It is a remarkable fact that prompt and glad obedience, so far as we are told, marked all the relations of the disciples with their Lord. In this they set a noble example to all later Christians. **And found even as he had said unto them.** At the very outset of Christ's ministry, when he met Nathaniel, and in his talk with the Samaritan woman of Sychar, and on numerous other occasions, he showed his supernatural knowledge.

33. **And as they were loosing the colt, the owners thereof said unto them.** Evidently there had been no previous arrangement with Jesus. **Why loose ye the colt?** A natural question, not unmixed with indignation.

34. **And they said, The Lord hath need of him.** Doubtless the owners of the



The Mount of Olives.

Looking eastward from the Pool of Hezekiah.

35. And they brought him to Jesus: and they threw their garments upon the colt, and set Jesus thereon.

36. And as he went, they spread their garments in the way.

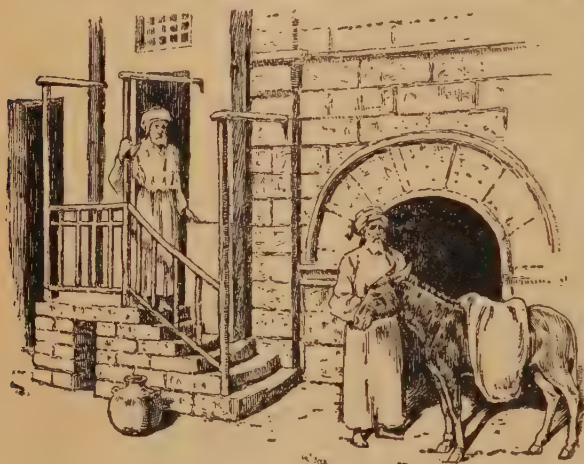
colt were disciples of Christ's, and so would understand who "the Lord" was, and would be eager to surrender whatever he might require. Mark tells us (11: 6) that the owners (note the plural) surrendered the animals when this explanation was given. We think that they should have been proud for all the rest of their lives because they had this share in the Saviour's triumph; but how about us when Christ calls for the surrender of some possession of ours, or for some money or some time or some talent to be used in his service? Do we understand what an honor is conferred upon us and do we leap to seize it?

**II. GIVING THE KING OUR PRAISE.** vs. 35-40. Christ calls for our possessions, as he called for the colt to ride upon; but he calls also for our praise. If we do not give him our hearts, no other gift counts with him. This supreme gift,

as well as the lesser gift, was received by the King on that day.

35. And they brought him to Jesus. "Matthew distinctly says that they brought both the colt and his mother to Jesus. I like to see both generations together in Christian service." — *Rev. James L. Hill, D.D.* And they threw their garments upon the colt. Their outer garments, or cloaks, as the Greek states. Thus (2 Kings 9: 13) when Jehu was made king, his followers extemporized a throne by heaping their garments on the top of the stairs. And set Jesus thereon.

"It seems certain that Sunday morning the



Foal of an Ass.

Galileans intended, the Judæans hoped for, the Romans expected, an insurrection. Our Lord met the emergency with a wisdom which prevented the catastrophe. The prophecy of Zech. 9: 9, 10 was familiar to all Israelites. It revealed the Messiah's character and purpose by describing the manner of his coming. Upon a background of oppression, war, and bloodshed it painted him as a prince of peace who relied upon moral power alone. 'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation.' He will come, continued the prediction, not as warriors come; riding not as warriors ride, but 'lowly, and riding upon an ass, even upon a colt the foal of an ass' (the emblem of peace). 'And I will cut off the chariot from Ephraim, and the horse' (emblem of war) 'from Jerusalem, and the battle bow shall be cut off; and he shall speak peace unto the nations: and his dominion shall be from sea to sea, and from the river unto the ends of the earth.' Our Lord carefully arranged his entrance so as to fulfil this prediction. By so doing he raised a white flag when a red one was expected." — *William Burnet Wright.*

36. And as he went, they spread their garments in the way. Also the leaves of trees and branches of the palms (Matt. 21: 8). Thus Sir Walter Raleigh spread his coat over a muddy spot in the road, that Queen Elizabeth might pass over it without wetting her feet. "So to-day it costs to give Jesus a triumph. We have to spread our garments in the way; that is, we have to give of our possessions and of our time as also of our lives in order to get the misery and wretchedness out of the world and in order to get Jesus into it." — *Rev. Andrew Hansen.*

37. And as he was now drawing nigh, *even* at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen;

38. Saying, Blessed is the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

37. And as he was now drawing nigh. Getting nearer to Jerusalem, the crowd doubtless growing larger every moment, and Christ's triumph increasing. Our Lord rode upon the colt, which was led, its mother probably walking by its side. The ass is held in honor in the East, and is not at all despised as with us; it is accounted a royal beast.

"Ride on, ride on in majesty!  
Thy last and fiercest strife is nigh!  
The Father on his sapphire throne  
Expects his own anointed Son."

"Ride on, ride on in majesty!  
In lowly pomp, ride on to die.  
Bow thy meek head to mortal pain,  
Then take, O God! thy power, and reign."  
— H. H. Milman.

Even at the descent of the mount of Olives. Bethany, from which the procession started, is on the eastern slope of the Mount; now the procession, having reached the summit, is about to descend the western side toward Jerusalem. The whole multitude of the disciples began to rejoice. Probably at this point the procession was met by the crowd from Jerusalem of which John 12: 13 tells us. They came shouting "Hosanna!" ("Salvation!"), and waving the fronds of palm-trees, leaves which are often

ten feet long. From the latter circumstance this day is called Palm Sunday in our churches. And praise God with a loud voice. The shouting could doubtless be heard in Jerusalem. The Jewish rulers scowled, and the Roman authorities thought that the expected insurrection was upon them. For all the mighty works which they had seen. For more than two years Christ had been healing the sick, restoring lepers, giving sight to the blind, hearing to the deaf, and sanity to demons, even raising the dead. Hundreds in that throng were shouting their personal gratitude. John tells us (12: 17, 18) that the recent and crowning miracle of the raising of Lazarus was uppermost in the minds of the throng.



Triumphal Entry.

38. Saying, Blessed is the King that cometh in the name of the Lord. The four evangelists report varying shouts, but they all come from the Great Hallel or Hallelujah, Psalms 113-118, sung as part of the passover feast. Doubtless the crowd sung much or all of these glorious hymns. "In the name of the Lord" means "In the spirit of the Lord," having his personality, his authority, being actually the Messiah. Peace in heaven. An echo of the angels' song at Bethlehem, except that there it was "peace on earth." And glory in the highest. Another echo of the angels' Christmas song: glory in the highest heaven or in the highest degree. "Hosanna in the highest" (Matt. 21: 9; Mark 11: 10). "There is something eternal in these hosannas. Were they not the commencement of an ovation that shall continue to spread from land to land and from heart to heart?" — Rev. W. Hay M. H. Aitken.

39. And some of the Pharisees from the multitude said unto him. They seem to have been favorably inclined to Jesus, but they thought his followers were going too

39. And some of the Pharisees from the multitude said unto him, Teacher, rebuke thy disciples.

40. And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

far. Teacher, rebuke thy disciples. Godet represents them as glancing anxiously up at the frowning battlements of the Roman castle of Antonia above them. "Don't start an insurrection," they plead with Jesus.

40. And he answered and said, I tell you that, if these shall hold their peace. The praise and thanksgiving had so glorious a cause and source that it was irresistible, it simply must be expressed. The stones will cry out. This striking expression is a quotation from Hab. 2 : 11 : "The stone shall cry out of the wall, and the beam out of the timber shall answer it."

III. HEARTS NOT YIELDED TO THE KING, vs. 41-44. Christ's day of triumph was darkened by his coming trial and death. The Saviour knew well what awaited him in the fair city to which the procession was leading him. He was surrounded by loyal hearts, but there, in positions of authority and power, were hearts that were not yielded to him, and would never be.

41. And when he drew nigh. "The humble, joyous procession streamed up the Mount of Olives, through green fields and shady trees, to a platform of smooth rock, where the road sweeps round the shoulder of the hill to the northward. At that spot the city of Jerusalem bursts suddenly upon the view through the transparent atmosphere, rising out of the deep umbrageous valleys which surround it. The glorious guilty city — the city of ten thousand memories — stood before him in the morning sunlight, with its 'imperial mantle of proud towers.' There were the ancient impregnable walls ; there the Asmonæan Palace, and the palace of the High Priest ; and the new palace built by Herod the Great, with its voluptuous splendor, with its colossal wings of white marble, its sculptured porticoes, its many-colored marbles, its fountains and reservoirs and green promenades haunted by flights of doves. There, above all, on its vast platform, with its pinnacles and gilded roofs, a mass of gold and snow, with its alternate red and white marbles, reflecting the morning light in such fiery splendor as to force the spectator to avert his glance, there rose the Temple — that most ancient and venerable shrine in all the world." — *F. W. Farrar*. He saw the city. "The procession has now come to the brow of Olivet. Magnificent prospect reaching out in every direction — vineyards, olive groves, jutting rock, silvery Siloam, and above all, rising on its throne of hills, the most highly honored city of all the earth, Jerusalem. Christ there, in the midst of the procession, looks off, and sees here fortified gates, and yonder the circling wall, and here the towers blazing in the sun, Phasælus and Mariamne. Yonder is Hippicus, the king's castle. Looking along in the range of the large branch of that olive-tree you see the mansions of the merchant princes. Through this cleft in the limestone rock you see the palace of the richest trafficker in all the earth. He has made his money by selling Tyrian purple. Behold now the Temple ! Clouds of smoke lifting from the shimmering roof, while the building rises up beautiful, grand, majestic, the architectural skill and glory of the earth lifting themselves there in one triumphant doxology, the frozen prayer of all the nations." — *T. DeWitt Talmage*. And wept over it. "He wailed aloud. It is the only instance in his life where this is recorded of him. We are told that he sighed — *ἐστέναξεν* — when he opened the blind man's eyes ; and that he shed silent tears — *ἐδάκρυσεν* — by the grave of Lazarus ; but we are told that, at this moment only in all his life — *ἐκλαυσεν* — 'he wailed aloud !' " — *F. W. Farrar*. "Those tears of the King were the real secret of his royalty. It is because he had the heart to weep over these things that he is the eternal king of men." — *Rev. John Kelman, D.D.* "Christ knew that he had lived, and would die, in vain, so far as that hard and proud capital was concerned. What a history of divine grace was represented there within those walls, the long story of God's love and patience — and its failure ! There were hearts there as hard as the stones of their walls." — *Rev. Hugh Black, D.D.* Compare Christ's weeping over Jerusalem with the only other recorded instance of his weeping, — at the grave of Lazarus. "The latter tears were such as *others shared in*, the former were tears *that no one understood*. In all the common sorrows of humanity Christ is our brother, and he weeps with us still ; but in our lonely unutterable sorrow we may be sure he understands us also." — *Rev. George H. Morrison, D.D.* "The wretchedness of Jerusalem, as well as its

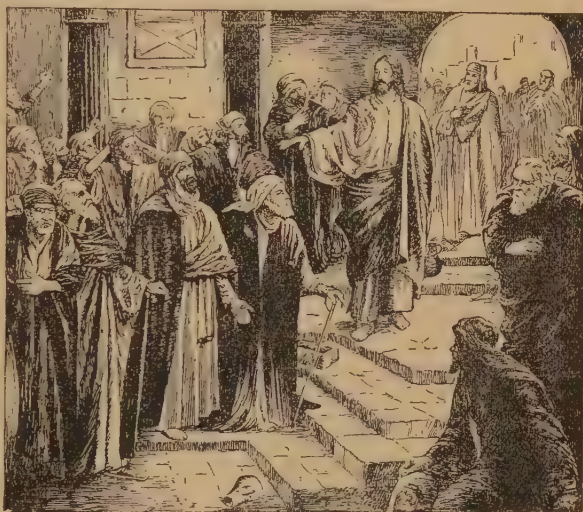
wickedness, must also have appealed to the Saviour's tender heart. Wherever he looked he found unhappiness. The upper classes were discontented and embittered, while the lower ones were sullen and hopeless. Life and property were insecure. Jealousies, suspicions, filled the city with alarming rumors and fierce debates. Poverty added its horrors, and disease its terrors to the scene of misery. Jerusalem is not alone in her sorrow. Whoever has studied the histories of Babylon, of Athens, and of Rome has discovered, back of the pageants, processions, games, and festivals a heart burdened with care and wrung with anguish. And the same is true of modern cities." — *George C. Lorimer.*

42. **Saying, If thou hadst known in this day, even thou.** Jerusalem still had a day of opportunity, a day open to repentance; after Christ's death it would be too late. **The things which belong unto peace.** This saying refers to the name of Jerusalem, which means "City of Peace." "Can the divine love look down on us with anything less than tears, as we pour out the treasures of our hearts on things that profit nothing? How we mistake the things that really belong to our peace, the things that alone count!" — *Rev. Hugh Black, D.D.* **But now they are hid from thine eyes.** Jesus saw that the city would not use its one remaining chance; it had blinded the eyes of its soul; it could not see the way of peace.

43. **For the days shall come upon thee.** "The days" often means, as here, "days of judgment." **When thine enemies shall cast up a bank about thee.** The "bank" means the earthworks thrown up in the process of besieging a city, and such "banks" were constructed by the Romans in the siege of Jerusalem, some of them being placed on the Mount of Olives. **And compass thee round, and keep thee in on every side.** The Romans surrounded the city so thoroughly that no food could be brought in, and multitudes perished miserably of starvation.

44. **And shall dash thee to the ground.** Josephus says that Jerusalem was so demolished in the siege that a Jew, returning to it, would ask what place it was. **And thy children within thee.** The siege was begun at the passover, when, it is said, three million Jews were crowded into Jerusalem. "Within the lifetime of some who heard it, this doom was fulfilled in throes of agony more terrible than any known to history. Their city was besieged. They were slaughtered till the streets ran with blood. They were crucified by thousands till wood failed for crosses. Their city became an unrecognizable heap of mounded graves. Their history was ended. Their name obliterated. Their nation exiled. Their house desolate." — *F. W. Farrar.* **And they shall not leave in thee one stone upon another.** Excavators have found parts of the temple foundations and of the ancient city walls still in position, but virtually all of the great city was razed to the ground during and after the siege. **Because thou knewest not the time of thy visitation.** This was the time in which Christ had been speaking and working among them, calling them to repentance, and offering them salvation. But the Jews, as a nation, had contemptuously rejected their gracious Visitor.

**THE SECOND CLEANSING OF THE TEMPLE.** The day after the triumphant entry (see Mark 11: 12, 15), our Lord manifested his royal power and exercised his



From a painting by C. Arnold Slade.

Christ and the Money Changers.

kingly authority by driving from the temple the crowd of dealers in sacrificial doves and the money-changers who charged exorbitant rates for changing foreign coins into the required half-shekel of the sanctuary. John gives an account of a similar event that occurred at the very opening of Christ's ministry. Now at its close the same abuse had grown up again and was met by our Lord in the same vigorous way. "The reason why anger is generally sinful is because it is generally wielded, not by our sense of absolute right and truth, but by our self-love, and therefore on wrong and needless occasions. Our Lord's swift indignation was as much a part of his perfect sanctity as was his silent meekness in the hour of his passion."—*Canon H. P. Liddon*.

**THE KINGSHIP OF CHRIST.** After the triumphal entry "the Pharisees said among themselves, Behold how ye prevail nothing; lo, the world is gone after him" (John 12: 19). "'The world is gone after him' who is all love—who first gave himself, and then opens the kingdom of heaven to all believers."—*Dean C. J. Vaughan*. This love is the secret of Christ's kingship.

"Christ's purpose in making himself one among the children of men was to set up his kingdom of truth and righteousness on earth. He was to be its king, and was to reign ultimately from the river unto the ends of the earth. He had spent thirty years in preparation for his work. All this time he had been a king in disguise."—*Rev. David James Burrell, D.D.*

"Jesus, recognized now as he is as Lord and King, has taught the world a new idea of majesty which it is learning, though slowly. True majesty is seen not in pride and haughtiness and insolent force. Since Christ, that sort of majesty is only a reversion to type, a pitiful attempt to carry off in manner what is really lacking in character. What can match for pathos and tragedy and greatness of soul that entry into the passion at Jerusalem? It has altered the world's center, and taught what the true greatness of life really is."—*Rev. Hugh Black, D.D.*

This lesson on the triumphal entry should suggest to every one the solemn question whether Christ has made an entry into his life, to reign there as King forever. "Are your gates open to receive him? Are your streets strewn with branches of welcome? Are your lips ready to utter vows of loyalty? More than all, are your hearts steadfast to keep those vows?"—*Canon M. G. Glazebrook*.

"This world is going to be some day a hosanna-world. All things are working for Christ, and the world is getting ready for his millennial reign. Some time there is going to be one long continuous day of palm branches."—*David Gregg*.

"From cherubim and burning seraphim  
And from the principalities and powers,  
And hosts of angels ranked in endless files,  
Arise that pealing coronation hymn—  
Crown him forever, crown him King of kings;

Crown him forever, crown him Lord of lords;  
Crown him the glorious Conqueror of hell;  
Crown him the everlasting Prince of peace;  
Crown him Jehovah, Jesus, Lamb of God,  
Hallelujah! Hallelujah! Amen."  
—*Bickersteth*.



## LESSON II (28).—January 11.

### THE LAST JUDGMENT.—Matthew 25: 31-46.

**GOLDEN TEXT.**—*Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.*—*MATT. 25: 40.*

**Devotional Reading:** Eccl. 12: 1-8, 13, 14.

**Reference Material:** Matt. 16: 27; Luke 4: 16-22.

**Primary Topic:** KINDNESS PLEASES JESUS.

**Lesson Material:** Matt. 25: 31-40.

**Memory Verse:** Be ye kind one to another. Eph. 4: 32.

**Junior Topic:** CHRIST'S PICTURE OF THE JUDGMENT.

**Lesson Material:** Matt. 25:31-46.

**Memory Verse:** Matt. 25:40.

**Intermediate and Senior Topic:** CHRIST'S PICTURE OF THE JUDGMENT.

**Topic for Young People and Adults:** PRACTICAL CHRISTIANITY.

## THE TEACHER AND HIS CLASS.

The Younger Classes will emphasize the picture of the separation, and will study especially those on the right hand of the Judge. Using the blackboard or a large sheet of paper, draw a heavy vertical line, writing at the head of the left-hand column "Goats" and at the head of the right-hand column "Sheep." Under the latter write the characteristics of those that Christ receives: they feed the hungry, give drink to the thirsty, etc.; they are kind, thoughtful, helpful, sympathetic, etc. On the other side write the opposite of all these. At the bottom, to close the lesson, write: "Where will you stand?"

The Older Classes will make this lesson the starting-point for a discussion of Christ's teachings regarding the hereafter, heaven and hell, eternal life and eternal punishment. If two different opinions concerning the lesson are represented in the class, you may arrange for a debate. Close with an earnest exhortation so to live that the thought of hell may have no terrors in the glad assurance of eternal life, and emphasize the love to God and man which alone wins Christ's approval.

**Question Suggested for Discussion.** What evidence is there in modern life that character tends to become fixed and so a final judgment day is inevitable?

## THE LESSON IN ITS SETTING.

**Time.** — Tuesday, April 4, A.D. 30.

**Place.** — The Mount of Olives.

## THE ROUND TABLE.

### FOR RESEARCH AND DISCUSSION.

Christ's disclosures regarding hell.  
Christ's disclosures regarding heaven.  
Christ's teachings about the poor and unfortunate.  
Evidences of Christ's tenderness.  
How Christ identified himself with men.  
The second coming in the New Testament.

## THE PLAN OF THE LESSON.

**Subject:** Christ's Picture of the Judgment.

### I. THE SHEEP AND THE GOATS, vs. 31-

33.

Christ's second coming.  
Christ's glory.  
Christ's judgments.

### II. ON THE RIGHT HAND, vs. 34-40.

The inheritance of the righteous.  
The good deeds of the righteous.  
The humility of the righteous.

### III. ON THE LEFT HAND, vs. 41-46.

A terrible sentence.  
Sins of omission.  
Eternity — in hell or heaven.

## THE TEACHER'S LIBRARY.

J. D. Jones's *Things Most Surely Believed*. McClure's *Possibilities*. Service's *Sermons*. Parkhurst's *Three Gates on a Side*. Washburn's *The Beatitudes*. Russell's *The Substance of Happiness*. Biederwolf's *Evangelistic Sermons*. Ames's *The Higher Individualism*. Macfarland's *The Spirit Christ-like*. Hastings's *Great Texts of the Bible*. Hodges's *The Year of Grace*. Advent to Trinity. Banks's *Common Folks' Religion*. Cox's *The Genesis of Evil*. Stewart's *A King among Men*. Kingsley's *All Saints' Day*.

31. But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory:

**I. THE SHEEP AND THE GOATS, vs. 31-33.** "The last sermon of our Lord was spoken in the fading light of the setting sun. It was the evening of the Tuesday or Wednesday of what we call the 'Holy Week.' All day he had been teaching in the temple in the face of hostility. He knew that the time of the supreme tragedy drew near. Thus at the end of the day he sat with the disciples on the Mount of Olives, looking across the deep valley upon the great buildings of the temple. The situation fitted the sermon like an accompaniment of music. The disciples, as they saw the world pass from substance into shadow, found it easy to believe that first Jerusalem and then the planet itself should similarly fade away." — *Dean George Hodges, D.D.* We are to study the conclusion and the climax of this wonderful discourse on the Last Things.

31. But when the Son of man shall come in his glory. The second coming of Christ is described in the New Testament in three senses: "He talked of 'returning' in the person and presence of his Spirit, a word gloriously fulfilled on the Day of

32. And before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats;

Pentecost. He returned in striking and subduing fashion in the fall of Jerusalem. And Christ will come back again some day and take unto himself his great power and reign. Unless some such consummation awaits us at the finish, all the agony and striving of the centuries have been in vain, and history is bereft of meaning." — *Rev. J. D. Jones.* **And all the angels with him.** Christ then had twelve close followers and a company of disciples less closely attached, a poor retinue indeed for the King of kings; but on the last day what a dazzling array of heavenly beings will attend him! **Then shall he sit on the throne of his glory.** He shall be seated, in calm and undisturbed majesty. He shall be surrounded with all the glorious tokens of supreme power and majesty, and not, as then, a Galilean peasant, soon to be crucified on the shameful cross.

32. **And before him shall be gathered all the nations.** "The nations" usually means the Gentiles, but here the phrase probably includes the Jews — all mankind. **And he shall separate them one from another.** Separations begin in this life. Every



A Shepherd in Palestine.

good act, every wicked deed, has judgment passed upon it as soon as it is done. The good are blessed in this world, as Christ said, and the wicked receive many penalties here. But the judgments of this world are partial; the wicked often flourish and the righteous often struggle with poverty and misfortune. Justice insists upon a final and definite reckoning with sin and with virtue, and such a reckoning Christ promises mankind. Note also that it is the Son of man who is to be our judge. "And what better judge could we have or desire? a judge human and yet divine; divine, and therefore above the infirmities which warp our judgment of each other; and yet human, and therefore touched with a feeling of our infirmities which prompts and enables him to make due allowance for us all." — *Samuel Cox.* **As the shepherd separateth the sheep from the goats.** "Over the fields and hills of Palestine to-day there roam flocks of sheep and goats. As the goats scramble up rocks to find the best spots and the sheep chase after any leader who has found the greenest grass, each man's flock becomes hopelessly mixed with those of the others. Perhaps it is nearing sunset, the time for each shepherd to lead his flock homeward. How, we wonder, is he ever going to separate all those animals? It will surely be dark before he has collected even half of his flock! Then we hear a strange little call given by one of the shepherds. At once sheep and goats, black and white, big and little, separate themselves from the confused crowd, and as the call is repeated they scamper towards their master. Another call from another shepherd echoes over the hills, his flock hurries to him, and soon all the flocks are separated, each following his

33. And he shall set the sheep on his right hand, but the goats on the left.

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world :

35. For I was hungry, and ye gave me to eat ; I was thirsty, and ye gave me drink ; I was a stranger, and ye took me in ;

own leader to the fold. So it was in the days when Jesus taught in Palestine." — *Mary Stewart.*

33. And he shall set the sheep on his right hand. The position of honor. But the goats on the left. Not because the goats were less regarded than the sheep in the East, for they were not ; the point is in the separation between two classes.

*Illustration.* " ' You seem, sir,' said Mrs. Adams to Dr. Johnson, in one of his despondent hours, when the fear of death and judgment lay heavy upon him, ' to forget the merits of our Redeemer.' ' Madam,' replied Johnson, with his usual blunt honesty, ' I do not forget the merits of my Redeemer ; but my Redeemer has said that he will set some on his right hand and some on his left.' Some will be judged, but there is a way to face that judgment without fear. There is no condemnation to them that are ' in Christ Jesus.' " — *Rev. J. D. Jones.*

II. ON THE RIGHT HAND, vs. 34-40. " We listen to this parable of the Saviour with a feeling of awe, such as no other chapter of the New Testament awakens, at the grand simplicity of its truth. It is the meek Son of man who now speaks as the Judge. The veil of the future is lifted before our eyes ; we see the tribes of the earth gathered in two vast ranks, and nothing indeed can paint the littleness of human pride like this homely image : the nation's foremost in history, king and noble, beside the lowly follower of Christ, all awaiting like the flock the will of the shepherd ; we hear the same voice now in tones of love, now in stern sentence, and the life of the world is ended." — *Rev. E. A. Washburn, D.D.*

34. Then shall the King say unto them on his right hand. The Saviour, the meek and lowly One, who had just called himself by his favorite name, " the Son of man," a name indicative of his humiliation, nevertheless now calls himself " the King," — not a king, but *the* King, King of kings and Lord of lords, which indeed he is. **Come, ye blessed of my Father.** They are blessed, but they did not earn the blessing, though their good deeds are generously named. It is of God's grace, and not of their own desert, that the blessings come. **Inherit the kingdom prepared for you from the foundation of the world.** " Inherit — a family word. God's great family shall now receive the great and final token of his love. Inherit the kingdom *prepared* — not decreed in haste, not evolved through some blind outworking of passionless Fate, but fashioned by God the Father, in loving care for the needs of his beloved, from the foundation of the world." — *Rev. Daniel Russell, D.D.*

35. **For I was hungry, and ye gave me to eat.** Doubtless Christ was often hungry as he walked the paths of Palestine, and out of his own experience could sympathize with the hungry. " Why does he take our service as service done to himself ? Partly, no doubt, because we have been doing what he himself would have done had he stood in our place. But mainly because in his love and pity he has so identified himself with every man, and especially with the afflicted and distressed, that any kindness shown to them is virtually kindness shown to him." — *Samuel Cox.* **I was thirsty, and ye gave me drink.** Christ was speaking in a " dry and thirsty land," a land of tropic heat where pure, fresh water was not abundant and was



From a photograph by Wilson.  
Druze Shepherd.

36. Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink?

highly valued. At another time he had instanced the giving of a cup of cold water as a deed that would not fail of its reward. **I was a stranger, and ye took me in.** Hospitality was — and still is — a common Oriental virtue, one whose fruits Christ had enjoyed during his wandering life of the past three years. When it was refused — as in the case of the Samaritan villages — his disciples were greatly offended. “‘I was a stranger’ passes beyond the local bounds of charity to sympathy with all who bear the image of God in man; and let me add that the phrase, ‘ye took me in’ is more truly rendered, ‘took me to your own home.’” — *Rev. E. A. Washburn, D.D.*

36. **Naked, and ye clothed me.** The great poverty of the East shows itself in ragged garments and often in almost entire nakedness. Christ had already bidden those of his disciples that had two cloaks to share with those that had none. **I was sick, and ye visited me.** In those days when the healing art was in its crude beginnings and when Christianity had not established hospitals, dispensaries, district nursing, pure drinking water, pure milk, pure food, and all the requirements of wise hygiene, horrible diseases were numerous and virtually unattended. Loving and thoughtful care of the sick was one of the first fruits of Christianity, and an epochal reform.

*Illustration.* We carry out the spirit of Christ's saying when we not only visit the sick but take measures to prevent sickness. “In the Iroquois Theater fire in Chicago six hundred lost their lives. The newspapers flamed with the report. In that same month and in each month since, more than a thousand people died from preventable diseases in that city. Formerly these statistics were quietly tabulated by the officials and filed away in obscure records. But now these shocking facts are bulletined throughout the city and the newspapers print conspicuously every morning warnings and instructions concerning health. These humane interests of our time are identical with the central purpose of Christianity.” — *Rev. Edward Scribner Ames.*

*Illustration.* “Comparatively little can be done to alleviate human misery in many of its worst forms, while much can be done to prevent it in every form. It is obvious that a humane mind must have more satisfaction in thinking of the ravages of small-pox being prevented by vaccination than in thinking of small-pox patients attended by humane doctors and visited by benevolent Christian ladies.” — *Rev. John Service, D.D.*

**I was in prison, and ye came unto me.** A pathetic interest is added to these words by the fact that our Lord was in imminent danger of arrest and imprisonment, followed by no one could tell what shocking cruelty and torture. We have no record of his visiting prisoners, but who can doubt that his blessed presence illuminated such jails as Roman strictness gave him access to? It is to be noted that these six statements come to a climax: giving food and drink to the hungry and thirsty was an act of common charity, and hospitality was a well-recognized duty. To clothe the naked and visit the sick, however, was a stretch of kindness seldom thought of; while probably no one was so philanthropic, before Christ, as to visit with brotherly ministrations the wretched inmates of the unspeakably foul and horrible ancient prisons. Yet even this Christ insisted upon.

37. **Then shall the righteous answer him.** True humility always accompanies true goodness. Saying, **Lord, when saw we thee hungry, and fed thee?** etc. These righteous ones cannot be those instructed in Christian truth, for they would know (since Christ has told them) that in ministering to the needy they are ministering to him. They must be “such persons as those two poor negroes who found the African traveller, Mungo Park, dying of fever and starvation, and saved his life simply from human love — as they sung to themselves by his bedside —

‘Let us pity the poor white man;  
He has no mother to make his bed,  
No wife to grind his corn.’

How shall we know Christ's sheep when we see them? How, but by the very test which Christ has laid down in this very parable? Is there in one of them the desire to do a merciful act? There is a lost sheep of Christ.” — *Charles Kingsley.* “The judgment pronounced on our life and work by the Son of man may turn on points we did not anticipate. And the Judge will be apt to see in our actions far more than

38. And when saw we thee a stranger, and took thee in? or naked, and clothed thee?

39. And when saw we thee sick, or in prison, and came unto thee?

40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me.

41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels:

we consciously put into them, and to reward us for them far beyond our deserts." — *Samuel Cox*. "The truly good man is unconscious of it, because his good deeds require so little effort. The man who does his duty only before the sharp goads of conscience, or the stinging lash of public opinion, is always conscious of more virtue than he has. The beginner at the piano picks out his notes and chords with painful iteration, but later he forgets the base mechanics of his art, and soars in raptures like the lark's heart's outburst. Telling of Lovejoy, that early martyr in the cause of abolition, thirty years after his death, Wendell Phillips spoke one of the great sentences of the language: 'How cautiously men sink into nameless graves, while now and then one forgets himself into immortality.'" — *Rev. Daniel Russell, D.D.*

40. And the King shall answer and say unto them, Verily I say unto you. Christ's "verities" are to be noted with care. The word always introduces some truth on which the Master lays especial stress. It is the word which has been taken over into English in our "Amen." **Inasmuch as ye did it unto one of these my brethren, even these least.** No one is too humble to be included in the Saviour's "inasmuch." "When we learn all the facts connected with any trade, any occupation, any sphere of duty, any type of mind, we find that every now and then some one person has been used in that very situation for great good. Was it not a chimney sweep, who, coming down a chimney, sooty and unattractive, was asked some questions about honesty by the rich lady of the house, and did not his answer change her from a selfish worldling into a nobly helpful woman, and were there not thousands of pounds used for benevolence simply because of that one boy?" — *Rev. James G. K. McClure, D.D.* **Ye did it unto me.** "The meaning of this saying is profound and of deep moment. It translates the service of God and the homage of Christ into the love of the race." — *Rev. Charles S. Macfarland, D.D.* "You know a man when you know what he likes, and what it is that his thoughts are busy about, and his interests gather around. The Lord sympathized with the under man. He stayed with the man that had been left behind. The Lord was the arch-Samaritan. I am so bound up, he said, with every one that is hungry and thirsty and lonesome and ragged and sick, that whoever relieves him relieves me. He is on the side of the man that is down. The sick and poor and fallen were his favorites. The ninety and nine he abandoned, and went hunting after the one that was lost. He never lingered around the fold, counting the sheep that were inside. Wicked people he did not blame. He was not here to blame, but to save. He picked for the diseased and the vile. A good man he had little immediate interest in, any more than physicians are interested in well men, or undertakers in live men. If we want to make a friend of Christ there is no readier way than to make friends of those to whom his own interest and affection are particularly given." — *Rev. Charles H. Parkhurst, D.D., LL.D.*

III. ON THE LEFT HAND, vs. 41-46. In reading these stern and terrible words let us remember that they come from the kindest heart that ever beat, and that they were spoken in perfect love for men. There is no kindness in withholding warning and rebuke.

41. Then shall he say also unto them on the left hand. Remember that the loving Christ did not place them on the left hand, but they placed themselves there. Christ had simply caused them to go to their own place. **Depart from me, ye cursed.** It is not "ye cursed of my Father," parallel to verse 34; God did not curse them, but their evil deeds, or their equally evil sins of omission, had put them where they were. **Into the eternal fire.** Some physical anguish added to the spiritual torment; an unending anguish, because it is the result of character which has become unchangeable. **Which is prepared for the devil and his angels.** It was not prepared for men, but men have fallen to the plane of devils and must associate with them forever, and not with saints and the blessed angels.

42. For I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink;

43. I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.

44. Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me.

46. And these shall go away into eternal punishment: but the righteous into eternal life.

42. **For I was hungry, and ye did not give me to eat.** "The fact that one does nothing bad will not avail. They who are set on the left hand are not accused of any actual transgression. All that is said of them is that they had a great many chances to be helpful and did not avail themselves of them. They are condemned for the things which they did not do." — *Dean George Hodges, D.D.* The majority of mankind, the swarming millions of China, India, and similar countries, never from one year's end to another know what it is to have enough to eat, a comfortably filled stomach. The hunger of the world is still an enormous and unbelievable mass of misery, and Christians on the whole are oblivious to it. **I was thirsty, and ye gave me no drink.** It is easy to give water to the thirsty, but even this elementary kindness is neglected; while as to the higher thirsts, thirst for learning, for friendship, for peace with God, how many even of Christians are earnestly striving to quench them?

43. **I was a stranger, and ye took me not in.** The loneliness of our great cities is the saddest of their miseries. The best thing we can do for a multitude of men and women is just to admit them into our homes and our society, talk with them, take them into our circle. It is terrible to feel one's self "left out." **Naked, and ye clothed me not.** During the World War and now for years afterward, the nations have had millions of destitute persons to care for, and cast-off clothing was never so useful as now. Waste is always sinful, but to-day it is doubly sinful. **Sick, and in prison, and ye visited me not.** The very thought of our dear Saviour suffering these misfortunes and indignities is repellent to us; but he does suffer them in the persons of these brothers and sisters of his. As eagerly as we should spring to relieve him, let us leap to minister to them. And yet how seldom are the sick in our great city hospitals visited, and how few enter the doors of a prison to bring cheer and counsel to the inmates!

44. **Then shall they also answer, saying, Lord, when saw we thee hungry? etc.** "If they had known that one so dignified and renowned had been among them, they would have exhausted the resources of all obsequiousness to have served him. They were usually most acute to observe the budding signs of success and advancement in the aspiring, and were mortified indeed that they had overlooked a king, whatever disguise he had assumed." — *Prof. W. F. Slater.*

45. **Then shall he answer them, saying, Verily I say unto you.** This pronouncement, though a negative, is as important as the first, in verse 40, and even more impressive and solemn. **Inasmuch as ye did it not unto one of these least, ye did it not unto me.** "Let us do the work of our Master in the spirit of our Master. A church that is sufficiently aristocratic to quarantine against one little waif, whatever its poverty or ignorance or race or color, establishes a quarantine against the presence and glory of the kingdom of Jesus Christ." — *Rev. Louis Albert Banks, D.D.* A man, however cultured and powerful, who is coldly indifferent to the sorrows and needs of the most inferior person near him drives far away from him the King of kings and Lord of lords.

"Thou didst it not unto the least of these,  
And in them hast not done it unto me.  
• Thou wast as a princess rich and at ease —  
Now sit in dust and howl for poverty.

Three times I stood beseeching at thy gate,  
Three times I came to bless thy soul and save:  
But now I come to judge for what I gave,  
And now at length thy sorrow is too late."

— *Christina G. Rossetti.*

46. **And these shall go away into eternal punishment.** "Why do I believe there is a hell? Because hell is the natural and inevitable consequence of sin. Because God owes it to the righteous who have quit sin and obeyed the gospel of Jesus Christ

that the wicked be separated from them. Because God owes it to his government to see that they are separated, and that the wicked are punished for their crimes. Because it is needed to restrain men from sin. Because God says so. And this after all is the first, last, and biggest reason why I believe it." — *Rev. W. E. Biederwolf, D.D.* Note also that this punishment is endless: the bliss of the righteous, "eternal life," is endless, and the same adjective is used of both. But the righteous into eternal life. However men may hesitate regarding the terrible truth of eternal punishment, they have no hesitation in regard to eternal life; all men applaud the teaching, all men hope that it will prove true of them. And certainly whoever loves the Saviour, trusts him, and obeys him, need have no anxiety about the doctrine of eternal punishment so far as he himself is concerned, but is sure of eternal life, which means eternal joy and peace.

A SUMMARY. "Here are five great truths suggested by this parable and discourse which we shall do well to lay up and ponder in our hearts:

"1. That we must all appear before the judgment seat of Christ to have our lives reviewed by him.

"2. That we ought to be very glad that we shall be judged, and especially that we shall be judged by him.

"3. That, as deeds are the most reliable and complete indications of character, it is mainly by what we have done that he will judge us.

"4. That by deeds of one kind, by ministering to the primitive and common wants of men, by an active and benign benevolence, we most of all commend ourselves to him.

"5. And that, though he may apply to us some test of character which will take us by surprise, his aim will be to discover whatever there may be of good in us, in order that he may reward it with a generosity unstinted and divine." — *Rev. Samuel Cox, D.D.*

"Look you to serve me but above?  
Nay, rather serve me here below;  
Would you on me heap out your love?  
On want and sin your love bestow.  
Have I not said it? What you do  
To these, my poor, ye do to me;



The Judge of the World.  
Central Figure from Michael Angelo's  
"The Last Judgment."

Whatever here I took from you  
Seven-fold returned to you shall be.  
Doubt not if I am here; with eyes  
Of mercy know me, wan and pale.  
What! hear you not my anguished cries,  
My moans and sighs that never fail?"  
— *W. C. Bennett.*

### LESSON III (29). — January 18.

#### THE LORD'S SUPPER. — Luke 22: 7-30.

##### PRINT vs. 14-23.

GOLDEN TEXT. — *This is my body which is given for you: this do in remembrance of me.* — LUKE 22: 19.

Devotional Reading: Ps. 22: 22-28.

Reference Material: Matt. 26: 17-30; Mark 14: 12-26; John 13: 1-30.

Primary Topic: THE STORY OF A WONDERFUL SUPPER.

Lesson Material: Luke 22: 7-30. Print vs. 7-20.

Memory Verse: This do in remembrance of me. Luke 22: 19.

Junior Topic : THE LORD'S SUPPER.

Lesson Material : Luke 22 : 7-30. Print vs. 7-20.

Memory Verse : Luke 22 : 19.

Intermediate and Senior Topic : THE MEANING OF THE COMMUNION SERVICE.

Topic for Young People and Adults : COMMUNION WITH JESUS CHRIST.

## THE TEACHER AND HIS CLASS.

The Younger Classes all witness the communion service, and should be told how it originated and what it means. A toy table and toy couches may be made of cardboard by the class, and used to give vividness to the account. You may place on the table slips of paper bearing questions on the lesson, to be answered after the lesson story has been told.

The Older Classes have before them the six "whys" of the Round Table, which may be assigned to six members of the class. Get some member to read an original essay on the significance of the Lord's supper and another to give a talk on how we can best prepare for it. Ask all to bring to the class some bit of poetry or prose giving a helpful thought regarding the communion service.

Question Suggested for Discussion. What will real communion with Christ do for one and how can it be brought about ?

## THE LESSON IN ITS SETTING.

Time. — Thursday, April 6, A.D. 30. Some scholars hold that this event and the arrest of Jesus took place on the day before the passover feast.

Place. — An upper room in Jerusalem, perhaps in the house of Mark and his mother Mary.

## THE ROUND TABLE.

### FOR RESEARCH AND DISCUSSION.

- Why Christ wished to eat the passover with his disciples.
- Why the sign of the man with the pitcher was given.
- Why Judas was made a member of the Twelve.
- Why Jesus changed the passover to the Lord's Supper.
- Why Jesus chose the two communion symbols.
- Why Jesus asked to be remembered.

### THE PLAN OF THE LESSON.

SUBJECT : Communion with Jesus Christ.

#### I. THE MAN WITH THE PITCHER, vs.

7-13.

The need for caution.  
Serving the Master.

#### II. THE FEAST OF REMEMBRANCE, vs.

14-20.

The bread of his body.  
The cup of his sacrifice.

#### III. EVIL AT THE FEAST, vs. 21-30.

The treachery of Judas.  
The ambition of the Twelve.  
Nevertheless, the Kingdom!

## THE TEACHER'S LIBRARY.

Genung's *The Man with the Pitcher*. Ingram's *Secrets of Strength*. Hastings's *Great Texts of the Bible*. Stewart's *A King among Men*. Gibson's *Jesus Christ*. Edersheim's *Life and Times of Jesus the Messiah*. Wright's *The Heart of the Master*. Brooks's *The Law of Growth*. Maurice's *Sermons Preached in Country Churches*. Watson's *The Upper Room*. Hughes's *Essential Christianity*. Vance's *In the Breaking of the Bread*. George Adam Smith's *The Forgiveness of Sins*. Black's *Christ's Service of Love*. Ker's *The Day-Dawn and the Rain*. Cox's *Expositions*, Vol. IV. John Timothy Stone's *That Friday Night*.

I. THE MAN WITH THE PITCHER, vs. 7-13. The passover was the most precious of the Jewish feasts, commemorating the greatest national deliverance granted them by Jehovah, the time when, fifteen centuries before, in Egypt the death angel *passed over* the homes of the Israelites on the doorposts and lintels of which the blood of the slain lamb had been sprinkled, while he fell upon the homes of the cruel Egyptians and slew all the firstborn there. Now the day had come when Jesus Christ, infinitely greater than Moses, was to accomplish for all the world a rescue infinitely greater than the exodus from Egypt, and give to the feast of the passover a vastly more precious significance than it had ever had before. He was the true Paschal Lamb, of which all other passover sacrifices were but the type and the prophecy.

"On Thursday the disciples asked Jesus where they should prepare for observing the passover. It would have been possible for them to observe it at Bethany, and they may have hoped that their Master would decide to do so, and thus escape the danger of going into the city. Jesus answered their inquiries, however, in such a way as to prevent any possible protest or plea on account of danger. He bade two of them, Peter and John, go into the city, saying, 'There shall meet you a man bearing a pitcher of water; follow him, and whosoever he shall enter in, say to the good man of the house, the Master saith, Where is my guest chamber, where I shall eat the passover with my disciples? And he will show you a large upper room furnished and ready; there make ready for us.' The two disciples did as they were commanded and they found everything just as Jesus had said.

"It has been thought by many that this large upper room was in the house of Mark's father, and that the young man who afterwards escaped arrest by leaving his garment was Mark. It is believed, too, by many that it was in this room that the risen Lord first met his disciples, and that they were assembled here when the Holy Spirit came at Pentecost.

"This upper room was supplied with the things necessary for observing the passover, and it would only be necessary for the two disciples to go out and purchase the lamb, and have it approved by the priests, slay it according to the requirements of the Jewish law, and prepare it for the paschal supper. It is probable also that Judas may have purchased the lamb and had it approved, so that the two disciples would only have to slay it in the court of the temple, and then bring it to the upper room and prepare it for food." — *Rev. Joseph F. Gibson, D.D.*

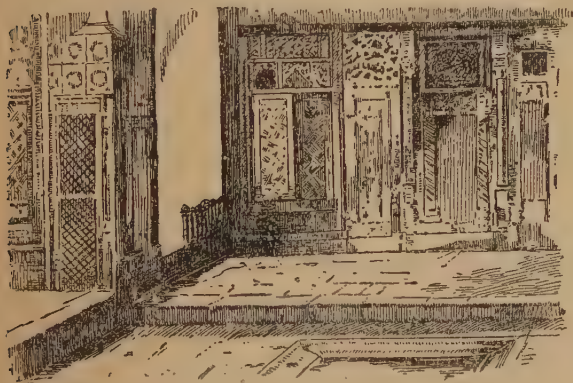
Why did our Lord give Peter and John the sign of the man with the pitcher? We must remember that Judas was seeking to betray Jesus, and if he knew where the Twelve were to celebrate the passover, no time or place would suit his purpose better. He must be kept from knowing, or there would be no last solemn hours with the disciples, no farewell discourse, no farewell prayer. And so Peter and John alone were sent, as being the most trustworthy, and they were sent as late as possible, and given a secret sign. Pure water must be used for mixing the flour to make the unleavened bread. Women usually drew water for the households, but on this one night of the year the water was drawn by the men. Thousands of men in Jerusalem were about that task, and our Lord showed his prophetic power by foreseeing that just the right one would encounter Peter and John.

"The event teaches us that Christ's prescience extends to the minutest details, as well as to the main lines and critical occasions of life; that absolutely nothing which really concerns us is overlooked or forgotten by him." — *Rev. Samuel Cox, D.D.*

**II. THE FEAST OF REMEMBRANCE, vs. 14-20.** The word which Christ used in asking for the apartment calls for a common one; it is the



Man Bearing a Water Pitcher.



Upper Chamber in an Eastern House.

same word as is used to designate the inn at Bethlehem in whose stable the Lord was born. He would close his earthly career in humble fashion, as he began it. But the master of the house, evidently a disciple, gave up at once his most honorable and retired place, where Jesus could be alone with his disciples. It was a room at the top of the house, access to which was had by outside stairs.

14. And when the hour was come, he sat down, and the apostles with him.  
 15. And he said unto them, With desire I have desired to eat this passover with you before I suffer :  
 16. For I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God.  
 17. And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves :

14. **And when the hour was come.** "The period designated as 'between the two evenings,' when the paschal lamb was to be slain, was past. There can be no question that, in the time of Christ, it was understood to refer to the interval between the commencement of the sun's decline and what was reckoned as the hour of his final disappearance (about 6 P.M.). The first three stars had become visible, and the threefold blast of the silver trumpets

from the temple mount rang it out to Jerusalem and far away that the Pascha had once more commenced." — *Edersheim*. **He sat down.** The upper room was "furnished," and "the expression, no doubt, refers to the arrangement of couches all around the table, except at its end, since it was a canon that the very poorest must partake of that supper in a *reclining* attitude, to indicate rest, safety, and liberty." — *Edersheim*. **And the apostles with him.** In Matthew, "The twelve disciples"; in Mark, simply "the twelve." The word "apostles" is most significant of the solemn and impressive occasion, the inauguration of one of the great Christian ordinances.

15. **And he said unto them.** Perhaps as they were placing themselves at the table, and in order to fill their minds with the solemnity of the parting meal. **With desire I have desired to eat this passover with you before I suffer.** "With desire I have desired" is a Hebrew expression meaning "I have desired earnestly." Our Lord had looked forward eagerly to this last meal, not only because of what it meant to all the world and to all ages, but because of his personal joy in the human fellowship for which it stood.

"The strange combination we find in the word 'passion,' as meaning both a great flame of love and a fierce flame of suffering, has never been so illustrated anywhere as in the Passion of our Lord. It was desire and anguish, sweet and bitter, love and suffering." — *Rev. Hugh Black, D.D.*

16. **For I say unto you, I shall not eat it. I shall not eat it again.** Until it be fulfilled in the kingdom of God. Christ had often referred to his kingdom under the likeness of a feast ; now we learn that this feast is the fulfilment of the passover feast, the glorious culmination of which that feast had been through fifteen hundred years the prophecy.

17. **And he received a cup.** Four cups of wine (or of wine mixed with water) were drunk as part of the paschal ceremony, and this was one of the four cups. It was first given to Jesus, as the Master of the feast, and then passed by him to the company. **And when he had given thanks.** The head of the family always offered a prayer of thanksgiving as he took the first cup. The form was simply : "Blessed art thou, Jehovah our God, who hast created the fruit of the vine." This was followed, later in the feast, by a second "thanksgiving for the day," in gratitude that



Oriental House, with Stairs leading to roof and upper room.

18. For I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come.

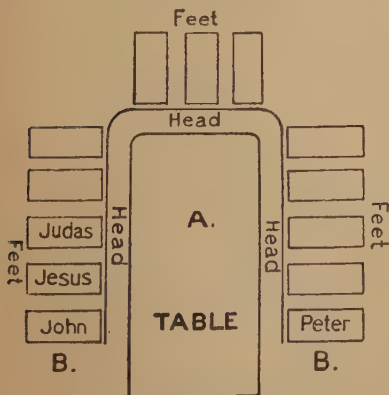
the company had been "preserved alive, sustained, and brought to this season." We know that the table blessing was customary with Christ, and it is probable that he uttered both these benedictions as part of his celebration of the pass-over. Our word "eucharist," signifying the Lord's supper, is from this Greek verb meaning to give thanks. **He said, Take this, and divide it among yourselves.** All partook of the wine, just as later all partook of the bread. It is a common feast, a communion feast, which Jesus established. "The main customs of the Jewish pass-over are as follows: (1) Each drinks a cup of wine, 'the cup of consecration,' over which the master of the house pronounces a blessing. (2) Hands are washed, and a table is carried in on which are placed bitter herbs, cakes of unleavened bread, the *Charoseth* (a dish made of dates, raisins, and vinegar), the paschal lamb, and the flesh of the Chagigah or feast-offering. (3) The father dips a morsel of unleavened bread and bitter herbs, about the size of an olive, in the *Charoseth*, eats it with a benediction, and distributes a similar 'sop' to all present. (4) A second cup of wine is poured out, and the youngest present asks the meaning of the service to which the father replies. (5) The first part of the Hallel (Ps. 107-114) is sung. (6) Grace is said, and a benediction again pronounced, after which the father distributes bitter herbs and unleavened bread dipped in the *Charoseth*. (7) The paschal lamb is eaten, and a third cup of wine handed round. (8) After another thanksgiving a fourth cup — the cup of joy — is drunk. (9) The rest of the Hallel (Ps. 115-118) is sung." — *F. W. Farrar*.



Jesus Washes the Disciples' Feet.

18. For I say unto you, I shall not drink from henceforth of the fruit of the vine. With these words Christ puts an end to the ancient passover and immediately proceeds to establish the new feast which is to take its place. **Until the kingdom of God shall come.** One coming of the kingdom of God was at the resurrection of our Lord; another and fuller coming was in the outpouring of the Spirit at Pentecost; and Christ partakes of the spiritual communion feast which each true follower of his enjoys when he celebrates the Lord's supper. But here, probably, as before (verse 16), the Saviour had in mind the "marriage supper of the Lamb" to be celebrated in heaven, the great festival of the redeemed in glory.

19. And he took bread. The unleavened bread of the passover, baked in a thin cake. Bread is "the staff of life," the provision



Plan of Supper Table.

19. And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me.

20. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, *even* that which is poured out for you.

for physical strength, the perfect food supplying all needed bodily elements. After the feeding of the five thousand Christ had declared himself to be "the bread of life," and then that the bread that he would give was his flesh "for the life of the world" (John 6:48, 51). That saying he was soon to fulfil, and our communion supper is the commemoration of its fulfilment. Here begins the institution of our Christian passover. **And when he had given thanks.** Our Redeemer gave thanks over his coming death, well knowing what blessings would flow from it to the salvation of men. How much more should we, the recipients of his bounty, the beneficiaries of his death, the redeemed by his sacrifice, give thanks for it every time we celebrate this his communion feast! **He brake it and gave to them.** He did not himself eat of the bread or drink of the wine. **Saying, This is my body which is given for you.** "This is my body" means "is a symbol of my body," just as Christ said "I am the door." "Which is broken for you" is the reading of 1 Cor. 11:24 in many ancient manuscripts. This is the thought in any event, that the broken bread symbolizes Christ's body, torn by the cruel nails, broken on the rack of the agonizing cross, — and all for us, for each one of us. **This do in remembrance of me.** "The Lord's Supper is a *command* ('This do'); it is a *commemoration*; it is a *thanksgiving*; it is a *fellowship*." Let us remember Christ (1) for what he has been, his beautiful and gracious human life, a life that revealed God; (2) for what he has done, — a death for us, suffering unique in that it was redemptive; (3) for what he is, he with us and we with him. — *Rev. James Hastings, D.D.* "Let us remember that Calvary was not a defeat, though it looked so at the time. Let us remember that Christ loved us, and died on the cross to prove his love. There is much we cannot understand; but if Christ loves us, we know that God is our Friend." — *Rev. James I. Vance, D.D., LL.D.*

20. **And the cup in like manner after supper.** After the ordinary passover meal. Much has been written on the question whether actual wine was used at this inaugural of the Lord's supper, or unfermented grape juice. We need not decide the question, for it is altogether aside from the point and meaning of the ordinance, which is to make the materials of ordinary food and drink symbols of Christ's death for us on the cross. To wrest the Lord's supper into an argument for the use in our day of strong drink in any form is to do the most complete violence to the character of our Redeemer. **Saying, This cup is the new covenant in my blood.** "New covenant" is the same as "New Testament." It implies an Old Testament. "The 'Old Covenant' — what was that? It was the promise made to Abram, and renewed through Moses on Mount Sinai. It was the solemn assurance that the Israelites should have secure and prosperous possession of Palestine so long as they kept the Ten Commandments. It was an outward obedience to be followed by an earthly reward. But the 'New Covenant' — what was that? It demanded not an outward obedience but an inward obedience, and it offered not an earthly but an eternal reward. The 'Old Covenant' was passing away forever. Everything that is local, everything that is narrow, everything that is exclusive, is abolished by the 'New Covenant.'" — *Hugh Price Hughes.* **Even that which is poured out for you.** Christ died freely, as willingly and gladly as he poured drink into the cup for his disciples. No man took his life from him, but he gave it as a voluntary sacrifice for us. This fact, however, does not lessen the guilt of his enemies.

**THE MEANING OF THE COMMUNION SERVICE.** It means communion with one another, binding the church together in precious bonds. It means testifying for Christ before the world, showing all men that we are among his disciples. It means communion with Christ, and especially with Christ the Redeemer, entering by love into the fellowship of his suffering. Thus it is a "communion of the body and blood of Christ."

"The passover came down through long ages, pointing back to the deliverance of Egypt, and forward to the coming of Christ; and Christ himself changed it into this memorial service, which looks back to his death, and forward to his second coming. It is the grand New Testament type, which has a hand of faith to point to Christ's cross, and another of hope to point us to his throne — the pillar which

21. But behold, the hand of him that betrayeth me is with me on the table.

22. For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed!

23. And they began to question among themselves, which of them it was that should do this thing.

accompanies the church's march, with its side of cloud and sorrow, but also its side of light and joy." — *Rev. John Ker.*

"He took bread, he took the cup, he took a towel. Christ, before all, would be practical, would bring these awful mysteries into the most intimate and useful connection with our lives. It is not merely the devotion of your heart, roused to an unusual degree by more than usually sacred associations, which he wants to-day. He wants your common life, in its sin, its hunger, and its duties, that he may show you how his grace is its daily food, and how his example is its highest standard." — *Sir George Adam Smith.*

"If we had been so taught that every time we break our fast we should do it in remembrance of Christ, if we saw in the viands of each meal a pledge of his promise to be with us always and a witness of its fulfilment, life would be for his people gladder, more glorious, and infinitely safer than most of us find it now." — *William Burnet Wright.* The true observance of the communion will help us to make a communion of every common meal.

"If the Saviour with desire desires to eat this passover with us, shall there be no corresponding desire in our heart? Will there be no answering response? It is all he asks for — desire. If we come humbly because we need, because we want, because we desire, he will fulfil the desire of them that fear him. When we can say, 'There is none on earth that I desire besides thee,' we are on the way to be satisfied." — *Rev. Hugh Black, D.D.*

III. EVIL AT THE FEAST. vs. 21-30. "This was the greatest evening in Christ's life. His soul overflowed in indescribable tenderness and grandeur." — *James Stalker.* Alas, that sin should break in upon such a season, and sin in its very worst form!

21. But behold, the hand of him that betrayeth me is with me on the table. John, who was nearest to Jesus at the table, tells us (John 13: 21) that our Lord was "troubled in the spirit" as he said these words. Judas may have been sitting on the other side of Jesus, on his left, John being on his right ("reclining in Jesus' bosom" — John 13: 23), all leaning on their left elbows, and using their right hands for the food. Thus Judas's hand would be "with" Christ's "on the table."

22. For the Son of man indeed goeth. Christ was in no doubt that his return to his Father was at hand; for months he had foreseen this and foretold it ever more clearly. As it hath been determined. Determined by the hostile Jews, certainly, but also still more certainly determined in the plan and council of the Holy Trinity from the very beginning of time. Jesus was the "Lamb slain from the foundation of the world." His death was no forced sacrifice, but a designed offering for the sins of all men. But woe unto that man through whom he is betrayed! Why did not Christ point out the traitor more promptly, condemn him openly, and dismiss him from the Twelve? Because he saw the good points in his chosen disciple, loved him, and hoped against hope for his change of heart. Even in this cry of "Woe" there is more of grief than of anger.

23. And they began to question among themselves. Judas was probably loudest in his exclamations of abhorrence. John tells us that Peter (who perhaps sat across the table from him and Jesus, beckoned to John and asked him to find out who the traitor might be; and Jesus gave him the sign of a "sop," a piece of bread dipped in the bitter herbs and handed to Judas on his left (see on verse 17). Which of them it was that should do this thing. The terrible secret was thus confined to Peter, John, and Jesus. The Saviour let Judas know plainly that he understood his design to betray him, for he gave him a meaningful look and said in a low tone, "What thou doest, do quickly." Then the traitor "went out straightway: and it was night" (John 13: 30). All this seems to have taken place before the institution of the Lord's Supper, Judas being absent from that sacred event, and the last discourse and prayer that followed it. "The presence of Judas was heavier on Jesus than the cross. While that face was in the room Jesus could not speak with freedom; he could hardly breathe. As soon as Judas departed 'it was night' without, but within, a load was lifted from the soul of Jesus." — *Rev. John Watson, D.D.* ("Ian Maclaren").

THE AMBITION OF THE TWELVE. Not only was treachery present among the Twelve in the upper room, but selfish ambition. "There arose also a contention among them, which of them was accounted to be the greatest." "That the personal presence of their Master should not have taken those men up above all question of precedence or superiority and made each rejoice to hope and believe that the other was a greater man and a better disciple than himself, — this certainly was strange. But, after all, there is something to be gained out of the story, in the reminder which it gives us that these men were still men, that even with Christ visibly among them the occupation of their natures by his power had to be gradual and slow, so that we must not be too ready to despair either of ourselves or of each other." — *Phillips Brooks*.

This ambition of the Twelve, and the strife for preëminence among them, showed itself especially in their refusal to wash one another's feet. Their feet were bare, and clad only in sandals. There were no servants to perform the customary service of washing off the dust and cooling them with grateful water. This washing was performed by pouring water over the feet from a pitcher as they were held over a basin, afterwards drying them with a towel, and it was awkward for one to do it for one's self. The disciples reclined at the table without doing it for one another, as they should have done, and when Christ saw that they were set in this refusal he quietly rose, took towel and basin, and went from one to another as they lay stretched out, washing the feet of each. All were doubtless ashamed, but only Peter, so far as we know, protested. This took place at the opening of the meal, and was a fit prelude to it. "Here is the Son of God washing feet! In some ways that picture of the feet washing is more humiliating, more full of teaching, more humbling to human pride even than the Cross." — *Bishop Ingram*.

NEVERTHELESS, THE KINGDOM! But Christ would not deny his followers a kingdom, and thrones, and authority. They were his followers, though full of weaknesses. They were to share in his kingdom and in his authority. They were, on his death, to do greater works than he had done. In them and through them all nations were to be blessed, and for all time, and we now, in our turn, are to share Christ's kingdom, with its work and its power. "Every one of us is a servant or minister in this kingdom. Every father is a minister of Christ to his children. Every mother is a minister of Christ to her children. Every brother and sister is a minister of Christ to his brothers and sisters. Wherever we are going, whatever we are doing, we are ministers of Christ." — *F. D. Maurice*.

"It matters not whether our work is the making of shoes or of laws, the care of a child or the inspiration of a nation, in humble homes or in high places, these words of Jesus are spoken alike to each one of us. 'I appoint you a kingdom,' he said, 'as my Father hath appointed unto me.'" — *Mary Stewart*.

The ambition of the disciples had probably been aroused by Christ's frequent references to his "kingdom," taken in connection with his triumphal entrance into Jerusalem only a few days before. What position of honor and power in this kingdom should each of them have? Our Lord told them: "Kings of this world exercise power and authority, but in my kingdom a different order obtains. In my kingdom the greatest are those that serve, just as I myself serve." In effect Christ said, "Instead of quarreling and disputing which of you shall be most above his fellows, let this be your desire, 'Lord, teach me how I may be most a servant; tell me what persons thou wouldst have me wait upon.'" — *F. D. Maurice*.

## LESSON IV (30). — January 25.

### JESUS COMFORTS HIS DISCIPLES. — John 14: 1-31.

PRINT vs. 1-17.

GOLDEN TEXT. — *I am the way, and the truth, and the life; no one cometh unto the Father, but by me.* — JOHN 14: 6.

Devotional Reading: Ps. 20.

Reference Material: Luke 24: 49; John 7: 37-39; 15: 26, 27; 16: 5-15.

Primary Topic: THE HEAVENLY HOME.

Lesson Material: John 14: 1-6.

Memory Verse: I go to prepare a place for you. John 14: 2.

**Junior Topic :** WALKING IN CHRIST'S WAY.

**Lesson Material :** John 14:1-15.

**Memory Verse :** John 14:15.

**Intermediate and Senior Topic :** HOW JESUS COMFORTS HIS DISCIPLES.

**Topic for Young People and Adults :** SOURCES OF THE CHRISTIAN'S COMFORT.

## THE TEACHER AND HIS CLASS.

The Younger Classes will not be able to enter into the deeper theological questions raised by this lesson, but they will gain much from the teachings about heaven and about the obedient following of Jesus, the Way. The beautiful teachings about prayer are also entirely suited to the younger classes.

The Older Classes will find this lesson full of the most profound thought, reaching out into the most fruitful fields of theology: the essentials of Christian belief, the deity of Christ, the value of prayer, the work of the Holy Spirit, the Trinity, the future life, the mission of the church in the world. The hour will be far too short for these discussions.

**Question Suggested for Discussion.** Why do we believe in heaven, and what should be the effect of that belief on our daily life?

## THE LESSON IN ITS SETTING.

**Time.** — Thursday evening, April 6, A.D. 30; just after the institution of the Lord's supper.

**Place.** — The upper room of some disciple's house (Mark's?) in Jerusalem.

## THE ROUND TABLE.

### FOR RESEARCH AND DISCUSSION.

New Testament teachings about heaven.  
New Testament teachings about prayer.  
New Testament teachings about the Holy Spirit.  
The character of Thomas.

The character of Philip.  
Reasons why John 14 is for many their favorite chapter of the Bible.

## THE PLAN OF THE LESSON.

**SUBJECT :** Sources of the Christian's Comfort.

- I. THE COMFORT OF HEAVEN, vs. 1-7.  
The place prepared.  
The guide to heaven.  
The way to heaven.
- II. THE COMFORT OF PRAYER, vs. 8-14.  
The promise of power.  
The promise of answered prayer.  
The promise of "anything."
- III. THE COMFORT OF THE COMFORTER, vs. 15-31.  
The Spirit of truth.  
The Teacher of all things.  
The Bringer of peace.

## THE TEACHER'S LIBRARY.

Dunham's *John Fourteen*. F. B. Meyer's *Love to the Uttermost*. Gordon's *Through Man to God*. Burrell's *In the Upper Room*. Vaughan's *Temple Sermons*. Shannon's *The Enchanted Universe*. Arthur Brooks's *The Life of Christ in the World*. Westcott's *The Incarnation and Common Life*. Lorimer's *Jesus the World's Saviour*. Waldo's *Echoes from the Great Assembly Hall*. Nichols's *Sermons*. Macdonald's *Unspoken Sermons, Third Series*. Johnston's *The Beatitudes of Christ*. Burrell's *The Golden Passionals*. Majoribanks's *The Sevenfold "I Am."* Jefferson's *The Character of Jesus*. Mozley's *Occasional Sermons*. Brown's *The Quest of Life*. Jones's *Things Most Surely Believed and The Unfettered Word*. Hazard's *The College Year*. University of Chicago *Sermons*. Black's *Listening to God*. Dawson's *The Divine Challenge*. Raymond's *Suggestions for the Spiritual Life*. McDowell's *Good Ministers of Jesus Christ*. Rainford's *The Reasonableness of the Religion of Jesus*. Drummond's *The Ideal Life*. Chapman's *And Judas Iscariot*. Dale's *Christian Doctrine*.

1. Let not your heart be troubled: believe in God, believe also in me.

I. THE COMFORT OF HEAVEN, vs. 1-7. The blessed sacrament of the Lord's supper had just been ordained, and yet the disciples were in sad need of comfort in their upper room in Jerusalem. Christ had told them that one of their number would betray him to the authorities, and that another, no less than their honored Peter, would deny him before those same authorities. Saddest of all, the Lord had repeated with solemn emphasis the announcement of his coming death, his departure to a place whither they could not follow him. No wonder the disciples' hearts were troubled. No wonder the loving Saviour sought to comfort them. No wonder this fourteenth chapter of John, the chapter of comfort, is for most Christians their favorite chapter of all the Bible.

1. Let not your heart be troubled. Note that this is a command, and we may well consider it a command not only to the eleven disciples listening to Christ (Judas had left the room) but to all Christ's followers ever since; for we have the same good reasons for peace and calm confidence that the eleven had, reasons confirmed by the experience of nineteen centuries. "Was it not a time for the disciples to be consoling the Master? He thought of those who were weaker than he, even when their trial was infinitely less than his." — Rev. George A. Gordon, D.D. Believe in God,

2. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.

3. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also.

**believe also in me.** These may be translated as indicatives, "Ye believe in God, ye also believe in me"; the Greek form is the same. In either case the thought is that belief in God will lead any one to belief in God's Son, who so clearly manifests the Father among men.

2. **In my Father's house are many mansions.** The "Father's house" is heaven, the land of the hereafter. "Mansions" in the Greek is from the verb "to remain," just as our English noun is, and the Scotch "manse," and the French *maison*. It means, therefore, places to *stay* in, *abiding* places, permanent homes not such temporary abodes as we tabernacle in here below. And the point is that there are *many* of them, there is ample room for every one that will come; no "house shortage" in heaven as so often, during recent years, on earth.

*Illustration.* "A weary old mother, at the end of a hard day's toil, said to her son: 'Well, I am one day nearer my grave.' 'No, mother,' the son quickly answered, 'you are just one day nearer home: we are Christians.'" — *Rev. Frederick F. Shannon, D.D.*

**If it were not so, I would have told you.** Christ was perfectly honest, and they knew it. He came to show men the Father, and tell them all that they needed to know about eternal life, the Father's home. If there was room in the Father's house for only the Father and the Son, he would have said so, and would not have invited them to a place of "many mansions."

"What glories, then, what mysteries  
Lie in the Saviour's silences!  
What bliss we could not have believed,  
Eye hath not seen nor mind conceived!

"The dearest wish, the fondest hope,  
The fair ideal's farthest scope,  
No longer doubt, but dare to know;  
He would have said, were these not so." — *Amos R. Wells.*

"This is the peace of Christian living, to believe in the absolute candor of the incarnate Son." — *Rev. D. J. Burrell, D.D.* "On his candor we have a right to build both for time and eternity." — *Rev. Charles E. Jefferson, D.D.* **For I go to prepare a place for you.** This gives the reason why there will be *many* mansions, ample room for everybody: the Saviour, who is interested in everybody, is the one who is making these many mansions ready. And it is to be a home for each, not an endless series of factory-built houses all of one pattern, but mansions perfectly fitted to each person's individual character, tastes, and likings.

*Illustration.* "When a gardener is about to receive some rare exotic, he prepares a place where it will flower and fruit to the best advantage. The naturalist who is notified of the shipment of some new specimen, prepares a habitat as suited as possible to its peculiarities. The mother, whose son is returning from sea, prepares a room in which his favorite books and pictures are carefully placed, and all else that her pondering heart can devise to give him pleasure. So our Lord is anxious to give what is best in us its most suitable nourishment and training. And he will keep our place against our coming. It will not suit another, and will not be given to another." — *F. B. Meyer.*

"Heaven is a prepared place for a prepared people." — *Rev. William A. Waldo, Ph.D.*

"The most momentous question which any man can put to himself is, What will become of him when this short state of existence is ended?" — *Canon J. B. Mozley.* This chapter is the answer to that question.

3. **And if I go and prepare a place for you, I come again.** "If" does not mean that his preparing a place is doubtful, for he had just declared it, but it has the meaning of "since." Jesus will complete his preparations for us by returning and conducting us to the prepared place. The second advent is his chief return to us, and is what he evidently had in mind at this time, though he returned at his resurrection and in the coming of the Holy Spirit on the day of Pentecost; he is returning constantly to his church, and on the death of each Christian he returns and conducts him to the prepared place. The second advent is taught repeatedly in Scripture.

4. And whither I go, ye know the way.  
 5. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way?  
 6. Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.

It is necessary for the completeness of Christ's work. "If there is to be no decisive and triumphant outcome of the work which our Lord inaugurated, then there is an incompleteness about it which is hardly reconcilable with any fair idea of its divine origin." — *George C. Lorimer*. And will receive you unto myself. How tender and loving are these words! What can the Christian anticipate with more eagerness than to be taken up into the presence of Jesus Christ, there to live forever! What sorrow but finds in this hope its comfort, what disappointment but is transformed by it into confident assurance of joy! That where I am, there ye may be also. In these words we find disclosed Christ's pulsing heart of love for his disciples. It is not from a cold desire to perfect the work of creation that Christ came to earth, but because — impossible as it seems to believe it — he actually has a passionate affection for men, and longs to draw them to his side. "He first loved us."

4. And whither I go, ye know the way. For three years he had been describing to them the way to heaven, the way to his Father and to him. It was their own fault if they did not know it by this time.

5. Thomas saith unto him. Thomas, called Didymus, "the Twin," may have been twin brother to Matthew. "In him the twins, unbelief and faith, were contending with one another for mastery, as Esau and Jacob in Rebecca's womb." — *Trench*. John is the only evangelist who shows us his character, which was a mixture of heroic devotion, as when he was ready to go to Jerusalem and die with Christ (John 11:16), and of the opposite, when, as here, he was stupid, clumsy, and hesitant (see John 20:24-29). Lord, we know not whither thou goest. Thomas was still beset with the idea that Jesus was an earthly Messiah, who was to set up an earthly kingdom of which Jerusalem was to be the capital, the city of "many mansions." How, then, could Jesus go away from Jerusalem? How know we the way? We can almost see the circles in which Thomas's perplexed mind is revolving. "Have we not reached the goal of all our desires? Has not the Lord been received triumphantly in his city? Have we not travelled all the long way, and arrived? What is the meaning of this talk about leaving, and about the way to somewhere else?" John, we may be sure, had leaped instantly to Christ's thought.

6. Jesus saith unto him, I am the way, and the truth, and the life. We are grateful to Thomas's awkwardness for this immortal pronouncement. It is most majestic in the Latin: *Ego sum Via, Veritas, Vita*. From this sentence Christianity came to be known as "the Way." From all eternity Christ had been the Truth and the Life; by coming to earth and dwelling with men he became their Way to heaven, back to the Father. "The idea would have been a complete one, though of course less full and explicit, had our Lord left out *Truth* and *Life* altogether, and simply said, 'I am the Way; no man cometh unto the Father but by me.'" — *Rev. Thomas Majoribanks*.



Hofmann.

"The Way, the Truth and the Life."

"Thou art the Way, the Truth, the Life;  
 Grant us that Way to know,  
 That Truth to keep, that Life to win,  
 Whose joys eternal flow."

7. If ye had known me ye would have known my Father also: from henceforth ye know him, and have seen him.

8. Philip saith unto him, Lord, show us the Father, and it sufficeth us.

9. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?

"That way leads out of trials into triumph, out of griefs into glory, out of self into God." — *Rev. Howard Agnew Johnston, D.D.* "The one originating, living, visible truth, embracing all truths in all relations, is Jesus Christ." — *George Macdonald.* "Christ is the life that saves us from death, and we pass through its valley to the land of peace and immortality." — *Rev. Samuel Nichols, D.D.* **No one cometh unto the Father, but by me.** This tremendous claim, put forth with manifest authority by the most lowly and humble of men, at once sets Jesus Christ apart from all other religious teachers. When it is accepted, it places Christianity infinitely above all other so-called religions. "Religion" means a "binding back" to God, and Christ is the only Bond. There is no room in Christianity for any other Saviour or any other Way.

7. **If ye had known me, ye would have known my Father also.** The disciples knew Christ by exterior, but they were only beginning to recognize his real nature. God was in Christ, reconciling the world to himself, and no one can really know Christ without seeing the Father who dwells in him. **From henceforth ye know him, and have seen him.** The crowning marvel of the resurrection was the proof of Christ's deity that opened the eyes of the disciples, and made them realize what a few of them, especially Peter, had only dimly perceived before, that Jesus was God himself in human form.

II. **THE COMFORT OF PRAYER,** vs. 8-14. "In this fourteenth chapter of John the heart of Christ's message seems to be prayer. Jesus was himself a pattern of prayer, and so he could speak to his disciples with authority concerning this subject." — *J. Wilbur Chapman.*

8. **Philip saith unto him.** Philip is an apostle about whom little is said in the New Testament. He brought Nathanael to Jesus, pointing him out as the Messiah (John 1: 43-48), and he also (with Andrew) once brought some Greeks to Jesus (John 12: 20-23). Both Andrew and Philip had Greek names. Besides these notes we hear of Philip in only two brief conversations, that in John 6: 5, 6, and the present passage. **Lord, show us the Father, and it sufficeth us.** Christ had just spoken of their seeing the Father, but Philip was very sure that he had not seen him, and he wanted to. Moses had seen God, and a greater than Moses was there in the upper room. Philip evidently had doubts, but a vision of God would remove them. He was a literalist; he was waiting for the flames and thunders of the Mount. "But this word of Philip to Jesus walks at large in the history of humanity and religion. There is no other word that goes deeper. 'Show us your God,' said a group of modern Japanese students to a modern missionary." — *Bishop William F. McDowell.*

9. **Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip?** Philip had been one of the first disciples, and had followed Christ through all his public ministry. He lived in Bethsaida, not far from Nazareth, and may have known Jesus in his youth. Christ's words carry a tone of sadness. Could they not be spoken also of us, his modern disciples? Is he not far too often even yet "the unrecognized Christ"? But "there is comfort in the thought that the love of Christ is not dependent on our complete recognition of him. He may be the unrecognized Christ, but he comes to seek and save the lost." — *Rev. Hugh Black, D.D.* **He that hath seen me hath seen the Father.** It would be impossible to make a stronger assertion of Deity than this, and yet unbelievers dare to claim that Jesus merely thought of himself as divine in the sense of being such a "child of God" as any holy man may become! **How sayest thou, Show us the Father?** Philip was one of those of whom Christ had said (Matt. 13: 13), "Seeing they see not, and hearing they hear not, neither do they understand." He had been seeing and hearing the Father every day for three years!

10. **Believest thou not that I am in the Father, and the Father in me?** Christ was "in the Father" because, as he said, the Father was greater than he (John 14: 28); and yet in Christ "dwelleth all the fulness of the Godhead bodily" (Col.

10. Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works.

11. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.

2:9). It is the fundamental lesson in theology that Christ is teaching Philip. "He is the Son of God in the fullest sense of which human thought or language is capable. Beyond him there is no perfection visible." — *Prof. Herbert L. Willett*. **The words that I say unto you I speak not from myself.** Including this word that Christ had just spoken concerning his Deity. **But the Father abiding in me doeth his works.** It was very plain that the miracles wrought by Christ were beyond human powers and were such as only God could do. Must not the words of such a being be received also as divine?

11. **Believe me that I am in the Father, and the Father in me.** There is no way of showing in English what the Greek shows by giving the verb "believe" the plural form, that Christ here turns from Philip to all the eleven apostles and repeats his assertion of Deity, that all may bear him witness. **Or else believe me for the very works' sake.** Christ does not insist upon any one proof. Whichever might be most convincing, — his character, his teachings, his miracles, — the disciples may make a beginning there, and they will surely go on to belief in all the rest. "If my personal testimony will not suffice, then let facts appeal to you." — *Prof. George L. Raymond*.

12. **Verily, verily, I say unto you.** "Verily, verily" (in the Greek it is "Amen, amen") occurs twenty-five times in the Gospel of John, and always in Christ's mouth and introducing, as here, a truth of very great importance. **He that believeth on me, the works that I do shall he do also.** "Believeth on me" is stronger than "believe me." "To believe on the Lord Jesus Christ is not merely to accept the facts of his historic life or of his saving energy as facts, but to accept him as Saviour, Teacher, Sympathizer, Judge; to rest the soul upon him for present and future salvation, and to accept and adopt his precepts and example as binding upon the life." — *Prof. Marvin R. Vincent*. Such belief means that Christ dwells in the believer, and works through him. **And greater works than these shall he do.** The apostles worked miracles after Christ's ascension, even raising the dead; but "even from a human point of view no miracle wrought by an apostle is greater than the raising of Lazarus. But from a spiritual point of view no such comparisons are admissible; to Omnipotence all works are alike. These 'greater works' refer rather to the results of Pentecost; to victory over Judaism and Paganism, two powers which for the moment were victorious over Christ (Luke 22:53). Christ's work was confined to Palestine and had but small success; the apostles went everywhere, and converted thousands." — *Professor A. Plummer*. "To establish in the heart of Christendom a sense of obligation toward the blind, the sick, and all the defective



Helen Keller Reading of the Light of the Word.

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask anything in my name, that will I do.

15. If ye love me, ye will keep my commandments.

16. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever,

17. *Even* the Spirit of truth: whom the world cannot receive; for it beareth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you.

of earth, resulting in such wise, humane, and generous treatment of their ills as was never dreamed of in the time of Christ, is a greater work than to open the eyes of one blind man at the Pool of Siloam." — *Dean Charles R. Brown*. **Because I go unto the Father.** "The thing which steadied Christ's life was the thought that he was going to his Father. This one thing gave it unity, and harmony, and success." — *Henry Drummond*. Because Christ returned to his Father, his works among men had to be continued by his disciples, if at all; and because the ascended Christ worked in and through his disciples, interceding for them with the Father, they could even surpass in some directions what the God-man was able to accomplish.

13. **And whatsoever ye shall ask in my name, that will I do.** This magnificent promise of answers to prayer carries with it only one proviso: that the prayers shall be in Christ's name. This does not mean that we shall use the formula, "For Jesus' sake," or "In Christ's name," but that we shall pray as Christ's representatives, pray in his spirit, pray for the things that will be, we know, in accordance with his will. They will certainly be granted; and what Christian would wish any other kind of prayer to be granted? **That the Father may be glorified in the Son.** Christ had much to say about his glory, but always it was closely linked to the glory of his Father, and was sought not for his own sake but his Father's (see John 11: 4; 12: 28; 13: 31). "Glory to God in the highest" was Christ's birth-song, his song through life, and his prayer at this hour of approaching death. We cannot please him better than by doing something that will redound to the glory of God.

14. **If ye shall ask anything in my name, that will I do.** The prayer is addressed to the Father, but answered by Christ, so closely do the Father and the Son work together. It is almost as if Christ were the Father's hand.

III. **THE COMFORT OF THE COMFORTER**, vs. 15-31. The assurance of heaven is the comfort of the future; prayer is the comfort of the present; but the Holy Spirit is the Comforter for all time and all eternity, and for all possible circumstances. Christ made no greater revelation than the disclosure of the Holy Spirit.

15. **If ye love me, ye will keep my commandments.** "In my name," twice repeated, leads Christ to speak of the two conditions which will fill us with his spirit, so that we can pray in his name. Those two conditions are love and obedience. If we love him and obey him, he is present with us and working in us and through us, though we cannot perceive his bodily presence.

16. **And I will pray the Father.** "I" is emphatic in the Greek: "While you are loving and obeying on earth, I will coöperate with you in heaven." **And he shall give you another Comforter.** Professor Moffatt translates the Greek word "Paraclete" by "Helper"; others, by "Advocate." The word means one "called to the side" of another to defend him in a law court, and then any one who argues for another, and then any one that helps and strengthens another. "Comforter" is literally a Strengtheners, from the Latin *fortis*, strong. All of this throws a flood of light on the work of the Holy Spirit. Note also the illustration of the Trinity: the Son asks the Father to send the Spirit. **That he may be with you for ever.** Their present Comforter, Jesus, was soon to leave them, but this "other Comforter" would never leave them. He is the Continuing Christ.

17. **Even the Spirit of truth.** The Advocate is the Spirit of truth because he tells men the truth about God, impresses the truth about Christ, guides men into all truth. "I am the Truth," said Christ; the Holy Spirit, who is called the Spirit of Christ (Rom. 8: 9), is also the Truth. "We all need comfort, we all need refreshment. Did Jesus mean to imply that only in truth itself was there any stable ground of true rest?" — *Caroline Hazard*. **Whom the world cannot receive.** By "the world" is meant here not mankind in general, but men that do not love and

obey Christ, men outside Christ's church, men alienated from God. **For it beholdeth him not, neither knoweth him.** Worldlings may behold nature and know many scientific facts, but they cannot see and know the Spirit of God unless they are spiritually minded. Like sees like. Like understands like. **Ye know him; for he abideth with you, and shall be in you.** The Spirit was, in some measure, dwelling in the disciples already, but he was to come to them in fulness on the day of Pentecost; and of course they would know him as he dwelt in them.

**THE TEACHER OF ALL THINGS.** "All that our Lord says of the Advocate in this discourse makes it certain that he is speaking not of a Power but of a Person. The Advocate is to 'teach' them all things, and to 'bring to' their 'remembrance' all that Christ himself had said to them." — *R. W. Dale*. There was much truth that the disciples were not ready to receive during Christ's life on earth, truth regarding Christ, his kingdom, their own calling and destiny, and the Holy Spirit himself. They had to grow slowly into this truth, under the tuition of the Spirit. The work of the Spirit in quickening the disciples' memories bore fruit in our four Gospels, and especially this Gospel of John. Nor was this work of the Spirit at all confined to the apostolic age. We have an equal right to the instruction of the divine and ever-present Teacher, and all wise Christians will claim it and enjoy it. Indeed, without it the full and happy following of the Christian life is impossible.

**THE BRINGER OF PEACE.** This wonderful chapter sweeps around the entire circle of Christian knowledge and experience, and ends where it began, with the promise of peace. "Go in peace" is the Eastern "goodby," and Christ says farewell to his beloved friends in the words, "Peace I leave with you." It was not to be the world's kind of peace, nor to be given in the world's way of bestowing. It was to be a peace born of Christ's terrible suffering, and often received by way of suffering on the part of the disciple, as it still is. The world would call it anything but peace; yet in all their outward trials they were not to be troubled or afraid, for the Prince of peace would be with them, and the Comforter would be by their side. To this day the Christian is to seek and expect only Christ's kind of peace, and to receive it only on Christ's terms; but, having thus received it, he finds it to be joy inexpressible, joy that passes understanding, joy that lasts forever.

## LESSON V (31). — February 1.

### THE VINE AND THE BRANCHES. — John 15:1-27.

PRINT vs. 1-11.

**GOLDEN TEXT.** — *He that abideth in me, and I in him, the same beareth much fruit.* — JOHN 15:5.

**Devotional Reading :** Ps. 119:9-16.

**Reference Material :** John 15:16; Gal. 5:16-25.

**Primary Topic :** BEING FRIENDS OF JESUS.

**Lesson Material :** John 15:1-11.

**Memory Verse :** Ye are my friends, if ye do the things which I command you.

John 15:14.

**Junior Topic :** THE VINE AND THE BRANCHES.

**Lesson Material :** John 15:1-11.

**Memory Verse :** John 15:5.

**Intermediate and Senior Topic :** FRUIT-BEARING LIVES.

**Topic for Young People and Adults :** UNION WITH CHRIST.

### THE TEACHER AND HIS CLASS.

The Younger Classes will center their attention on the parable of the vine and the branches. Show them a drawing (on the blackboard or a large sheet of paper) of a vine bearing leaves and big clusters of grapes. Color the drawing, green and purple. Print initials on the

grapes indicating the kind of fruit our lives will bear if we live close to Christ as the branches are part of the vine: O for obedience, L for love, H for helpfulness, B for bravery, U for unselfishness, C for contentment, J for joy, etc.

The Older Classes will find the chapter crowded with great thoughts on great themes: union with Christ, the mean-



ing of trials, Christian fruit-bearing, the fate of barren lives, answers to prayer, Christian obedience, Christian joy, Christian fellowship, election, worldliness, witness-bearing. You will hardly exhaust these eleven topics, though you discuss the lesson eleven hours!

**Question Suggested for Discussion.** What fruits of Christianity have we a right to expect from every follower of Christ?

### THE LESSON IN ITS SETTING.

**Time.** — The same evening as the last lesson, and a continuation of the same discourse, — Thursday, April 6, A.D. 30.

**Place.** — The upper room in Jerusalem, as in the last lesson, though some think that the last words of the preceding chapter, "Arise, let us go hence," point to a change of scene, and that the words of our lesson were spoken on the way to Gethsemane, and were suggested by a sight in the full moonlight of the great brass grape-vine with which Herod had adorned the temple. But the prayer of chapter 17 was certainly spoken in the upper room.

### THE TEACHER'S LIBRARY.

Burrell's *The Upper Room*. Mark Hopkins's *Prayer and the Prayer Gauge*.

Russell's *The Substance of Happiness*. Jowett's *Apostolic Optimism*. Work's *Every Day*. Majoribanks's *The Sevenfold I Am*. Norton's *The Excepts of Our Lord*. McClelland's *The Mind of Christ*. Ames's *The Higher Individualism*. Collyer's *The Life That Now Is*. Gordon's *Quiet Talks on John's Gospel*. Holland's *Logic and Life*. Speer's *John's Gospel, the Greatest Book in the World*. J. Ritchie Smith's *The Teaching of the Gospel of John*. Maclaren's *Expositions*. Hastings's *Great Texts of the Bible*. Dr. John D. Pickles in *Providence Addresses on the Gospel of John*.

### THE ROUND TABLE.

#### FOR RESEARCH AND DISCUSSION.

Christ's use of nature in his teachings.  
Christ's teachings regarding union with God.  
Christ's teachings regarding the fellowship of Christians.  
The place of love in the Gospels.  
Christ's insistence on fruit-bearing.  
Paul's insistence on fruit-bearing.

### THE PLAN OF THE LESSON.

#### SUBJECT: Fruit-bearing Lives.

##### I. LIVES THAT BEAR MUCH FRUIT, vs. 1-8.

The parable of the vine.  
Abiding in Christ.  
Glorifying the Father.

##### II. LIVES THAT LOVE AND LIVES THAT HATE, vs. 9-27.

Abiding in love.  
Obedience and love.  
Loving one another.  
The world's hatred of Christians.  
The world's hatred of Christ.  
Nevertheless, bear witness!

#### 1. I am the true vine, and my Father is the husbandman.

**I. LIVES THAT BEAR MUCH FRUIT, vs. 1-8.** "Our Lord here opens the book of nature for the last time to complete the training of the Twelve. It had furnished many illustrations for the parables and discourses of the past three years, but none is more rich in suggestion than this of the vine and the branches." — *Rev. James Hastings, D.D.*

**1. I am the true vine.** Christ implies the existence of a vine that was untrue to its mission, and his hearers would be quick to understand that he meant the Jewish nation, compared to a vine by the psalmist (Ps. 80: 8-19), by Isaiah (Isa. 5: 1-7), and by Jeremiah (Jer. 2: 21). Moreover the recent Maccabean rulers of the Jews had made the grapevine their national emblem, and impressed it upon their coins,

2. Every branch in me that beareth not fruit, he taketh it away: and every *branch* that beareth fruit, he cleanseth it, that it may bear more fruit.

But the vine, so tenderly and so long nurtured by Jehovah, had proved worthless and barren; Christ would prove to be the genuine vine that would bear abundant fruit. **And my Father is the husbandman.** God was the Vine-dresser, who prepared the soil for it, watched over it solicitously, and would bring it to fruition. In this confidence Christ was going on to his terrible death, sure that whatever his Father planned was for the best. He would inspire in his disciples the same confidence with which to face whatever trials they might meet: the loving Father was *their* Vine-dresser also.

2. **Every branch in me that beareth not fruit.** The Greek word for "branch" used here is a special word meaning *vine* branch, the shoots which the vine puts forth every year. Christ is not talking about Jews or heathen, but about Christians, about branches *in him*, sprung from him, nourished by his life, and so leading men to expect from them a goodly measure of Christian fruit. But if instead of the thick and rich clusters the branch bears only leaves, how great is the shame, the disappointment! "The Christian is related to Christ precisely as the branch is to the vine. The union is absolutely vital: so vital that Christ is everything to him; Alpha and Omega, the beginning of every purpose and the end of every aspiration; first, last, midst, and all in all." — *Rev. David James Burrell, D.D.* **He taketh it away.** The Father will not acknowledge a person as a member of Christ's church if he does not bear Christian fruit in his life. Christians may not cut him off from their fellowship (remember Christ's parable of the tares), but God will judge him accurately and will know that he is none of Christ's. It is God's judgment alone that decides whether a man is a Christian or not.

"Thou art the Vine,  
And I, O Jesus, am a branch of thine;  
And day by day from thee  
New life flows into me.  
Naught have I of my own,  
But all my strength is drawn from thee alone.

"As severed from the tree, the branch must die,  
So even I  
Could never live this life of mine  
Apart from thee, O living Vine;  
But thou dost dwell in me,  
And I in thee!  
Yea, thine own life through me doth flow,  
And in thyself I live and grow." — *E. H. Divall.*

**And every branch that beareth fruit, he cleanseth it.** The cleansing is by pruning, and the eleven disciples were soon to be pruned by hardships and bitter persecutions, for which Christ was lovingly preparing them. "They will be the Father's testimony to your worth," he says in effect. "They show that the Vine-dresser regards you as likely to respond to his tending. He thinks that you have fruit-bearing possibilities, and so he is pruning you, to throw all your strength into the grapes." John, who faced terrible persecutions, must often have gained strength from these words, "These leaves, these tendrils, that the Father's knife chips away, are they not, too, works of the same divine sap as that which holds the branches fast in Christ, and which draws out of them fruit? Yes! they prove life, they prove capacity. But the Father still asks — are they fruit? Are they not absorbing force that might go to the making of fruit? Are they not for temporary delight, for passing gratification? They are pleasant to ourselves, but do they benefit others? Can they be dedicated to an abiding service?" — *Canon H. S. Holland.* **That it may bear more fruit.** The Vine-dresser is ambitious for his vine, as is a gardener making ready his fruit for an exhibition. We may be satisfied with small bunches of grapes, of inferior



"I am the Vine."

3. Already ye are clean because of the word which I have spoken unto you.

4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me.

5. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing.

quality, but he is not. Nothing but the most and the best will meet his eager desire for the vine of his planting.

*Illustration.* "In deep dejection of spirit Mr. Cecil was pacing to and fro in the Botanic Garden at Oxford, when he observed a fine specimen of the pomegranate almost cut through the stem. On asking the gardener the reason, he got an answer which explained the wounds of his own bleeding spirit. 'Sir, this tree used to shoot so strong that it bore nothing but leaves. I was therefore obliged to cut it in this manner, and when it was almost cut through, then it began to bear plenty of fruit.'"  
—*Hamilton.*

3. Already ye are clean because of the word which I have spoken unto you. Jesus had just spoken a cleansing and illuminating word to no fewer than four disciples: Peter, Thomas, Philip, and Judas (not Iscariot). His word, through the ages, would purify and instruct millions more, and so he emphasized *ye*, though our translation does not indicate that emphasis.

4. Abide in me, and I in you. "And see that I abide in you," or "I will abide in you." Abiding in Christ is thinking his thoughts and speaking his words and living his life. Christ abides in us when his Spirit takes possession of our spirits. It is a life of Christian peace and Christian activity. "You in me, I in you, one in each other; there appears to be no dividing line; it is a single bundle of life; human or divine, either or both. Humanity opens at its topmost to take in Jesus; divinity opens at its lowest to take in man." — *Rev. T. Calvin McClelland, D.D.*

*Illustration.* "When Horace Bushnell was an old man he met a young man one Monday morning hurrying away to the ministers' meeting. Asking for the subject of the meeting, he was told that it was 'Abiding in Christ.' 'It is a good subject,' said the old man; 'but remember that abiding in Christ is not basking in Christ.' Abiding is growing. More surprise, more wonder, more glory to-day than yesterday. What can I do to-day for my Master that I have not done before?" — *Rev. Edgar Whitaker Work, D.D.*

As the branch cannot bear fruit of itself, except it abide in the vine. The natural branch of the grape-vine must remain attached to the vine, but the branches of the spiritual Vine, Jesus Christ, have the dreadful power of separating themselves from him, and so destroying their vitality. Thus Judas Iscariot had already cut himself off from Christ. So neither can ye, except ye abide in me. Hidden in that "except" is a promise: "If you do abide in me, you shall bear much fruit."

*Illustration.* "You remember the legend of the man whose pleasure-garden became in his absence quite overgrown with weeds, and, on coming home, he was quite powerless to exterminate them. At last he met with a strange foreign flower of singular vitality. He sowed a handful of this seed in his overgrown garden and left it to work its own sweet will. One day he opened the gate and saw that the flower had exterminated every weed. As he looked from one end to the other, from wall to wall, he could see nothing but the fair colors of that rare plant, and smell nothing but its delicate perfume. Christ is that plant of renown. That vine will gradually eat out the roots of all ill weeds and poisonous plants, just as in the garden of each individual soul the Christ in us, if allowed to grow, supplants all else if we are filled with him." — *Rev. F. L. Norton, D.D.*

5. I am the vine, ye are the branches. What an honor, to be so united with the Lord of heaven and earth! Can any worldly glory equal it for a minute? And what a responsibility, to be charged with bearing the fruit of that Vine! Is any worldly task to be compared with it in solemn and splendid importance? This sentence is the Christian's patent of nobility. He that abideth in me, and I in him. "There are some people who visit Christ. There are others who abide in him. To the one class religion is a temporary expedient: to the other it is a permanent principle. To the one class Christ is an occasional shelter: to the other he is an 'eternal home.'" — *Rev. John Henry Jowett, D.D.* The same beareth much fruit. Christ

6. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned.

7. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you.

8. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples.

is never content with meager harvests: he wants loaded trees, and he will heap the fruit on our boughs. "I don't think any man can ever know his fruit-growing capacity until he is possessed by the Spirit of God." — *Rev. John Henry Jowett, D.D.* **For apart from me ye can do nothing.** Ye means the disciples. Christians without Christ are as dead as severed branches. That is clear; but how about non-Christians? They also are dead, like an iron rod through which the vitalizing plant current has never passed.

*Illustration.* "If you take a cutting from a feeble stalk, and graft it on a vigorous stem, the graft will show a far greater vigor than it could have shown ungrafted; will reveal in fruit or flower, very clearly, the new stock from which it draws its vitality. It was so with the disciples of Jesus. They felt their life grow strong and good in the strength and goodness of their great Friend." — *Robert Collyer.*

6. **If a man abide not in me.** Whether cut off from Christ or never united with the Vine. **He is cast forth as a branch, and is withered.** "A branch that was merely barren might be spared for a time; but a dead one never. A Christian without Christ is like a severed limb or a broken twig — good for nothing and possessing no life." — *Rev. Thomas Majoribanks.* "But the cast-out branch may be grafted in again (Rom. 11: 23), and the dead branch may be raised to life again (John 5: 21, 25)." — *Cambridge Bible.* **And they gather them, and cast them into the fire, and they are burned.** This is a terrible picture of the judgment day, the day when the souls that are not "in Christ" will be definitely and finally consigned to eternal death, everlasting ruin, final uselessness.

7. **If ye abide in me, and my words abide in you.** This is the condition of prayer, — that we have the mind of Christ. Without it we cannot ask what he can wisely grant. "We do not abide, and so we are not attuned, and so we ask what cannot be given. We want lofty asking, and lofty asking implies high planes of thinking, and high planes of thinking imply unbroken fellowship with Christ." — *Rev. John Henry Jowett, D.D.* **Ask whatsoever ye will, and it shall be done unto you.** This is not a permission, "Ye may ask," but a command, "Be bold to ask!" But if we abide in Christ, there are certain things that we shall not wish to ask. "First, except under special direction we shall not ask God for a miracle, for the same reason that a child will not ask his father to burn the house down. The regular order of nature is the house we live in. It could not be disturbed by frequent miracles, and be fit for the training of rational beings. Second. Neither shall we ask for anything, under the laws of nature, that will contravene the object of those laws. Whatever we can do for ourselves under those laws God expects us to do; it is for our own good that we should do it. We were put under them that we might do it. It is precisely here as with the parent and child. Is the child cold? Let him get up and go to the fire. If he will not do that, let him suffer; and, beg as he may, the wise parent will let him suffer, and perhaps punish him, too, before he will take him up and carry him." — *Mark Hopkins.* But whatsoever we ask that is in harmony with the mind of Christ, he will do for us. The promise is as wide as Christ could possibly make it.

8. **Herein is my Father glorified, that ye bear much fruit.** It is the glory of the Husbandman, the Vine-dresser, that his vine be loaded with rich clusters. The Christian is charged with the Father's glory! The renown of the Creator of the universe is in his keeping! What an incentive to be gloriously active, magnificently productive! **And so shall ye be my disciples.** Fruit-bearing is the only way into Christian discipleship. A resultless Christian is no Christian. "A Christian never 'is' but always 'is becoming' a Christian. And it is by his fruitfulness that he indicates his claim to the name." — *Westcott.*

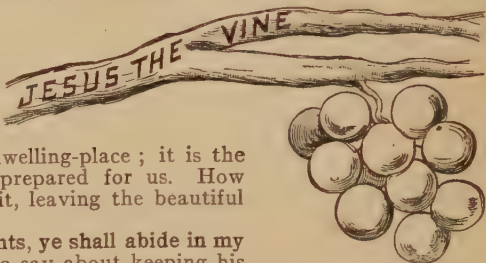
II. **LIVES THAT LOVE AND LIVES THAT HATE,** vs. 9-27. Christ has been urging fruit-bearing, and now he goes on to speak of the chief fruit of the Christian life, which is love — love to his Father, love to other men. Love is the great theme of the gospel: "God so loved the world that he gave his Son."

9. Even as the Father hath loved me, I also have loved you : abide ye in my love.

10. If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father's commandments, and abide in his love.

11. These things have I spoken unto you, that my joy may be in you and *that* your joy may be made full.

9. Even as the Father hath loved me, I also have loved you. "All that Christ experiences is the result of the Father's love : all that the disciples are called to be and to do is the outcome of Christ's love." — *Expositor's Greek Testament*. Note the perfect tense: Christ is looking back on his life and summing it up in the one glorious word, *love*. What other life could be summed up thus? **Abide ye in my love.** "In your love of me," but also and especially "in my love of you." Christ's great love is our dwelling-place ; it is the heavenly mansion which he has prepared for us. How sorrowful if we are living outside it, leaving the beautiful house empty !



10. **If ye keep my commandments, ye shall abide in my love.** Christ had just had much to say about keeping his commandments ; see John 14 : 15, 21, 24. Keeping his commandments puts us in harmony with his will, proves that we love him, opens the way for his love to us. "No mere man would dare assert himself in this form. Any compelled obedience as between man and man leads not to friendship, but to serfdom and to slavery. To any ordinary human being making such a tremendous claim as this the answer would be disdain and contempt ; but when made by this one unique world-shadowing character this claim is recognized as being most reasonable." — *Rev. John D. Pickles, Ph.D.* **Even as I have kept my Father's commandments, and abide in his love.** Christ had just dared to say that Satan had no claim upon him because of sin (John 14 : 30) ; now he is bold to assert that he had always obeyed God's commands. Such a claim, which would seem preposterous and blasphemous on the part of a mere man, wins ready assent when made by the meek Son of God.

11. **These things have I spoken unto you, that my joy may be in you.** "We are all familiar with the title, 'Man of sorrows.' But this is a partial view of Jesus and requires correction by a consideration of his happiness. His sorrow was great but transient ; his joy was profound and eternal." — *Rev. Daniel Russell, D.D.* That joy was based upon his consciousness, of which he had just spoken, that he had always done the Father's will, and so was in perfect harmony with him. "*Pruning* — that insures fruit, and more and better. *Praying* — that is the fruit, some of it ; that naturally grows out of the abiding. 'My words' — that is part of the abiding, the life-juice of the vine coming into branch and blossom and fruit. 'Joy' — that is the rich red juice of the grape in your mouth." — *S. D. Gordon*. **And that your joy may be made full.** Men try to fill up their cup of joy by amassing worldly goods, by indulging in worldly pleasures, by increasing their worldly power, and adding to their worldly fame. But all of these leave their cup as empty as it was at the start. Nothing can fill it for us except what filled it for Christ, true sonship of the Father, shown in doing his will and experienced in the consciousness of his love. This, however, will fill the largest cup so full of joy that it cannot help overflowing upon others. "Christ's followers can experience his joy by the same fearless and unmeasured devotion to the betterment of humanity. The astonishing thing is that so many people have never made the discovery of the satisfactions of strenuous moral endeavor. We are evermore seeking pleasure for itself, while all of the psychologists and philosophers insist that we should heed the paradox that it is only found where it is not sought." — *Prof. Edward Scribner Ames*.

**LOVING ONE ANOTHER.** Christ has been speaking about the love of the disciples for him and his love for them. Now he goes on to command them to love one another. He seals this command with the most solemn injunctions : they are to love one another as he himself loves them, and he is to prove his love by dying for them — the

greatest possible proof. "The true notes of the church are love and union. The notes of the world are selfishness and discord. Christ's friends love one another and him, and the good of each is the care of all, and the good of all is the care of each." — *Robert E. Speer*. We can easily see what our Lord would say about the 180 different Protestant denominations in the United States. They are a poor answer to his command, "Love one another, even as I have loved you."

**THE WORLD'S HATRED OF CHRISTIANS.** It is all the more necessary that Christians should love one another because they are sure to be hated by the world of non-Christians, as Christ proceeded to warn the disciples. The world will hate them because they are not of the world, but contrary to it, separated from it, all their ideals and aims contrary to the world's. "In so far as the church and the world are at peace, it is because each has tempered the other. The spirit of the world penetrates the church, the spirit of the church penetrates the world. The church has something of worldliness, the world has something of religion. In proportion as each is true to its distinctive nature, they are and must ever be at war. In the case of the early disciples the enmity of the world assumed the form of persecution, now it ordinarily assumes the form of seduction. Consciously or unconsciously the power of the world is exerted to draw the children of God down to its own level." — *Rev. J. Ritchie Smith*.

**THE WORLD'S HATRED OF CHRIST.** But to be hated by the world is a glory to Christians, because it classes them with Christ, it associates them with his constant experience. Who are the servants that they should fare better than their Master? And the world hates Christ, because he has no compromise with the world's sin. Hating Christ, it hates the Father also. Hating Christ, it hates the Christian also. Would any true Christian have it otherwise?

**NEVERTHELESS, BEAR WITNESS!** This wonderful chapter closes with another promise of the coming Comforter, who is to console them for Christ's absence by bearing witness of him, bringing to mind all that Christ did and was; and also with the command that they, in their turn, must bear witness of Christ, because they had been with him all through his ministry. "Note what we have to do — to bear witness; not to argue, not to adorn, but simply to attest. Note what we have to attest — the fact, not of the historical life of Jesus Christ, because we are not in a position to be witnesses of that, but the fact of his preciousness and power, and the fact of our own experience of what he has done for us. Note that that is by far the most powerful agency for winning the world. You can never make men angry by saying to them, 'We have found the Messias.' You cannot irritate people, or provoke them into a controversial opposition when you say, 'Brother, let me tell you my experience. I was dark, sad, sinful, weak, solitary, miserable; and I got light, gladness, pardon, strength, companionship, and a joyful hope. We can all say that. This is the witness that needs no eloquence, no genius, no anything except honesty and experience; and whosoever has tasted and handled of the Word of Life may surely go to a brother and say, 'Brother, I have eaten and am satisfied. Will you not help yourself?' We can all do it, and we ought to do it." — *Alexander Maclaren*. Does the world hate you? It hates your Master too. Does the world persecute you? Nevertheless, *bear witness to Jesus Christ!*

## LESSON VI (32). — February 8.

### CHRIST'S INTERCESSORY PRAYER. — John 17: 1-26.

#### PRINT vs. 1-13.

**GOLDEN TEXT.** — *Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are.* — JOHN 17: 11.

**Devotional Reading:** Eph. 3: 14-21.

**Reference Material:** Matt. 6: 9-13.

**Primary Topic:** JESUS PRAYING FOR HIS FRIENDS.

**Lesson Material:** John 17: 1-13.

**Memory Verse:** I pray for them. John 17: 9.

**Junior Topic :** WHAT JESUS PRAYED FOR.

**Lesson Material :** John 17 : 1-26. Print vs. 1-13.

**Memory Verse :** John 17 : 15.

**Intermediate and Senior Topic :** CHRIST'S PRAYER FOR HIS DISCIPLES.

**Topic for Young People and Adults :** CHRIST'S INTERCESSORY PRAYER.

## THE TEACHER AND HIS CLASS.

The Younger Classes will make this a lesson in prayer. Learning first what Jesus prayed for and the spirit in which he prayed, they will be taught how they themselves should pray to the Father and to Christ. Especially try to lead them into prayer for others and away from so much prayer for themselves as many Christians indulge in. The teacher may begin and end the lesson with prayer, and it will be a beautiful plan to have the pupils bow their heads and each of them offer a brief prayer right there in the class.

The Older Classes will find this one of the most inspiring and profound lessons they have ever studied. The entire prayer should be reviewed, and all its many implications should be brought out, — its teachings as to Christ's relation to his Father and to us, and our duty and privilege in view of what Christ is and what God is. A member of the class may be asked to give a talk or read a paper on prayer, including the lessons learned from this great example.

**Question Suggested for Discussion.** What form should the unity of Christian believers take and how can it be brought about?

## THE LESSON IN ITS SETTING.

**Time.** — The same as in the three preceding lessons, Thursday, April 6, A.D. 30.

**Place.** — The upper room of the Lord's supper, though, as stated in the last lesson, some think that Christ and his dis-

ciples had left the upper room and were on their way to Gethsemane, or perhaps had reached that solemn spot.

## THE ROUND TABLE.

### FOR RESEARCH AND DISCUSSION.

What Christ said about his glory and the Father's.  
Christ's teachings concerning eternal life.  
Christ's teachings about his own nature as distinct from the Father's and yet united to him.  
The mission of Christ in this world.  
The unity of believers as illustrated in the New Testament.  
The church in the world.  
Christ's prayers: their general character.

## THE PLAN OF THE LESSON.

**SUBJECT :** Christ's Prayer for His Disciples.

### I. A PRAYER FOR GLORY, vs. 1-5.

Christ's glory from God.  
God's glory from Christ.

### II. A PRAYER FOR FRIENDS, vs. 6-19.

That they may be kept.  
That they may be joyful.  
That they may be sanctified.

### III. A PRAYER FOR UNION, vs. 20-26.

One — that the world may believe.  
One — as Christ and the Father are one.

## THE TEACHER'S LIBRARY.

Marcus Dods's *The Gospel of St. John*. Gordon's *Quiet Talks on John's Gospel*. Newton's *An Ambassador*. Magee's *Sermons*. Burrell's *The Old-Time Religion and The Upper Room*. Peabody's *Sundays in College Chapels since the War*. Palmer's *True Success in Life*. Jones's *The Unfettered Word*. Scofield's *The New Life in Christ Jesus and In Many Pulpits*. Work's *Every Day*. Stone's *The Prayer before the Passion*. Hazard's *The College Year*. Condit's *Short Studies of Familiar Bible Texts*. Wilberforce's *Sanctification by the Truth*. Hastings's *Great Texts of the Bible*.

**I. A PRAYER FOR GLORY, vs. 1-5.** "The prayer of Christ which makes up John 17 is in some respects the most precious relic of the past. We have here the words which Christ addressed to God in the critical hour of his life — the words in which he uttered the deepest feeling and thought of his Spirit. Even among the prayers of Christ this stands by itself as that in which he gathered up the retrospect of his past and surveyed the future of his church; in which, as if already dying, he solemnly presented to the Father himself, his work, and his people. Recognizing the grandeur of the occasion, we may be disposed to agree with Melancthon, who, when giving his last lecture, shortly before his death, said, 'There is no voice which has ever been heard, either in heaven or in earth, more exalted, more holy, more fruitful, more sublime, than this prayer offered up by the Son of God himself.' " — *Marcus Dods*. Spenser would never venture to preach on a text from this chapter. "The heart of the world's life is its literature. The heart of all literature is this sacred Book of God. The heart of this Book is the Gospels. The heart of these four Gospels is John's. The heart of John's is this exquisite bit, chapters 13 to 17. And there's yet an inner heart here. It is this bit, this seventeenth chapter, where the inner side of Jesus' prayer-life lies open to us." — *S. D. Gordon*.

1. These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee:
2. Even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life.
3. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ.
4. I glorified thee on the earth, having accomplished the work which thou hast given me to do.

1. **These things spake Jesus.** The words of the three chapters preceding, the closing discourse of Christ's ministry. **And lifting up his eyes to heaven.** In the Garden, soon after this, our Lord fell on his face in an agony of prayer. "To heaven" is thought by some to indicate that they were then outdoors (compare John 14: 31); but the same words would be used if Christ lifted his eyes and face indoors. **He said, Father, the hour is come.** "Mine hour is not yet come" (John 2: 4) said Christ to his mother at the beginning of his ministry. The coming of the Greeks (John 12: 23, 27) led Christ to say, "The hour is come," and "Save me from this hour." "The hour" here means the time for the violent death which the Saviour had so long foreseen clearly and sought to prepare his disciples for. **Glorify thy Son, that the Son may glorify thee.** Christ was to be glorified, as verse 5 indicates, by his return to the heavenly glories he left behind when he came to this earth. He was even more glorified by the splendor of his sacrifice on the cross for the sins of the world. That same sacrifice glorified God, for it was God's sacrifice in the person of his Son, and it showed the glorious shining of God's love. There is no such glory as sacrifice.

2. **Even as thou gavest him authority over all flesh.** All men, not Jews alone; Jesus is King of all the earth, his kingdom is to rule over all. Foreign missions, in carrying the gospel to the most distant nations, are merely setting up there the rightful banner of the cross. **That to all whom thou hast given him, he should give eternal life.** Christ is eager for all men to come to him, as he has received rightful authority over them all; but Christ is very humble; he will not grasp them all, he will force no man, he will take only those whom the Father gives; but ah, how he will bless them when they come to him! No joy that the imagination of man can conceive but is involved in "eternal life."

3. **And this is life eternal, that they should know thee the only true God.** It is hard for us, living in a Christian land, to put ourselves back into the times of Christ and into a little country almost lost in an idolatrous world. But even in a Christian land, where idols of wood and stone are not worshipped, there exists a more subtle and dangerous idolatry, the worship of wealth and power, of pleasure and ease, of worldly learning and earthly beauty. It is as necessary for us as for the Gentiles of Christ's day to recognize the one true God, and worship him alone, finding in that worship endless joy and peace, eternal power and wisdom, the beauty that never fades and the riches that do not vanish into dust. **And him whom thou didst send, even Jesus Christ.** This is the starting-point of eternal life, though Christ names it second, because from the recognition of Jesus Christ comes the recognition of the one true God and the rejection of all idolatries. It is only as we see the Father in the Son that we come to give him our hearts and lives. One of the most insidious inventions of Satan, now as always, is to say, "It matters not what you believe about Jesus Christ, provided you believe in the unity of God, the Universal Fatherhood, and the Brotherhood of Man." Those beliefs have only come through the fundamental belief in Jesus Christ, the Son of God, whom God sent into the world to show men the Father.

*Illustration.* "You will never make an artist out of a boy who has no taste for art. You will never make a scholar out of a boy who has no aptitude for books. Love is the key that opens the doors to every branch of knowledge. John was more completely in sympathy with the Master than any other one of the Twelve. With what result? He knew Jesus as no other one of the Twelve knew him." — *Rev. J. D. Jones.*

4. **I glorified thee on the earth.** So near is Christ to death that in eager imagination he leaps ahead to the time when the agony of the cross shall be over, when he can say, "It is finished," and when the work which he came to accomplish shall be completed outwardly as in his mind it was now completed inwardly. He was "the

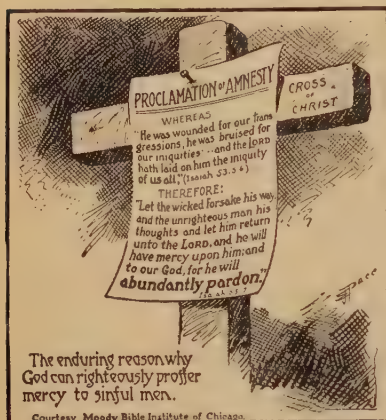
5. And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Lamb slain from the foundation of the world." To the Eternal a thousand years are as one day. The glory of God has always been his sacrifice upon Calvary, for the Cross has always been present in the divine consciousness. The Plan of Salvation is

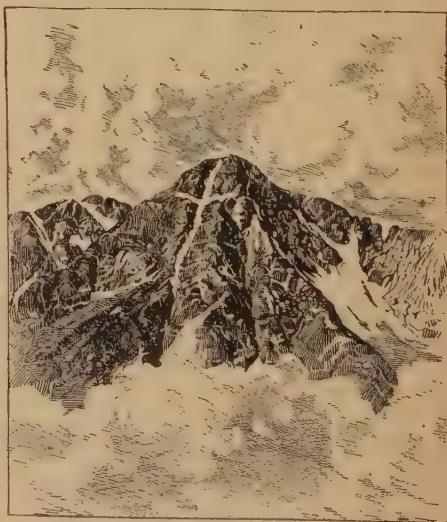
a dateless design. **Having accomplished the work which thou hast given me to do.** The Son is always clothed in humility. He takes no credit to himself for the Great Undertaking. He did not originate it, but his Father. He did not ask for it, but received it. "God so loved the world that he gave" the task to his Son and his Son to the world. This is the eternal glory of God, and to enter into that spirit of sacrificial love as Christ entered into it is the eternal glory of man. "The life of Jesus, so abruptly cut short, has come to be the very symbol of the finished life. The cross of Jesus Christ, which would seem to be a sign of untimely defeat, has become the sign of a timeless victory. 'In this Sign, conquer,' Constantine saw written on the clouds. 'In the cross of Christ I glory,' says a modern hymn. What seemed tragically incomplete was in fact a career in whose end one may glory. The Christian world repeats what Jesus said of himself; him to do." — *Professor Francis G. Peabody.*

"Not one is there before whom eternal wisdom and love have not placed a task possible to him and worthy of his powers, in the achievement of which the true honor and blessedness of his being should be realized. The value of every life must at last be measured by what it has achieved." — *Ray Palmer.*

5. And now, Father, glorify thou me with thine own self. The pronouns are together in the Greek not only here, "glorify thou me," but in the preceding verse, "I thee glorified." It is as though in his very speech Christ would get as close to the Father as possible. The Son had been speaking as if his person were separate from the Father's, as if the Father's will needed to be imposed upon his will, and the work of divine self-giving laid upon his shoulders. He hastens to express the unity of the Godhead, he prays to be clothed with the glory of the divine Personality, to be wrapped about with the splendor of God's self, that splendor which he voluntarily laid aside when he took upon him our human estate. We are drawing very close to the mystery of the Holy Trinity. With the glory which I had with thee before the world was. "Had" is literally "was having," a tense being used which implies continued possession (the "imperfect" tense), and which cannot be fully translated into English. "Before Abraham was, *I am*," Christ had



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6. I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word.

7. Now they know that all things whatsoever thou hast given me are from thee:

8. For the words which thou gavest me I have given unto them; and they received *them*, and knew of a truth that I came forth from thee, and they believed that thou didst send me.

said, and had aroused the Jews to seek his death because of this claim to pre-existence with God. Now in the solemn vestibule of death our Lord repeats the claim with an assurance that admits no shadow of doubt.

II. A PRAYER FOR FRIENDS, vs. 6-19. "The second division of the prayer runs from verse 6 to verse 19, and contains that part of the prayer which concerned the disciples, — the eleven men called by Christ to be his apostles, and to continue in the world that work which the world needed for its redemption. In answer to his prayer they receive now a consecration which shall impart to their ministry a virtue of unfailing force. Never can they forget the hour in which their Saviour Christ thus revealed his affection and anxiety for them." — *Rev. James S. Stone, D.D.* And this prayer is not only for the eleven, but also for all Christians that come after them and seek in Christ's strength to carry on and complete his work.

6. I manifested thy name unto the men whom thou gavest me out of the world. Christ takes up again the thought of verse 4; this "manifesting" of the Father was the way in which he "glorified" the Father. "Thy name" means "thy character," that God is holy and loving and forgiving. This was manifested to all men, but primarily to the disciples, those whom God had set apart to follow Christ and had led to the Master in his wise providence. They were not compelled to go, but of their own free wills they followed the divine leading. "'I manifested thy name' — what name? Not the name 'Jehovah' that was known to the Jews before; not the Father of creation or of adoption, but 'I have manifested thy name' in a way in which the world never knew it before." — *Bishop W. C. Magee.* It is only as men have seen the Father mirrored in the Son that they have come to understand him and realize him. **Thine they were, and thou gavest them to me.** The Twelve were "God's men," naturally inclined to seek and follow divine things. Even Judas was at first, or he would not have followed Jesus. **And they have kept thy word.** Over and over in John's Gospel this thought of keeping God's word, Christ's word, is emphasized. The phrase means not only keeping the commandments of God in memory, storing them up in the mind, but it means obeying them earnestly and heartily in the life. That, and not merely their outward following of him, was what Christ praised in his disciples and what he praises when he sees it in us.

7. Now they know that all things whatsoever thou hast given me are from thee. That was Christ's one desire — not to pose before men as a great philosopher and teacher and miracle-worker, but by his words and deeds to show the nature of God, to glorify his Father. His mission would have been a failure if it had not been plainly all from God.

8. For the words which thou gavest me I have given unto them. When we read Christ's wonderful parables and matchless sayings let us remember that we are hearing not only the voice of Christ but the voice of the loving Father. **And they received them.** The success of Christ's mission was due not only to our Lord's faithfulness in transmitting God's words but to the disciples' fidelity in hearing them and receiving them "into good and honest hearts." Christ would not have his eager listeners forgotten, and he values such listening just as much to-day. **And knew of a truth that I came forth from thee.** Christ rejoices in the certainty of their knowledge; he will have no half-hearted believers, and he rejoices when our assurance is as firm as John's and Peter's. **And they believed that thou didst send me.** Not only did Christ come forth from the Father of his own desire, but he was sent from the Father of the Father's desire. Apostolic belief involves the two convictions.

9. I pray for them. The knowledge that Christ was praying for them must have brought unspeakable comfort to the disciples in their many trials after Christ left them. Every true disciple to-day may have the same blessed assurance. "Reassuring spectacle! — Jesus Christ praying for his own, flinging the shelter of omnipotent

9. I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine:

10. And all things that are mine are thine, and thine are mine: and I am glorified in them.

11. And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are.

12. While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled.

protection away out into the years to fall like a mantle upon all who name his name. To the comfort and shelter of our Lord's far-reaching intercession let us repair as men who are in need of unfailing strength." — *Rev. Edgar Whitaker Work, D.D.* **I pray not for the world, but for those whom thou hast given me.** Plainly, Christ meant that the present prayer was only for his disciples, and not that all his prayers were confined to them. We know that the latter was not the case. Further on in this very prayer he prays for the world (verse 23), and even on the cross he prayed for his cruel crucifiers (Luke 23 : 34). **For they are thine.** Since they were especially dedicated to God, Christ's prayers to God in their behalf would certainly be answered.

10. **And all things that are mine are thine, and thine are mine.** Christ has just said that the disciples are his Father's; but so great is his love for them that not even to his Father will he resign them wholly, but will retain his claim upon them. This is for the sake of his disciples as well as for his own sake. Whatever Christ yields to God he retains for himself, and the same is true of all God's children. No one loses anything by surrendering it heartily to his heavenly Father. **And I am glorified in them.** The fruit is the glory of the vine, and his disciples were the glory of the True Vine, Christ Jesus. How this prayer shines with glory! And how grateful we should be that, as God is glorified in Christ (verse 4), so Christ is glorified in us!

11. **And I am no more in the world, and these are in the world.** This is why Christ is offering the prayer, because he has virtually left the world, and his disciples remain alone in it, bereft of his care. He is solemnly resigning them to the care of his Father. **And I come to thee.** With what a leap of joy these words must have sprung from the lips of the Son, eager to get back to the bosom of his Father! They are the glad refrain of the prayer: "Coming home! Coming home!" **Holy Father, keep them in thy name which thou hast given me.** God's name, the token and picture of God's character, had been entrusted to Christ that he might disclose it to men. The disciples were made the depository of that sacred trust, and Christ prays that God will keep them true to it. If they should be false to God's name, Christ's entire mission would be in vain. **That they may be one, even as we are.** God's name, the new knowledge of God which Christ had given them, and fidelity to this great revelation, would be the one sufficient bond of union among the disciples. If they were true to it, they would be true to one another, and would be fused together in the same close union that binds Christ with his Father.

12. **While I was with them.** Christ emphasizes the thought that he is already dead to the world. **I kept them in thy name which thou hast given me.** The verb in the Greek implies continuous action: "I kept them day after day." By his repeated teachings and his glorious exemplification of the Father, Christ kept his disciples true to the "Name that is above every name." **And I guarded them, and not one of them perished.** Christ not only kept his disciples in the right but he preserved them from the wrong. He is thinking of spiritual rather than physical harm; that, Christ knew, is what is to be feared, and not injury to the body. **But the son of perdition.** "Perdition" is the Latin for "perishing," and there is a play upon the words in the original: "None perished but the son of perishing." This is a Hebrew phrase, and "the son of perdition" means one whose lot is ruin as if he were born to it. The sorrowful reference is of course to Judas. **That the scripture might be fulfilled.** The passage that Christ had in mind, as we know from John 13 : 18, is Ps. 41 : 9: "He that eateth bread with me hath lift up his heel against me"; and the reference is to Judas's presence in the earlier part of the passover supper.

13. But now I come to thee; and these things I speak in the world, that they may have my joy made full in themselves.

13. **But now I come to thee.** Another repetition of the happy thought that in all this time of unutterable anguish was nevertheless uppermost in the mind of the Son of God. **And these things I speak in the world, that they may have my joy made full in themselves.** "Have you ever observed that the nearer Jesus came to the cross, the more he spoke of his joy? You do not find that he testified of his joyfulness much in the earlier part of his ministry, but as he went on, drawing ever nearer to Calvary, there is a constant reference to the deep joy which filled his being. Just when the tide of sorrow is rising highest, the joyfulness seems to rise above it and triumph over it. Jesus found his supreme joy in bearing the sorrows of others. Just as Jean Valjean, in Victor Hugo's great story, was happy under the cart; it hurt him cruelly, but he lifted it away from the old man who was being crushed by it." — *Rev. C. I. Scofield, D.D.* Christ's joy was communion with the Father, and doing his Father's will — and this prayer had for its supreme purpose to lead his disciples in the full way of that communion and service. May it have that glorious result in the life of every student of this lesson!

**A PRAYER FOR THE DISCIPLES' SANCTIFICATION.** Christ has been praying that the Father would continue the loving watch over the disciples that he has been keeping. Now he goes on to a still deeper prayer, a prayer not for their protection but for their sanctification. He would have them consecrated to their great task of carrying on his work, of teaching men the truth about God. As the Father had sent Christ into the world, even so Christ was sending his disciples into the world. What holiness they would need, what wisdom, what courage, and what skill for their supremely important and infinitely difficult mission! Only the presence and sanctifying power of God can endow a man for such a task.

*Illustration.* "A Connecticut farmer came to a well-known clergyman, saying that the people in his neighborhood had built a new meeting-house, and that they wanted this clergyman to come and dedicate it. The clergyman, accustomed to participate in dedicatory services where different clergymen took different parts of the service, inquired: 'What part do you want me to take in the dedication?' The farmer, thinking that the question applied to the part of the building to be included in the dedication, replied, 'Why, the whole thing! Take it all in, from underpinning to steeple.' That man wanted the building to be wholly sanctified as a temple of God, and that all at once. 'Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?'" — *Henry Clay Trumbull.*

**III. A PRAYER FOR UNION,** vs. 20-26. **ONE — THAT THE WORLD MAY BELIEVE.** Now at the close this immortal prayer, which has thus far confined itself primarily to the eleven, though with applications to every Christian to the end of time, definitely widens itself and includes with a sweep of prophetic vision the glorious world-wide and age-enduring Church of the Living Christ. Our Lord anticipates the preaching of the apostles, of the church Fathers, of the heroic company of martyrs, of the faithful witnesses and pastors, evangelists and missionaries, parents and Sunday-school teachers and Y. M. C. A. secretaries and laborers in young people's societies through all the centuries. They all believe on Christ through the word of the early disciples, and he admits them all into his consecration prayer.

Above all, Christ prays for Christian union. As he remembered the diversity of thought and habit among the eleven, he might well have trembled for fear that little band would at once split apart after his death. As he remembered the ambitions and contentions that rankled even in the upper room at the sacred hour of the pass-over and the eucharist, he might well have anticipated a continuance and increase of such strife after his restraining influence should be removed. And he knew that, as nothing would so discredit his church as quarrels among believers, so nothing would give it so great strength in the world as the spirit of mutual affection that would lead men to say, "How these Christians love one another!" It is easy to see why he prayed for Christian union, and why the present disunion of Christendom, after all these centuries, must be a great and constant grief to our Lord.

How can we remedy this terrible mischief? How, for instance, can the nearly two hundred Protestant denominations in the United States be brought together? "The way to resume," said Jay Cooke, 'is to resume.' The way to get together is to stop talking about church union and turn our faces toward the common end.

Such a union would be immeasurably better, more rational, and more convincing, than any uniformity brought about by sentimental exhortations or by merely mechanical means. The world will believe in the gospel just as soon as Christians demonstrate their conviction of its truth by being 'all at it, always at it, all together at it.' — *Rev. David James Burrell, D.D.*

ONE — AS CHRIST AND THE FATHER ARE ONE. The concluding verses of this marvelous prayer present for our goal the most perfect union conceivable, the union of the divine Son and his Father. That matchless love is to be the bond of human fellowship. Christ is to fuse us together and unite us to the Father. Nothing is to be lost in this union, but everything to be gained: "the part made great because it is a part, the whole made strong because of perfect union." — *Caroline Hazard*. As this was plainly Christ's goal for his church, can it be less than the supreme aim of every Christian for himself and of all Christians for the world of men?

## LESSON VII (33). — February 15.

### JESUS IN GETHSEMANE. — Mark 14: 32-42.

**GOLDEN TEXT.** — *Not what I will, but what thou wilt.* — MARK 14: 36.

**Devotional Reading:** Ps. 22: 1-8.

**Reference Material:** Matt. 26: 36-46; Luke 22: 39-46; John 18: 1, 2.

**Primary Topic:** JESUS IN THE GARDEN.

**Lesson Material:** Mark 14: 32-42.

**Memory Verse:** Not what I will, but what thou wilt. Mark 14: 36.

**Junior Topic:** CHRIST'S PRAYER IN THE GARDEN.

**Lesson Material:** Mark 14: 32-42.

**Memory Verse:** Mark 14: 36.

**Intermediate and Senior Topic:** CHRIST'S PRAYER IN THE GARDEN.

**Topic for Young People and Adults:** LESSONS FROM GETHSEMANE.

### THE TEACHER AND HIS CLASS.

The Younger Classes can be made to understand enough of Christ's sufferings to know the meaning of Gethsemane, that their Saviour sympathizes with them in all their trouble because he has been through great sorrows, and that he wants them to "watch and pray" against all the temptations that assail them. These are the great lessons of Gethsemane, and they are lessons for the little ones as well as their elders. Also they need to learn Gethsemane's lesson in prayer, to seek God's will rather than our own. A sand-map model of the Garden of Gethsemane, shown in its relation to the wall of Jerusalem, the valley of the Kidron, and the Mount of Olives, would add much to the interest of the lesson.

The Older Classes may listen to three accounts of the Gethsemane story written by three members of the class in the first person, one representing Peter, one James, and one John, each taking a different viewpoint and emphasizing different teachings. A fourth may write and read an imaginary dialogue between Judas Iscariot and the other Judas, as the first seeks to involve the second in his treachery, and gives his reasons for it.

**Question Suggested for Discussion.**  
What is the Christian attitude toward the woes of life?

### THE LESSON IN ITS SETTING.

**Time.** — Near midnight, Thursday, April 6, A.D. 30.

**Place.** — The Garden of Gethsemane, on the western slope of the Mount of Olives, near Jerusalem.

### THE ROUND TABLE.

#### FOR RESEARCH AND DISCUSSION.

The Garden of Gethsemane.  
The Inner Circle of the Twelve.  
The Agony in the Garden compared with the Temptation.  
Principles of prayer illustrated by Christ.  
Christ's loneliness in his life.  
The character of Judas Iscariot.

### THE PLAN OF THE LESSON.

#### SUBJECT: Lessons from Gethsemane.

##### I. THE SORROWFUL SAVIOUR, vs. 32-36.

The inner circle.  
The Saviour's petition.  
The Saviour's resignation.

##### II. THE SLEEPING DISCIPLES, vs. 37-40.

The sad question.  
The kind excuse.  
The confused shame.

## III. THE TRAITOROUS DISCIPLE, VS. 41, 42.

"Sleep on now."  
Betrayed!

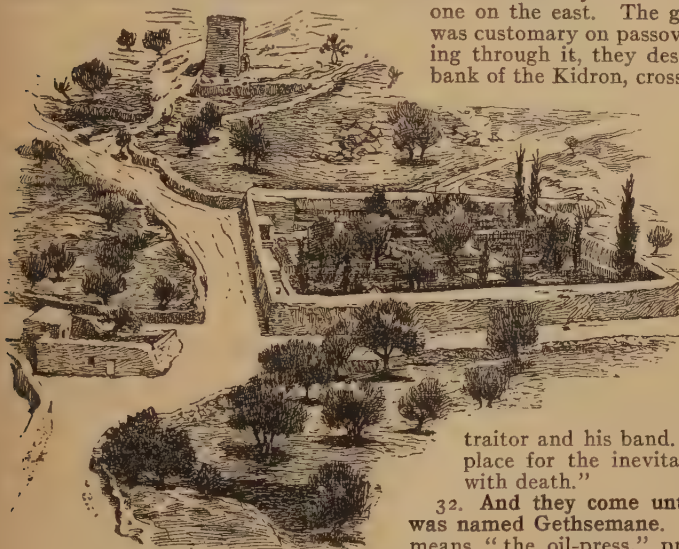
## THE TEACHER'S LIBRARY.

Jowett's *The Silver Lining*. Charles R. Brown's  
*The Master's Way*. Aitken's *Easter tide*. Jones's

*The Inner Circle*. Wright's *The Heart of the Master*.  
Hastings's *Great Texts of the Bible*. Wilson's *The*  
*Christ We Forget*. Hall's *Gethsemane*. Wattles's  
*Lanterns in Gethsemane*. Murray's *With Christ in*  
*the School of Prayer*. Westcott's *Village Sermons*.  
Maclaren's *Expositions*. Robertson's *Sermons, Fifth*  
*Series*. Dawson's *The Evangelistic Note*. George's  
*The Twelve*.

32. And they come unto a place which was named Geth-sēm'a-nē: and he saith unto his disciples, Sit ye here, while I pray.

I. THE SORROWFUL SAVIOUR, vs. 32-36. After the Lord's supper and the discourse and prayer which we have studied, the disciples with their Lord left the upper room, now enriched with such precious memories. They went down the outer stone stairway and through the narrow streets of the city to a city gate, probably one on the east. The gate was open, as was customary on passover eve, and, passing through it, they descended the steep bank of the Kidron, crossed the stream on a bridge, and kept on eastward, ascending the slope of the Mount of Olives till they came to a retired spot which was a favorite with Christ and his disciples. It was well known to Judas, and there Jesus knew he would be found by the



Garden of Gethsemane, and Road to Mount of Olives.

traitor and his band. It was just the place for the inevitable "rendezvous with death."

32. And they come unto a place which was named Gethsemane. "Gethsemane" means "the oil-press," probably being so named because a press was there, its purpose being to extract the oil from olives, for it seems to have been an olive orchard.

Surely it is fitting that Christ's agony, the sore pressure of his spirit, should have taken place at a spot thus named and thus used. The traditional site may well be the exact spot. It is situated about fifty yards beyond the Kidron bridge, and the enclosure is to-day well cared for by the monks. It contains eight very ancient olive-trees, "the most venerable of their race on the face of the earth; their gnarled trunks and scanty foliage will always be regarded as the most affecting of the sacred memorials in or about Jerusalem."—*Dean Stanley*. If these trees are, as some think, the very trees beneath which our Lord prayed, they must have escaped destruction during the siege of Jerusalem by Titus, for Josephus says that in that terrible siege all the trees of the neighborhood were cut down. And he saith unto his disciples. The eleven disciples who were with him in the upper room. Judas, it will be remembered, had left the room after Christ showed knowledge of his treachery, and probably was not present at the institution of the Lord's supper. Sit ye here, while I pray. Communion with his Father was a necessity of Christ's life. All the great crises of his ministry seem to have been marked by prayer, and prayer was as much his habit as breathing. This is one reason why his life possessed its marvelous power.

33. And he taketh with him Peter and James and John. These three constituted the inner circle of the disciples. They may have been relatives of Jesus, and at any

33. And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled.

34. And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch.

rate they were closest to him in sympathy and in spiritual understanding. It will be remembered that Jesus had singled them out to accompany him at the raising of the daughter of Jairus and at the time of the transfiguration. James was the first of the apostles to seal his testimony with a martyr's death, while his brother, John, seems to have long outlived all the others. Peter appears to have been the oldest of the Twelve, as John was perhaps the youngest. It was Peter who first declared Jesus to be the Messiah; and it is supposed on excellent reason that this Gospel of Mark's is really Peter's, the older man relating the story to his young friend and companion. "During the earthly ministry of Jesus the Inner Circle was small. In these days of his spiritual ministry the Inner Circle is still small. And it is small because most Christians are contented with meager spiritual attainments and mere nominal membership in some church. Mr. Moody's remark, that it yet



Garden of Gethsemane.

remains to be shown what wonderful things God can accomplish with a life wholly surrendered to his divine will, is best illustrated by his own life so wonderfully yielded to God through Christ." — *Rev. Edgar DeWitt Jones.*

"Have you heard the voice of Jesus  
Whisper, 'I have chosen you'?  
Does he tell you in communion  
What he wishes you to do?  
Are you in the Inner Circle?  
Have you heard the Master's call?  
Have you given your life to Jesus?  
Is he now your all in all?"

And began to be greatly amazed, and sore troubled. These words in the Greek imply a feeling of dread, of awful isolation, of mental agony. The shadow of the cross was closing around the Saviour; the terrible weight of the world's sin was pressing upon his soul.

34. And he saith unto them, My soul is exceeding sorrowful even unto death. We may well believe that Satan, who after the temptation left the Lord "for a season" (Luke 4:13), had now returned, and whereas before he had "brought to bear against the Lord all things pleasant and flattering, if so he might by aid of these entice or seduce him from his obedience, so now he thought with other engines to overcome his constancy, and tried him with all painful things, as before with all pleasurable, hoping to terrify, if it might be, from his allegiance to the truth, him

35. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him.

36. And he said, *Ab'-bâ*, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt.

whom manifestly he could not allure." — *Archbishop Trench*. **Abide ye here, and watch.** "Watch with me," Matthew reports it (Matt. 26 : 38). Though God, the Redeemer was also a man and craved human sympathy and support in that hour of his sad trial and heavy distress.

35. **And he went forward a little, and fell on the ground.** Luke (22 : 41) says that he withdrew from the three disciples "about a stone's throw." The full moon of passover was shining brightly, and probably Christ retired from its radiance into the deep shade of the olive-trees. "It was but a stone's throw, but an infinite gulf now lay between him and them. And so it is always in human life. We must needs go to the most sacred places of our life alone." — *Rev. W. J. Dawson, D.D.* **And prayed that, if it were possible, the hour might pass away from him.** "The hour" means the time of his trial, the experience of a disgraceful and horrible death, to which, under this same designation, Christ had for months pointed forward. This he would avoid, if it might be possible within the wise and loving plans of his Father. Peter, at least, must have remained awake long enough to overhear the beginning of Christ's prayer, and catch its drift.

36. **And he said, Abba, Father.** "Abba" is the Aramaic for Father. The word appears only twice more in the New Testament, Paul using it in Rom. 8 : 15 and Gal. 4 : 6. "In Syriac it is said to have been pronounced with a double *b* when applied to a spiritual father, with a single *b* when used in the natural sense. With the double letter at all events it has passed into the European languages, as an ecclesiastical term, 'abbas,' 'abbot.'" — *Cambridge Bible*. **All things are possible unto thee.** God can do all things but violate his own nature, and that, of course, Christ did not ask him to do. God's nature is love, and it is impossible for him to grant any request when love would say No. **Remove this cup from me.** No better example of the spirit in which we should pray has ever been given than Christ's prayer in Gethsemane. God wants us to express, as Christ did, the deepest desires of our hearts, and the least desires also, to express them fully and often. He knows them before we name them, but he wants us to bring them to him. "There is perhaps no other recorded incident in the life of Jesus that appeals to our sympathy so forcibly as does this episode in the garden, because it brings so forcibly before our view the reality of our Lord's humanity and the identity of natural instinct and inclination in his being and in ours." — *Rev. W. Hay M. H. Aitken*. What was "this cup"? It was the necessity of identifying himself with sin.

*Illustration.* "Think how you would feel if a leper twined his rotting arms around you, hugged you to his foul breast, breathed his fetid breath into your nostrils, and kissed you. But leprosy was only the emblem of sin. Compared with the pressure of sin itself upon our Saviour's soul the embrace of the leper upon your body would be as the touch of a finger to the thrust of a sword." — *William Burnet Wright*. **Howbeit not what I will, but what thou wilt.** "It is in this denial of his will, this complete surrender of his will to the will of his Father, that Christ's obedience reached its highest perfection. It is from the sacrifice of the will in Gethsemane that the sacrifice of the life on Calvary derives its value." — *Andrew Murray*. It is never well to express our desires in prayer without this "howbeit." Indeed, it is never well for us even briefly to entertain a wish uncoupled with the longing that God's will shall be done, though it deny our wish. Many a desire that we ardently cherish is seen by the All-wise Father to be asking for the worst thing that could happen for us, as a baby cries for the bright gas jet and wants to handle it.

"Our wills are ours, we know not how,  
Our wills are ours to make them Thine." — *Tennyson*.

"Exercise your will in willing the will of God; will your will away into the will divine. So shall you find this God-like faculty a blessing and not a curse, and with fuller confidence and holier contentment will be able to say, 'Our Father which art in heaven, thy will be done!'" — *Aitken*.

"Morning will come, nor shall I, craven, shrink  
Before the cup that thou, dear Lord, didst drink." — *Willard Watties*.

37. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour?

38. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

39. And again he went away, and prayed, saying the same words.

40. And again he came, and found them sleeping, for their eyes were very heavy; and they knew not what to answer him.

"It is a precious lesson of the Cross, that apparent failure is eternal victory. It is a precious lesson of this prayer, that the object of prayer is not the success of its petition, nor is its rejection a proof of failure. Christ's petition was not gratified, yet he was the One well-beloved of his Father." — *F. W. Robertson.*

II. THE SLEEPING DISCIPLES, vs. 37-40. The mournful emphasis on the sorrows of Gethsemane lay in the Saviour's loneliness, the fact that those he loved best and trusted most did not enter into his grief or share his vigil.

37. **And he cometh, and findeth them sleeping.** How sad and disappointed must the Saviour have been, seeking for human sympathy, reaching out for the warm touch of brother-love, and finding only blank unconsciousness! And how many of Christ's children to-day are coming to us on the same eager errand, and finding us stolidly asleep! In them the Saviour's grief breaks out afresh. **And saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour?** Note that Christ uses Peter's old name, Simon; the disciple was not acting like a *rock*. Simon Peter had been boasting that though all besides should forsake Christ, he at least would never leave him; and here he was failing him at the very first trial. The old man's voice must have faltered as he dictated these words to Mark. He had never forgotten a syllable of them.

*Illustration.* "Christ was destined to tread the wine-press alone. His experience is typical and representative — the hard-fought battles of life are commonly fought out alone. Jacob at Jabbok ford was left alone to wrestle all night until the breaking of the day brought a new name and a new nature. Elijah, turning from the fickle people who halted between two opinions, was left alone under the juniper tree to face the apparent defeat of God's cause in Israel. John the Baptist, mighty when he faced the multitudes, was by the wickedness of Herod left to eat out his heart alone in prison — his despair voicing itself in that plaintive query addressed to Christ, 'Art thou he that should come, or do we look for another?' " — *Dean Charles R. Brown.*

38. **Watch and pray, that ye enter not into temptation.** Peter's greatest temptation was at hand, and Christ knew it though the disciple did not. Nothing but watchfulness such as Peter was not showing, and a passion of prayer such as he was not entering into, could save him from his great sin. "There is no commandment of Jesus which seems to be more frequently on his lips than this: *Watch*. If the reader will be at the pains to read the following passages in succession, Luke 21: 34-36; Mark 13: 33-37; Luke 12: 35-40; 21: 8; Matt. 26: 40, 41; Mark 14: 37, 38; Matt. 24: 42; Matt. 25: 1-13, he will be sufficiently impressed with the insistence which the Master lays upon this difficult duty." — *Rev. James Hastings, D.D.* **The spirit indeed is willing, but the flesh is weak.** This tender excuse for his disciples' failure sprang from Christ's own experience of the temptations of the flesh. He knew how hard it is to maintain courage when weighed down by bodily weariness. He knew that sickness amounts to a spiritual drag. He is a high priest that knows all our infirmities and pityingly makes allowance for them while at the same time he bids us fight against them with all our strength.

39. **And again he went away, and prayed, saying the same words.** Luke 22: 43, 44 pictures our Lord's agony: so earnestly did he pray that great drops of bloody sweat fell to the ground, and we may well believe that his body would have succumbed to the anguish had not an angel come from heaven and added to his strength.

40. **And again he came, and found them sleeping, for their eyes were very heavy.** Literally, their eyes were *weighed down*; they were utterly exhausted. Luke 22: 45 says that they were sleeping "for sorrow." "Sleeping for sorrow." Is it not a very strange conjunction of words? One would have thought that wakefulness and sorrow would have been associated, and that sleep and sorrow would never have found communion. But here is sorrow passing into sleep! As though sorrow itself

41. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42. Arise, let us be going: behold, he that betrayeth me is at hand.

contains a gracious opiate which lulls and subdues into slumber. As though God had determined that every distress should carry a certain palliative in order that we might not be burdened beyond measure. They say in the North that there is never a nettle that has not its companion dock. The dock supplies the opiate for relieving and destroying the sting of the nettle." — *Rev. John Henry Jowett, D.D.* And they knew not what to answer him. They were dumb with shame, and yet when he left them they fell asleep again! How much patience Christ needed — and is needing still!

"It takes two for a kiss —  
Only one for a sigh.  
Twain by twain we marry,  
One by one we die.

Joy is a partnership —  
Grief weeps alone.  
Many guests had Cana —  
Gethsemane had one."

**III. THE TRAITOROUS DISCIPLE**, vs. 41, 42. Jesus once said, "Have I not chosen you twelve, and one of you is a devil?" John adds (John 6:70, 71) that Jesus was speaking of Judas Iscariot. At first with enough nobility to be attracted by the character and aims of the Messiah, he failed to come up to Christ's high standards, steadily degenerated into hypocrisy and theft, and finally became the basest traitor of all time. "The apostolate which meant the salvation of men under the influence of Jesus would seem to be also the sphere of one soul's damnation." — *Edward Augustus George*. The scenes through which our Lord ascended to glory were those through which Judas sank to the blackness of eternal doom.



Christ in the Garden.

41. And he cometh the third time. As there were three temptations at the opening of Christ's ministry, so there were three agonies at its close. As Christ met the three temptations with the resource of the Bible, so he met the three agonies with the resource of prayer. And saith unto them, Sleep on now,

and take your rest. Christ speaks with tender and sad irony: "Continue your slumbers, continue them indefinitely, for your chance to watch with me has gone forever." It is enough. The struggle was over, the victory was won, Satan was vanquished, Christ's will was at one with his Father's. "For him to win, as God, without the burden of our nature, would have been simple. The value of his victory to us is that he won it as Man; and the failure of his chief apostles shows that only God in Man could have won it." — *P. Whitwell Wilson*. The hour is come. The hour of death, the hour of the cross, the hour of Satan's apparent triumph but of Christ's real and endless victory over death and sin. Behold, the Son of man is betrayed into the hands of sinners. Most fittingly Christ calls himself "the Son of man," since it was as representative man that he approached the cross, taking upon him mankind's weight of sin and woe, fighting man's battles with death and Satan.

42. Arise, let us be going. The disciples were lying on the ground, lost in sleep. "He summons them to arise, not for flight, but that he may go out to meet the

traitor. Escape would have been easy. There was time to reach some sheltering fold of the hill in the darkness ; but the prayer beneath the silver-gray olives had not been in vain, and these last words in Gethsemane throb with the Son's willingness to yield himself up, and to empty to its dregs the cup which the Father had given him." — *Alexander Maclaren*. **Behold, he that betrayeth me is at hand.** Probably Christ saw the lanterns and torches approaching, and knew well what it meant ; for, though the Paschal moon was shining brightly, the approaching force was out looking for Christ in all possible dark retreats, and would need artificial light. Indeed, they had just come through the gloomy ravine of the Kidron, in the rocky shadows of which were numerous caves where probably they had been hunting for Christ.

**THE ARREST OF JESUS.** Judas, the disciple who had been honored by being made treasurer of the Twelve, had become an agent of Satan (Luke 22 : 3). His worldly ambitions were disappointed by Christ's persistent refusal to lead an armed revolt against Rome. His greed was balked by the life of contented poverty which his Master chose for himself and his followers. He saw his chance at least to make



Judas Accepting the Thirty Pieces of Silver.

something out of the situation, and privately offered to deliver Jesus to the authorities if they would pay him. They promptly weighed out thirty pieces of silver (shekels), and for that insignificant sum (equal to about twenty dollars in our money) the most atrocious deed of the world's history was done.

The band with which Judas approached consisted of the regular Levitical guards of the temple, representing the Sanhedrin, and a detachment of Roman soldiers from the Tower of Antonia which, situated next to the temple, dominated Jerusalem, the latter being furnished by Pilate doubtless on the request of the high priest, Annas or Caiaphas. Swords and spears glittered in the moonlight.

The most detestable act in all history was the kiss of Judas. It was the pre-arranged signal by which the traitor would point out the Lord from among his disciples. It was not necessary to give it, for Jesus went forward to meet the soldiers, declaring himself ; and so splendid was his majestic bearing that

they all fell to the ground before him (John 18 : 6). But Judas intended to fulfil his bargain and earn his money, so he gave Jesus the kiss, and even kissed him over and over, as the Greek verb implies.

As the soldiers, responding to the signal, seized Jesus to lead him off, Peter made good his boast (Luke 22 : 33), drew his sword (Luke 22 : 38), and with a flourish cut off the right ear of Malchus, a servant of the high priest ; a rash and foolish act which Christ had to correct by healing the ear with a touch.

One other graphic touch is given by Mark (vs. 51, 52), the story of the nameless young man (supposed to be Mark himself), who had mingled with the mob though he was clad only in a linen cloth, hastily snatched up as he rose from bed. Perhaps he had heard the soldiers passing his house and had guessed their errand. Probably he said or did something that showed his sympathy with the divine Prisoner, for the soldiers laid hold on him to arrest him also ; but he slipped out of the linen cloth and fled naked into the darkness. And it is also said (verse 50 ; also Matt. 26 : 56) that all the disciples left their Lord and fled : *all*, even Peter, even James, even John.

"Then came what a great preacher has called 'The Willing Surrender.' The Master had swords innumerable and invincible at his command, but not one of them would be drawn in his defence. He need not rely upon the puny defence of eleven shuddering men. For every man of them Christ had within call a legion of super-human defenders able to smite his enemies to the dust. He could — but would not.

The legions remained unsummoned. He was in the hands of his foes that they might work upon him their own hateful will." — *Dean Charles R. Brown.*

"Into the woods my Master went,  
Clean forspent, forspent;  
Into the woods my Master came,  
Forspent with love and shame.  
But the olives they were not blind to him,  
The little gray leaves were kind to him,  
The thorn-tree had a mind to him,  
When into the woods he came.

"Out of the woods my Master went,  
And he was well content;  
Out of the woods my Master came,  
Content with death and shame.  
When Death and Shame would woo him last,  
From under the trees they drew him last;  
'Twas on a tree they slew him — last  
When out of the woods he came."

— *Sidney Lanier.*

## LESSON VIII (34). — February 22.

### GOOD CITIZENSHIP (Temperance Lesson). — Romans 13: 1-14.

#### PRINT vs. 1-10, 13, 14.

**GOLDEN TEXT.** — *Thou shalt love thy neighbor as thyself.* — Rom. 13: 9.

**Devotional Reading :** Ps. 72 : 1-8.

**Reference Material :** Ps. 94 : 1-10 ; 101 : 1-8 ; 1 Pet. 2 : 13-17.

**Primary Topic :** LOVE ONE ANOTHER.

**Lesson Material :** Rom. 13 : 7-10.

**Memory Verse :** Let us love one another. 1 John 4 : 7.

**Junior Topic :** THE REWARDS OF OBEDIENCE.

**Lesson Material :** Rom. 13 : 1-14. Print vs. 1-10, 13, 14.

**Memory Verse :** Thou shalt love thy neighbor as thyself. Rom. 13 : 9.

**Intermediate and Senior Topic :** OBEYING THE LAW.

**Topic for Young People and Adults :** OBEYING AND ENFORCING THE LAW.

#### THE TEACHER AND HIS CLASS.

The Younger Classes will draw from Paul's powerful sentences a new understanding of what love is and does and of how they may show their love to others ; also they will learn the always needed lesson of strict and loving obedience. They are by no means too young to learn how strong drink harms men, and what their country is trying to do to end the terrible evil. Show them that the prohibition law is based on love and should be obeyed by all, and how wicked it is to disobey it or to ridicule it and talk against it.

The Older Classes will find in this lesson much food for strong thought. Since the World War our nation and all the earth have been plunged into a whirlpool of lawlessness. Every sentence of our lesson applies to the present situation and to the enforcement of the Eighteenth Amendment. Show why regard for law and regard for our brothers and neighbors combine to urge the heartiest adherence to national prohibition. Discuss what can be done to perfect the enforcement of prohibitory laws in your community, and how you can reach out to strengthen the great cause throughout the nation and the world.

**Question Suggested for Discussion.**  
What can we do to promote effective prohibition of strong drink in this nation and the world ?

#### THE LESSON IN ITS SETTING.

**Time.** — Paul wrote Romans in A.D. 59, in the middle of his third missionary tour.

**Place.** — The Epistle was written at Corinth, the chief commercial city of Greece.

#### THE ROUND TABLE.

##### FOR RESEARCH AND DISCUSSION.

What Paul would think of the modern saloon.  
The use of liquor in Paul's day.  
The attitude of Christ toward the authorities.  
Paul's respect for law : why? how shown?  
The law of love as formulated by Christ.  
Paul's law of love as illustrated by prohibition.

#### THE PLAN OF THE LESSON.

**SUBJECT :** Lessons in Temperance and Good Citizenship.

##### I. OBEDIENCE TO RULERS AND TO LAW, vs. 1-7.

The divine origin of authority.  
Those that fear the law.  
Those that honor the law.  
Obeying and enforcing prohibition.

##### II. LOVE FULFILLING THE LAW, vs. 8-10.

Loving one's neighbor as one's self.  
Prohibition a law of love.

##### III. CAST OFF DARKNESS, PUT ON LIGHT, vs. 11-14.

Awake! Awake!  
Put on Jesus Christ.  
Prohibition a reign of light.

## THE TEACHER'S LIBRARY.

Commentaries on Romans by Bishop Moule (*Cambridge Bible and Expositor's Bible*), Denney (*Expositor's Greek Testament*), Barnby (*Pulpit Commentary*), Bosworth (*The Bible for Home and School*), Garvie (*New Century Bible*), Brown (*Handbooks for Bible*

*Classes*), Ellicott, Sanday (*International Critical Commentary*), Hodge, Adair, Boise, etc. Hodges's *The Path of Life and The Year of Grace, Advent to Trinity*. Hare's *Alton Sermons*. Cox's *Expositions, Fourth Series*. Hazard's *The College Year*. Benjamin Jowett's *College Sermons*. Summerbell's *Faith for the College Man*. Holland's *Logic and Life*.

1. Let every soul be in subjection to the higher powers: for there is no power but of God; and the *powers* that be are ordained of God.

2. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment.

3. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same:

4. For he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil.

I. OBEDIENCE TO RULERS AND TO LAW, vs. 1-7. "The Church never ceased to praise and admire, even where it slew her, the imperial justice of Rome: her apologists, even when pleading before it for their lives, turn to it as to a friend: they appeal to it from the blind fury of the mob, with the proud assurance that it cannot, if it be true to itself, be against them." — Canon H. S. Holland. The following passage, with the exception of Christ's command that his followers "render to Cæsar the things that are Cæsar's," is perhaps the strongest expression of this Christian loyalty to law in all the New Testament.

1. Let every soul be in subjection to the higher powers. By "powers" is meant authorities, rulers. By "higher" is meant "supreme," not higher than others. "Every soul" means "every person." "Subjection" implies no degrading slavery, but merely the proper obedience that a subject owes his sovereign or a soldier his superior officer. **For there is no power but of God.** God is the source of authority. He is Law, he is Power, and every human law and power is a part of the reign of law which God has instituted. **And the powers that be are ordained of God.** "The powers that be" meant to Paul and his readers the Roman emperor and his subordinate officers: we are not likely to have worse in our day! God did not ordain their wickedness, but he did ordain the system of civilization, of ordered rule, of which they were a part. Bad as they were, anarchy would have been infinitely more deplorable and unfortunate for the world.

2. Therefore he that resisteth the power, withstandeth the ordinance of God. The Christians to whom Paul wrote would be under severe temptation, very often, to resist the civil officers when they persecuted them and harmed their dear ones; but resistance would have done no good and would have led to the destruction of Christianity, whereas patient endurance and meek obedience in the end won over the Emperor himself and captured the Roman world. God's way was best. **And they that withstand shall receive to themselves judgment.** The condemnation of the secular judges often, and always the condemnation of the divine Judge whose laws had been scorned.

3. For rulers are not a terror to the good work, but to the evil. Paul, of course, would not deny that a Nero was a terror to the good far more than to the evil; but he is speaking of rulers in general, and especially of the institution of law and order, which is always, as an institution, on the side of the good and opposed to the evil. In this connection it is well to remember the uniformly high character of the Roman centurions mentioned in the New Testament. **And wouldest thou have no fear of the power?** Of course every citizen would be glad to be free from fear; fear is one of the most weakening and miserable feelings. Paul would have us reverence laws and rulers, but not tremble before them servilely. **Do that which is good, and thou shalt have praise from the same.** The rulers will commend good citizens, and shower upon them the honors of the state. So far will a good man be from fear of magistrates that he will be under obligations to them.

4. For he (margin, "it") is a minister of God to thee for good. The "power" is personified. "Minister" is literally "deacon." The ruling power is no tyrant

5. Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience' sake.

6. For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing.

to the good, but a thoughtful and helpful servant, protecting him from harm and adding to his life many comforts and utilities. The growth of modern government renders this increasingly true, and such a "power" as the United States or British government is a vast, organized army of "deacons," of departments, bureaus, commissions, "services," each intent upon benefiting the public in a definite way. But if thou do that which is evil, be afraid. That is, you have good reason to be afraid, fear will become you, will fit your case. For he beareth not the sword in vain. The Roman emperors wore a sword or a dagger as a token of power. The literal application is to the power of capital punishment, but the authority for this includes of course authority for all lesser punishments. "In vain" signifies "meaninglessly." For he is a minister of God, an avenger for wrath to him that doeth evil. The ruler, when he punishes the evil, avenges God's outraged laws and carries out the decrees of God's just wrath. He does this as God's servant, God's deputy.

5. Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience' sake. "Not only to avoid the penalty, but from conscientious conviction that obedience to God involves obedience to law." — *Prof. Edward I. Bosworth.*

*Illustration.* "You remember how Adam Bede, in George Eliot's book, stands at his carpenter's bench, with his sleeves rolled up, and singing as he shoves his plane,

"Let all thy converse be sincere,  
Thy conscience as the noonday clear."

That picture is a master stroke. As if through a window in his bosom we see the white soul of the man. He will do right to all men and harm to none. He will detest all shams and trickery. His outward life will be the reflex of his inward thought. As he stands at that bench he is the image of truth, of sincerity, of noble manhood." — *President Martyn Summerbell, D.D., LL.D.*

6. For this cause ye pay tribute also. For the sake of conscience. "Tribute" means taxes paid to the Roman emperor. It seems to have been a matter of principle in the Christian church to pay taxes without question or complaint, probably in obedience to the command of Christ (Luke 20:20-25). For they are ministers of God's service, attending continually upon this very thing. "Ministers of service" is one word in the Greek (the original of our "liturgy"), and signifies definite and appointed officers, like the priests and Levites who serve in the temple.

7. Render to all their dues. To all men; but here, to all persons in positions of authority, to all public officers or rulers. Tribute to whom tribute is due. "Tribute"



A Roman Centurion.

7. Render to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honor to whom honor.

means a tax levied on one's property, or on one's self — a poll tax. **Custom to whom custom.** "Custom" is a tax levied on goods sold or transported from one place to another, import and export dues or trade taxes. Matthew the publican collected that kind of tax at Capernaum; Zacchæus also at Jericho. **Fear to whom fear.** Not the fear that an evil-doer would feel toward the judge who could condemn him, but the respect and awe that any citizen would inevitably feel toward the possessor of great powers over the liberty and lives of others. **Honor to whom honor.** Respect for all officers of the law in the performance of their duties, whether those duties were judicial, and so inspiring fear, or merely administrative or legislative, and so calling for respect. In these days of many taxes following upon the World War, and of frequent complaints concerning them, Paul's wise precepts need to be especially heeded. Also in these days of free and triumphant democracy the people are likely to look down upon their public officers, as creatures which they themselves have made, and to jibe at Congressmen, cabinet secretaries, and Presidents alike, forgetting that in condemning those whom they have chosen they are condemning themselves. Respect for law and obedience to it involve due honor paid to all who have been placed by the people in positions of public trust.

**OBEYING AND ENFORCING PROHIBITION.** "The persuasion that each individual has a duty to the state, must hear its call and give it his support, is not at liberty to uphold merely what is pleasing to himself, to pay or not to pay according to his own whim and fancy, leads to the further persuasion that each has a duty to each and all around." — *Rev. James Hastings, D.D.*

The most outrageous disregard of this duty of every citizen has been witnessed since the United States adopted the Eighteenth Amendment to the Constitution.



Statue of Liberty Enlightening the World.

From Canada, from Europe, from Mexico, from the islands off our coast a mass of liquor has been smuggled into this country, and is retailed by the lowest class of "bootleggers." "Every conceivable device which modern science and invention have provided is being utilized by these smugglers in their attempt to frustrate the laws of the United States. Airplanes, submarines, radio, high-powered automobiles, and motor boats have all been brought into use. . . . The time has come when the people of the United States must, as a sovereign nation, assert their right to require foreign nations to observe a domestic policy adopted after a political struggle of more than fifty years' duration, or else confess that the will of the people of the United States is to be subordinated to the dictates of the mercenary demands of the whiskey interests of Europe."

— *From a speech in Congress by the Hon. Louis C. Cramton of Michigan.*

Bootlegging is greatly aided by the ridicule of the law on the part of many newspapers, "respectable" citizens, and even public officials, including some Governors and State legislatures. There is much talk of "personal liberty." "The catchword 'liberty' has certainly many fallacies as well as many crimes to answer for, and when any one now invokes the Goddess of Liberty I now ask, 'Whose liberty have you in mind?' In the case of liquor, the personal-liberty advocates seem to think only of the liberty of the drinker and of the liquor-dealer. They do not think of the liberty of the wife and children of the drinker. They do not think of the liberty of the taxpayer to spend his money for his own uses instead of for the support of paupers and criminals. They do not think of the liberty of the automobilist to travel upon the highways without being run into by an inebriate. It is well known that nothing paralyzes the will and therefore interferes with real liberty as much as alcohol, and

8. Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law.

9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself.

10. Love worketh no ill to his neighbor: love therefore is the fulfilment of the law.

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to invoke the doctrine of liberty on behalf of the liquor traffic is as rational as to invoke the doctrine of liberty on behalf of the slave trade." — *From an address before the Rotary Club by Prof. Henry W. Farnam, of the Yale Department of Economics.*

In spite of the organized and bitter and lying opposition of the liquor men, the enforcement of prohibition has brought about already many glorious results, which Professor Farnam thus summarizes:

"A. The arrests for drunkenness have fallen amazingly. The figures are particularly striking when they are given by months. In New Haven, e.g., there was a marked drop in June, 1919, when war prohibition went into effect and another in January, 1920, when the Volstead Act went into effect, the arrests in the latter month having been less than one-seventh what they had been a year before.

"B. Deaths from alcoholism have shown a very marked decrease as instanced by the vital statistics both of cities and of the Metropolitan Life Insurance Company.

"C. Misdemeanors, lawlessness, and neglect of children likewise underwent a pronounced fall with prohibition.

"D. On the other hand, there is every evidence of increased saving and thrift with the cutting down of the liquor bill. This has shown itself statistically in the savings bank deposits, and it is also reflected in the experience of charitable organizations, which found that the recent period of unemployment did not bring as great demands upon them as had been the case in other times of financial depression, and the only possible explanation was that the laboring class had saved their money."

II. LOVE FULFILLING THE LAW, vs. 8-10. Paul has been writing about law; now he hastens to put in its place a higher word, love.

8. **Owe no man anything.** *Pay your debts!* Better, *Keep out of debt!* Cash payments are, in general, better than charge accounts, — better for the merchant, better for the customer. Credit tempts to extravagance. Credit raises prices, for bad debts have to be distributed among all customers. "It is good to feel somewhat uneasy while a bill remains unpaid." — *Benjamin Jowett.* It is often said that there is only one purpose which warrants going into debt, and that is to get an education; nor that, if you can manage to earn your way through college. Owe no man *anything*: not wages, not praise, not kindness, not courtesies, not helpfulness. Such debts are even worse, sometimes, than money debts. The worst bankrupt is the spiritual bankrupt. This command is one of the broadest in the Bible. **Save to love one another.** "This does not mean that love is to be an unpaid debt in the sense in which a repudiated or neglected bill is unpaid. It is to be a perpetual payment; one which in the nature of things can never be paid off, and which will therefore be ever recurring as a new demand for the same happy expenditure." — *Bishop Moule.* **For he that loveth his neighbor hath fulfilled the law.** The law, that is, which concerns neighbors, the second table of the Ten Commandments. Love, being the highest neighbor-law, involves all the others, is the top of the ladder of obedience to law, so that if we reach that step we have already attained all the other steps, we have "fulfilled" the entire law.

9. **For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet.** Literally, "For the [commandment], Thou shalt not commit adultery," etc. The order is not that of the Old Testament. **And if there be any other commandment.** The commandment against false witness is omitted, and the commandment to honor parents. It is summed up in this word, namely, **Thou shalt love thy neighbor as thyself.** In Lev. 19: 18 this is given as a summary of various laws, and in Matt. 22: 39 it is given as a half-summary of all the commandments, love to God being the other half. Jas. 2: 8 calls it "the royal law."

10. **Love worketh no ill to his neighbor.** That is the negative side of it; whoever loves his neighbor will be sure to go on to the positive side, and will do good to

13. Let us walk becomingly, as in the day ; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy.

his neighbor. Love therefore is the fulfilment of the law. Because the law forbids harming others in any way. What an unloving man might avoid through fear of the law a loving man would avoid even if there were no law ; for love takes the place of law. What is required is the fulfilling of the law, filling it *full*, omitting not even the least of its requirements. " Nothing short of perfect kindness, perfect purity, perfect honesty, perfect truth, and perfect temperance will fulfil the law. Nothing short of perfect kindness, because every degree of unkindness is forbidden by the sixth commandment ; nothing short of perfect purity, because all impurity is forbidden by the seventh ; nothing short of perfect honesty, because every kind of dishonesty is forbidden by the eighth ; nothing short of perfect truth, because all falsehood is condemned by the ninth ; nothing short of perfect temperance, because all greediness and covetous desires are forbidden by the tenth commandment. If we had perfect love for our neighbor, we should keep these commandments perfectly ; and in proportion as love fills us, in the same proportion shall we fulfil them." — *Augustus W. Hare*.

PROHIBITION A LAW OF LOVE. The Prohibition Amendment was adopted as a piece of pure philanthropy, or love of mankind. The liquor trade had proved itself to be incarnate misanthropy, or hatred of mankind. It took our boys and was beginning to take our girls. It destroyed their innocence, it robbed them of their purity, it broke their health, it ruined their minds, it stole from them their fair prospects in life, it corrupted their souls, it pulled them down lower than the beasts, and it gave them, in place of eternal life, eternal death. It made homes hells, and the lives of uncounted fathers and mothers, sisters, wives, and little children were plunged into the blackest grief and despair. We could endure the debasing of our political life by this monstrous trade ; we could stand the enormous waste of money — two billion dollars every year ; but we could not suffer any longer this terrible waste of human life. The Eighteenth Amendment was enacted to save our boys and girls, our brothers and sons and husbands, from drunkards' lives and from the endless woe of drunkards' graves. Prohibition is a law of love, and with love it will abide.

III. CAST OFF DARKNESS, PUT ON LIGHT, vs. 11-14. " And all this I say," Paul goes on to urge, " because I know that the day of judgment is at hand, the time when the keeping of the law and the right attitude toward God and man will be seen to be of fundamental importance. Wake up, ye Christians of Rome ! The night is far spent, the day is at hand ! Already I can see the first gleams of the Sun of Righteousness, rising upon the world. It is time to put from us whatever belongs to the bad, dark age out of which the world will soon emerge. It is time to take up whatever belongs to the happy age of light into which the world is coming. Wake up, ye Christians of Rome ! Cast off darkness ! Put on the light ! " Thus, in essence, the two verses omitted from the printed passage for lack of space on the lesson leaves and in the quarterlies.

" ' The night is departing,' the darkness abating ; ' the day is approaching,' the light spreading and growing. Many forms of wrong, cruelty, and vice are impossible now which were possible, and even common, before the Son of God and Son of man dwelt among us ; nay, even before the Reformation carried through Europe a light by which such deeds of darkness were reproofed. The individual man may stand little higher, whether in wisdom or in goodness, than of old ; but the number of men capable of high thoughts, noble aims, and lives devoted to the service of truth and righteousness, is incomparably larger. The world took long to make, and may take still longer to re-make ; but its re-creation in the image of God is just as certain as its creation. The darkness of ignorance and superstition may still lie heavily over the larger spaces of the world ; but the points of light are rapidly increasing. The dawn is visibly trembling up the sky ; and the great day, still so far off to us, is nigh at hand, is as though it were already come, to the Inhabitant of Eternity, who fains not neither is weary, whose word cannot be broken, whose gifts and promises can never be recalled." — *Rev. Samuel Cox, D.D.*

13. Let us walk becomingly, as in the day. Literally, " in good fashion." The reference is to outward actions, which also are implied in " walk." The day will disclose them ; let us put on a fair appearance, as befits the fair new day. Paul may have had in mind the wedding garment of Christ's parable. **Not in revelling and**

14. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

**drunkenness.** Such acts belong to the night and usually hide away under cover of darkness. **Not in chambering and wantonness.** More deeds which in instinctive shame slink off into dark places and the night. Licentiousness is closely akin to drunkenness. Houses of ill fame, in the bad old days, clustered around the saloons and depended upon them for their victims. **Not in strife and jealousy.** These sins also are allied to intoxication. Probably more murders are done in saloons than in all other places put together. All excesses of passion are aroused by strong drink.

14. **But put ye on the Lord Jesus Christ.** Surround yourself with the spirit of Christ as if your Lord were a new garment, or, better, a new body. You would not put on a new garment over the old, still less a new body without discarding the old body. Let Christ take possession of you wholly, — thoughts, words, deeds. "Put the old away, and begin the new. Set the unworthy life resolutely behind you and begin again. You can do it, if you will. That mean temptation to which you have yielded every day this past week, resolving between times never to do it again, and then doing it : you can get the better of it. God helping you, it shall be thrust beneath your feet. To-day begins another chapter : recognize the time : lay hold upon the hand of Him who at this hour is passing by, as of old in the villages of Galilee." — *Dean George Hodges.* **And make not provision for the flesh, to fulfil the lusts thereof.** Much of the worldly man's time and strength is taken up with forethought for his sense-nature, his lower life, his temporal desires and passions. We are not forbidden to provide for the necessities of life and for a reasonable amount of pleasures, but we are definitely forbidden to provide for lusts ; and lusts are all appetites and desires and passions which pass beyond the Christian rule of wise temperance, whether it be a passion for food or drink, for ease and luxury, for beauty and pleasure, for money and power, and even for a selfish use of books and reading. We are to set our affections on things *above*.

*Illustration.* The great Christian, St. Augustine, tells us in his *Confessions* (VIII. 12) how this last verse brought about his conversion. He was in an agony of temptation when he seemed to hear a voice (it may have been the cry of children at play) crying *Tolle, lege ! Tolle, lege !* ("Take and read ! Take and read !") He had at hand a volume of Paul's letters, obeyed the voice, and his eyes first fell on this verse, bidding him abandon just the kind of life he had been leading. Instantly a masterful conviction seized him, and he entered the life of splendid Christian service which has since been the joy and pride of all the world. It was his friend Alypius who pointed out to him the very next verse, also most applicable to his own case, "Him that is weak in faith receive ye."

**PROHIBITION A REIGN OF LIGHT.** Under prohibition men will think more clearly, the light of truth will flash unimpeded through the social structure, many dark evils of society will be brought into the day and destroyed. Prohibition will give the light of the gospel a chance it has never had before. Christ is the Light of the world, and the saloon has been a black cloud seeking to obscure it. Prohibition will give a new opportunity for the light of education. Schools and colleges have already begun to flourish under prohibition as never before. This beneficent law, if heartily sustained by all good citizens, will usher in such a reign of light as the world has never seen, and the coming age will be happy and glorious beyond any other age of the earth's history.

## LESSON IX (35). — March 1.

### CHRIST BEFORE PILATE. — Matthew 27: 11-31.

PRINT vs. 11-26.

**GOLDEN TEXT.** — *He was wounded for our transgressions, he was bruised for our iniquities.* — ISA. 53: 5.

**Devotional Reading :** Isa. 53: 1-6.

**Reference Material :** Matt. 26: 57-27: 10 ; Mark 14: 53-15: 20 ; Luke 22: 52-23: 25 ; John 18: 12-19: 16.

**Primary Topic :** HOW WICKED MEN TREATED JESUS.

**Lesson Material :** Matt. 27 : 11-26.

**Memory Verse :** I find no fault in this man. Luke 23 : 4.

**Junior Topic :** THE TRIAL OF JESUS.

**Lesson Material :** Matt. 27 : 11-26.

**Memory Verse :** Isa. 53 : 3.

**Intermediate and Senior Topic :** THE TRIAL OF JESUS.

**Topic for Young People and Adults :** CHRIST BEFORE PILATE.

## THE TEACHER AND HIS CLASS.

The Younger Classes will not be harassed with the more terrible features

## THE LESSON IN ITS SETTING

**Time.** — From 1 to 9 in the morning of Friday, April 7, A.D. 30.

**Place.** — The palace of Annas and Caiaphas, the palace and judgment hall of Pilate.

## THE ROUND TABLE.

### FOR RESEARCH AND DISCUSSION.

Origin and constitution of the Sanhedrin.

Jewish rules broken in Christ's trial.

Examples of suicide in the Bible.

Reasons for Jewish hostility to Jesus.

The character of Pilate.

Course of Christ's trial, from all four Gospels.

## THE TEACHER'S LIBRARY.

Lives of Christ, by Gibson, Paterson-Smyth, Farrar, Lees, Geikie, David Smith (*In the Days of His Flesh*), Dawson, Edersheim, Davis, Peters, Carroll, Martin, etc. *Peter*,

by F. B. Meyer. *Simon Peter: His Later Life and Labors*, by Robinson. *Lemann's Jesus before the Sanhedrin*, translated by Magath. Wellford's *The Lynching of Jesus*. Chapman's *Legalized Wrong*. Rosadi's *The Trial of Jesus*.

## THE PLAN OF THE LESSON.

### SUBJECT : The Trial of Jesus.

#### I. BEFORE THE JEWISH AUTHORITIES,

Matt. 26 : 57—27 : 10 ; Mark

14 : 53-72 ; Luke 22 : 54-71 ;

John 18 : 12-27.

The trial before Annas.

Peter's denial.

The first trial before Caiaphas.

The mocking of Christ.

The second trial before Caiaphas.

The suicide of Judas.

#### II. BEFORE THE ROMAN AUTHORITIES,

Matt. 27 : 11-31 ; Mark 15 : 1-20 ;

Luke 23 : 1-25 ; John 18 : 28—

19 : 16.

"Art thou a King?"

Jesus sent to Herod.

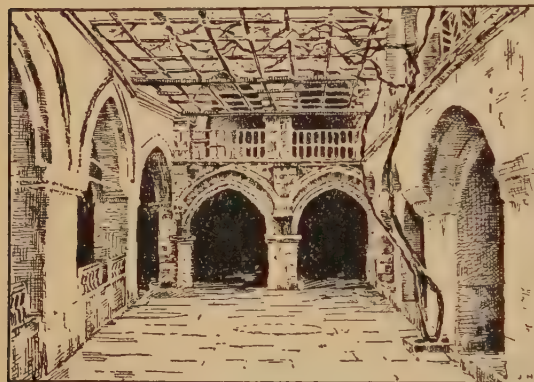
Pilate's wife.

Jesus or Barabbas.

The crown of thorns.

Behold, the man!

Crucify him!



Open Court in the Palace of Caiaphas, the High Priest.

of Christ's trial, especially the scourging, but they will get some idea of who Christ's foes were and why they hated him. They will study most closely, however, Christ's bearing in the presence of his enemies, his patience, his courage, his meekness, his wisdom. Make them understand that Christ did all this for them, and impress upon them the kind of life they should live for him in return.

The Older Classes may well study this series of events in all four Gospels, appointing a member of the class for each Gospel, and building up a harmony of the happenings on the blackboard or a large sheet of paper. Appoint different persons to present character studies: Judas, Peter, Annas, Caiaphas, Pilate, Herod. Still another member of the class may read an account of the bearing of Christ throughout the trials, written as if from the pen of the apostle John.

**Question Suggested for Discussion.**  
How is Christianity on trial to-day?

**I. BEFORE THE JEWISH AUTHORITIES,** Matt. 26 : 57—27 : 10 ; Mark 14 : 53-72 ; Luke 22 : 54-71 ; John 18 : 12-27. **THE TRIAL BEFORE ANNAS.** After the arrest of Jesus in Gethsemane, he was brought before the high priest Annas.

"The term high priest was applied, not only to the actual incumbent of the office, but to any one who had been high priest and was still living. Annas, son of Seth, was appointed high priest by the legate Quirinius, A.D. 6, and was deposed by Valerius Gratus, A.D. 15. It is said that each of the five sons of Annas also held the office of high priest, and Caiaphas, the incumbent of the office when our Lord was condemned, was Annas's son-in-law. The family of Annas were Sadducean aristocrats, having immense wealth derived, in part at least, from the 'booths of the sons of Annas,' or the traffic in the temple, which monopolized the sale of all kinds of materials for sacrifice. They were responsible for making God's house 'a den of robbers.' They were worldly-wise, politic, unscrupulous, heartless rich men." — *Rev. Joseph T. Gibson, D.D.*

The examination of Christ by this cruel and prejudiced judge took place about midnight. Annas asked Jesus to state his teachings, expecting to convict him of blasphemy out of his own mouth. Very properly Jesus answered that his teachings had always been public, and those who had heard him should bear witness against him if any of his teachings had been objectionable. Thereupon one of Annas's officers struck Jesus on the mouth, with a rebuke for thus answering the high priest, and Annas by his silence gave consent to that outrageous and illegal treatment of his prisoner. Furthermore, though Jesus had not been condemned, Annas had him bound and sent thus to Caiaphas — another piece of infamous illegality.

**PETER'S DENIAL.** While Jesus was undergoing this examination by Annas, messengers were out summoning the highest Jewish court, the Sanhedrin, a body of seventy members (seventy-one with the high priest). Some time would elapse before a quorum could be gathered so early in the morning, and it was during this time that Peter (who had been admitted to the house of Annas and Caiaphas by John, who knew the high priest) denied his Lord three times, the last time vehemently and with oaths. There was slight provocation, merely the curious and idle inquiries of some servants. One would expect the rough but loving fisherman to be made of sterner stuff, — he whom Jesus had renamed "the Rock"! But our Lord saw deep into human hearts, and he had foretold that Peter would deny him three times before the cock should crow twice, and this literally happened.

Jesus, being led from the apartments of Annas to those of Caiaphas, overheard this third denial, and, turning, cast on his unfaithful disciple a sad look he could never forget. Bursting into tears, Peter rushed out into the night. "Tradition says that whenever, in coming years, he heard a cock crow, he was accustomed to fall on his knees and weep; and that he was accustomed daily to awaken at cockcrow and spend in prayer the fateful hour in which he failed his Lord." — *F. B. Meyer*. "There can be no doubt that Simon understood himself better this moment than ever before, and confessed with intolerable self-loathing the meanness and cowardice which had made him lie and swear through the midnight. Peter was a better man for the awful fall he had. He made reparation to the extent of his opportunity. He caused one of the evangelists (Mark) to write out as minute an account as could be given of the whole transaction. And without one word of extenuation or self-excuse he openly told the plainest stories of his fault, leaving them behind as a beacon-light on the shores of time to warn off others from shipwreck." — *Charles S. Robinson*.

**THE FIRST TRIAL BEFORE CAIAPHAS.** "Caiaphas, as ruling high priest, was president of the Sanhedrin, before which Jesus was tried. A legal meeting of this court could not be held before sunrise, perhaps about six o'clock. But there were many of its members already on the spot, who had been drawn together by their interest in the case. They were eager to get to work, both to gratify their own dis-



From an Oberammergau photograph.  
Caiaphas. (Sebastian Lang.)

like of him and to prevent the interference of the populace with their proceedings. Accordingly they resolved to hold an informal meeting at once, at which the accusation, evidence, and so forth might be put into shape, so that, when the legal hour for opening their doors arrived, there might be nothing to do but repeat the necessary formalities and carry him off to the governor. This was done; and, while Jerusalem slept, these eager judges hurried forward their dark designs." — *James Stalker*.

In the hands of such men, the trial of Jesus was the legal farce that might have been expected. His judges were his accusers. False witnesses were brought in, but their testimony was conflicting. At last two of them agreed in the report of an early saying of Christ's regarding the temple, which would be destroyed and which he would raise up in three days. He referred to the temple of his body and to its resurrection, and the Sanhedrin may have understood this; at any rate they saw that such a charge was too trivial to proceed upon. They had the hated Jew in their power, but he seemed slipping out of their grasp. There he stood, immeasurably above them, refusing to say a word.

Then in despair Caiaphas rose and with theatrical solemnity put to Jesus the central question, "Art thou the Christ, the Son of God?" Our Lord did not choose to be silent longer, but quietly declared, "*I am*." Thereupon the high priest, with a gesture of hypocritical horror, rent his clothes in token of blasphemy, and the Sanhedrin immediately condemned him to death, the blasphemer's punishment (Lev. 24: 16).

"As to the manner of conducting the trial, we have summed up *twenty-seven irregularities*, a single one of which would have sufficed to annul the sentence. The number of irregularities which we have noticed as direct violations of the laws then in force among the Hebrews would be largely increased were the trial of Christ to be analyzed and judged according to the more perfect system of jurisprudence of the present day. Can any one honestly and sincerely reflect upon these things without being convinced of the utter lack of moral character in the judges, and the shameful injustice of their proceedings against Christ?" — *Prof. Julius Magath*.

THE MOCKING OF CHRIST. "Jesus was left in charge of the rough temple police, while the judges separated for an hour or two of sleep. One under sentence of death was always, in these rough ages, the sport and mockery of his guards, and those in charge of Jesus, made worse than common by the example of their judges, vented their cruelty on him with the coarsest brutality. Having blindfolded him, some struck him violently on the head with their fists, or perhaps with the vine-stick which Roman centurions and other officials carried as their sign of rank, and were wont to use on the face or head of the soldiers; others struck him with their open hands, while still others, adding the greatest indignity an Oriental could offer, spat in his face, crying, as they insulted and tortured him, 'Prophecy to us, thou Messiah, who was it that did it?' The hands they had bound had healed the sick and raised the dead, the lips they smote had calmed the winds and the waves. One word, and the splendors of the Mount of Transfiguration would have filled the chamber; one word, and the menials now sporting with him at their will would have perished. But, as he had begun and continued, he would end — as self-restrained in the use of his awful powers on his own behalf as if he had been the most helpless of men. Divine patience and infinite love knew no wearying. He had but to will it and walk free, but he came to die for man, and he would do it." — *Cunningham Geikie*.

THE SECOND TRIAL BEFORE CAIAPHAS. After the first or irregular trial before Caiaphas there was an interval of two or three hours, waiting for the coming of the remaining members of the Sanhedrin, and waiting also for the sun to rise, since it was illegal to hold a meeting of the Sanhedrin before sunrise. The issue had been settled, however, and the second meeting was a mere form. The verdict, "Guilty of blasphemy; penalty, death," was speedily given. If, as is likely, Nicodemus and Joseph of Arimathea protested, their objections were drowned in a flood of hatred of Christ.

THE SUICIDE OF JUDAS. "I think Judas Iscariot saw this and went mad. For this seems the only place where this incident of Judas will fit in. As the procession moves forth to Pilate's court with the bound Prisoner in their midst I see a demented man, haggard and dishevelled, struggling in the grasp of the temple police, shouting fiercely at the priests, flinging his fistfuls of silver on the marble floor at their feet. Conscience at last has the wretched traitor by the throat — the horrors of hell are upon him. As the police throw him contemptuously out into the street, I see

II. Now Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

him rushing away as if ridden by demons, away through the streets, through the lonely roads, away to the desolate Field of the Potters. Then the end, 'He departed and went and hanged himself.' So Judas 'went to his own place.' — *J. Paterson-Smyth, L.L.D.*

II. BEFORE THE ROMAN AUTHORITIES, Matt. 27:11-31; Mark 15:1-20; Luke 23:1-25; John 18:28-19:16. The Sanhedrin had voted death for Jesus, but they lacked the power to carry out their decision, and their conquerors, the

Romans, did not allow the Jews to condemn any one to death. Deeply did the Jews feel this humiliation; it deprived their nation of one of the chief attributes of sovereignty. Therefore it was necessary for the Jewish rulers to hurry their prisoner to the Roman governor, and get him to confirm their verdict.

II. Now Jesus stood before the governor. The Roman procurator



The Remorse of Judas.

Edward Armitage.

or governor of Judæa was Pontius Pilate. The Jews hated him because he brought the Roman army into Jerusalem, sacrificed Galileans, and seized the temple money. After he had been governor ten years the charge was brought against Pilate at Rome that he was cruel to the Samaritans, and he was dismissed from office and died miserably. Pilate usually lived in Cæsarea, but felt obliged to visit Jerusalem at the times of the Jewish feasts. "At Jerusalem he occupied one of the two gorgeous palaces which had been erected there by the lavish architectural extravagance of the first Herod. It was situated in the Upper City to the southwest of Temple Hill. It was one of those luxurious abodes which were in accordance with the tendencies of the age. Externally it was a mass of lofty walls, and towers, and gleaming roofs, mingled in exquisite varieties of splendor; within, its superb rooms, large enough to accommodate a hundred guests, were adorned with gorgeous furniture and vessels of gold and silver." — *F. W. Farrar*. It was a kingly palace, and now a greater than any king was to visit it — in what lowly guise! And the governor asked him, saying, **Art thou the King of the Jews?** Pilate was not content merely to confirm the Jews' verdict; his knowledge of their fierce bigotry and intolerance and the injustice that was likely to characterize their trials, led him to hold a trial of his own. His Roman sense of fairness was shown at the start, as all through the trial. His question shows that the Jews had transformed their charge against Jesus, since they knew well that Pilate would condemn no one to death on the charge of blasphemy; therefore they gave it a political color, and charged that Jesus was seditious: he had claimed to be Messiah, they declared that he had laid claim to royal power. If that had been true, it would of course have been rebellion against Rome, and such treason would be punishable by death. And Jesus said unto him, Thou sayest. John's Gospel gives us the full account. Christ did claim to be a king, but he explained that his kingdom was not a worldly kingdom: if it were, his followers would fight to place him on the throne. His was the eternal and immutable kingdom of truth, and all that were of the truth would hear his voice and belong to his kingdom. "What is truth?"

12. And when he was accused by the chief priests and elders, he answered nothing.

13. Then saith Pī'-lāte unto him, Hearest thou not how many things they witness against thee?

14. And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly.

15. Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would.

16. And they had then a notable prisoner, called Bār-āb'-bās.

17. When therefore they were gathered together, Pī'-lāte said unto them, Whom will ye that I release unto you? Bār-āb'-bās, or Jesus who is called Christ?

18. For he knew that for envy they had delivered him up.

was Pilate's sneering reply; but he perceived at once that no rebel against Rome stood before him. This conversation took place within the palace, Jesus being alone with Pilate, for the Jews would not enter a Gentile abode.

12. **And when he was accused by the chief priests and elders.** That is, the members of the Sanhedrin, the chief priests being the high priest and former high priests, and the elders being representative heads of the Jewish families. Luke states the charge most clearly under three heads: (1) the general charge of sedition, (2) forbidding to pay the Roman taxes, (3) claiming to be a king. All were the very reverse of true. **He answered nothing.** He had spoken freely when alone with the governor, but he did not deign to reply to the lying accusations of his foes.

13. **Then saith Pilate unto him, Hearest thou not how many things they witness against thee?** Pilate could not understand Christ's silence; here was a new kind of prisoner! "Where there is so much smoke there must be some fire," Pilate said to himself.

14. **And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly.** In their charges the Jews had said that Jesus had taught "beginning from Galilee even unto this place" (Luke 23: 5), so that Pilate saw a way out of his dilemma. If of Galilee, Jesus must be a subject of Herod Antipas, the wicked ruler who had slain John the Baptist. This Herod was in Jerusalem at the time, and was glad to see Jesus when Pilate sent him to him, hoping to see the famous teacher work a miracle; but when Jesus refused to answer his questions, and would not work a miracle, Herod and his soldiers mocked the prisoner, arrayed him in gorgeous apparel, and sent him back to Pilate. This was the *fifth* of Christ's trials.

15. **Now at the feast (the great feast, the passover) the governor was wont to release unto the multitude one prisoner, whom they would.** This release of prisoners was common at the public festivals of Greece and Rome, and may have been established as a custom by Herod the Great, who introduced so many foreign customs.

16. **And they had then a notable prisoner, called Barabbas.** His name means "Son (Bar) of a Rabbi (or Father)." He had been leader of a popular insurrection against Rome in the course of which he had committed murder, and so he was a hero in the eyes of the people.

17. **When therefore they were gathered together.** Probably this was a popular assembly gathered for the purpose of naming the prisoner who should be released, and this gave Pilate the chance to appeal to the people as against the Sanhedrin. **Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ?** Some of the ancient documents read "Jesus Barabbas," and if this was the name of the insurrectionist, we see why Pilate added "who is called Christ."

18. **For he knew that for envy they had delivered him up.** Pilate saw the truth, that the Jewish rulers were jealous of Christ's influence and following among the people, and argued from that that the people would at once jump at the chance of freeing their favorite from death.

19. **And while he was sitting on the judgment-seat.** "The 'tribunal,' generally a raised platform in the Basilica or court where the judges sat; here a portable tribunal, from which the sentence was pronounced; it was placed on a tessellated pavement called Gabbatha (John 19: 13)." — *Cambridge Bible*. **His wife sent unto him.** In former days the governors of Roman provinces were not allowed to take

19. And while he was sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of him.

20. Now the chief priests and the elders persuaded the multitudes that they should ask for Bār-āb'-bās, and destroy Jesus.

21. But the governor answered and said unto them, Which of the two will ye that I release unto you? And they said, Bār-āb'-bās.

22. Pī-lāte saith unto them, What then shall I do unto Jesus who is called Christ? They all say, Let him be crucified.

23. And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified.

24. So when Pī-lāte saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man; see ye to it.

their wives with them, but this rule had fallen into disuse. Pilate's wife was Claudia Procula or Procla, and it is the tradition that she was a proselyte to the Hebrew religion. **Saying, Have thou nothing to do with that righteous man.** Claudia Procla must have known Jesus before, and perhaps she had become his follower, at least in her heart. At any rate, she realized the uprightness of his character. **For I have suffered many things this day in a dream because of him.** "Augustus and many others believed implicitly in dreams, but Calphurnia's dream did not save Julius Cæsar:

"She dreamt to-night she saw my statue  
Which, like a fountain with a hundred spouts,  
Did run pure blood." — *New Century Bible.*

20. Now the chief priests and the elders persuaded the multitudes. They were busy with the people while Pilate was listening to the messenger from his wife. Without this persuasion, we may believe, the crowd would have chosen Jesus. **That they should ask for Barabbas, and destroy Jesus.** Peter, a few weeks after this, in his notable sermon in Solomon's Porch of the temple, having doubtless in his audience some of this very crowd, reminded them of this terrible choice (Acts 3: 13-15): "Ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of life."

21. But the governor answered and said unto them, Which of the two will ye that I release unto you? Pilate has virtually condemned Jesus, and so he classes him with Barabbas, the convict; but the governor's conscience and his superstitious fears have been aroused by his wife's dream, and so he gives his innocent prisoner another chance. **And they said, Barabbas.** Remember how early in the morning it was, and how secret the arrest of Jesus was at the midnight before. Doubtless Christ's disciples and friends did not expect such rapid action, and it was very easy for the Sanhedrin to bring together a mob of their dependents. Most of Christ's disciples were Galileans, strangers in Jerusalem, and ignorant of its ways.

22. Pilate saith unto them, What then shall I do unto Jesus who is called Christ? Again the governor showed his weakness and cowardice: a judge asking the crowd in his courtroom what he should do with the prisoner! **They all say, Let him be crucified.** The Jewish punishment for blasphemy was stoning, but this would not satisfy Christ's bitter foes. They asked for the Roman penalty, partly because they wished the Roman authorities to inflict it, probably fearing rescue if Christ were placed in their hands to kill, and they hated Christ so bitterly that they sought for him the most horrible form of death.

23. And he said, Why, what evil hath he done? Over and over Pilate proclaimed Christ's innocence, and therefore his own infamy in condemning him. **But they cried out exceedingly, saying, Let him be crucified.** The clamor and shrieking of an Oriental mob is wild and terrifying. It leaves no doubt of their earnestness and their anger.

24. So when Pilate saw that he prevailed nothing, but rather that a tumult was arising. Luke 23: 22 gives one more proposal of Pilate seeking to free Jesus: "I will therefore chastise him and release him." A Roman scourging was a cruel punishment, but that was not what the Jews wanted; they could inflict that punishment

25. And all the people answered and said, His blood *be* on us, and on our children.

26. Then released he unto them Bär-äb'-bäs; but Jesus he scourged and delivered to be crucified.

themselves. To Pilate's cowardly soul nothing was worse than one of the fierce Jewish insurrections: his own life would be in peril, and it would give his enemies a chance to charge at Rome that he was an inefficient governor. **He took water, and washed his hands before the multitude.** This symbol is alluded to by Herodotus and Vergil, and is also found in Deut. 21: 6. Not often in history has an important public official so humiliated himself. **Saying, I am innocent of the blood of this righteous man; see ye to it.** But no disclaimer could absolve Pilate of responsibility. He was the judge, and his was the power of life or death. It was his business to do justice, and by his own admission he did horrible injustice. With perfect

right all the ages since have joined his name in condemnation with Caiaphas and Judas Iscariot.

25. **And all the people answered and said, His blood be on us, and on our children.** "A dreadful curse. This crowd had allowed the Sanhedrin to

lead them into this crime. There is guilt for all — Judas, Caiaphas and the Sanhedrin, Pilate, the people. In a large sense history seems to show that this curse was fulfilled. It is the tragedy of all time that Jesus came to his own and his own received him not (John 1: 11)." — *Prof. A. T. Robertson.*

26. **Then released he unto them Barabbas.** Barabbas would probably have occupied the central cross of the three on Calvary, the one which held Jesus. Our Lord took the place of Barabbas literally. **But Jesus he scourged, and delivered to be crucified.** Pilate, of course, did not himself scourge Jesus, but he had him scourged, as was customary before crucifixion. It was in itself so terrible a punishment that it sometimes resulted in death. It left the victim a bleeding mass of mangled and tortured flesh.

**THE CROWN OF THORNS.** "When the fainting Sufferer was released, and began to revive, the soldiers and slaves about the palace gathered around him and began heaping upon him all manner of indignity and abuse. Again they tore off his garments, and seizing a scarlet cloak



Fetters, Scourge and Crown of Thorns.

from one of the soldiers, who doubtless had expressed some sympathy for the prisoner, threw it over his shoulders. They made him hold a stick in his hand as a scepter. One ran to a thorn-bush growing out of the castle wall, tore off some of the branches, twisted them into a rude crown, and crushed it on his head, driving the thorns into his temples. Then in mock adoration they kneeled before him, and cried, 'Hail, king of the Jews!' They spat upon him; they struck him with their hands; they seized the reed which he held in his hand, and smote him on the head. But in all this cruel and shameful treatment, the Master never uttered a protest. A silent prayer seemed to be ascending from his heart to the Father that they might be forgiven." — *G. M. Peters.*

**BEHOLD, THE MAN!** "Such a spectacle might well have disarmed enmity, and forever allayed worldly fears. And so Pilate had hoped, when, at his bidding, Jesus came forth from the Prætorium, arrayed as a mock-king, and the governor presented him to the populace in words which the church has ever since treasured:

'Behold the Man!' But, so far from appeasing, the sight only incited to fury the chief priests and their subordinates." — *Alfred Edersheim.*

CRUCIFY HIM! "It was Pilate's final attempt to save Jesus, and it failed. Impervious to ridicule, deaf to the voices of patriotism and religion, they howled like wolves athirst for blood: 'Away with him! away with him! Crucify him!' 'Shall I crucify your king?' asked the governor in scorn and disgust; and the reply came, 'We have no king but the Emperor.' It was the high priests, worldly and sceptical Sadducees, that uttered the ominous sentence. The Pharisees and the multitude were silent. They had not sunk so low as to abjure thus their country's liberties and swear fealty to the heathen tyrant. Nevertheless they were silent. They made no protest. Surely the scepter had departed from Judah.

"The contest had ended. Pilate had struggled hard, but all in vain. Since he had not the courage to do justice and set the consequences at defiance, there was no more that he could do. *Ibis ad crucem. I, miles, expedi crucem.*" — *David Smith.*



Crown of Thorns.

## LESSON X (36). — March 8.

### THE SAVIOUR ON THE CROSS. — Luke 23:33-46.

**GOLDEN TEXT.** — *He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?* — ROM. 8:32.

**Devotional Reading :** Ps. 22 : 11-19.

**Reference Material :** Matt. 27 : 32-61 ; Mark 15 : 21-47 ; Luke 23 : 26-32, 47-56 ; John 19 : 17-42.

**Primary Topic :** JESUS FORGIVES HIS ENEMIES.

**Lesson Material :** Luke 23 : 33-46.

**Memory Verse :** Father, forgive them, for they know not what they do.  
Luke 23 : 34.

**Junior Topic :** THE SAVIOUR ON THE CROSS.

**Lesson Material :** Luke 23 : 33-46.

**Memory Verse :** Luke 23 : 34.

**Intermediate and Senior Topic :** THE CRUCIFIXION OF CHRIST.

**Topic for Young People and Adults :** CHRIST DYING FOR OUR SINS.

### THE TEACHER AND HIS CLASS.

The Younger Classes will not enter into the horrors of the crucifixion, but will center their thoughts on Christ's forgiveness of his foes, on his provision for his mother, on the conversion of the penitent brigand, the hard-heartedness of the spectators, the wonderful natural phenomena, the patience and courage of the Saviour, and the joy with which at last

he cried, "It is finished." Make plain to the children what was finished — not only Christ's life on earth, but his great task of the world's salvation.

The Older Classes will review the events of the crucifixion, drawing from each its meaning, and especially will study Christ's seven words from the cross, which may well be assigned to seven different members of the class. Attention, however, should be centered on the signifi-

cance of the crucifixion and the great fundamental Christian doctrine of atonement.

**Question Suggested for Discussion.**  
How can Christians live a sacrificial life?

### THE LESSON IN ITS SETTING.

**Time.** — Jesus hung on the cross from 9 A.M. till 3 P.M., Friday, April 7, A.D. 30. The burial was between 3 and 6.

**Place.** — The hill of Calvary, outside the walls of Jerusalem, probably to the north.

### THE ROUND TABLE.

#### FOR RESEARCH AND DISCUSSION.

The happenings on the way to the cross.  
The character of the two malefactors.  
The character of the centurion.  
The seven words from the cross and their teachings.  
Lessons to be learned from the spectators.  
The object of Christ's submission to death.

### THE PLAN OF THE LESSON

#### SUBJECT : Christ Dying for Our Sins.

- I. "FATHER, FORGIVE THEM," vs. 33-38.  
The Via Dolorosa.  
The Place of a Skull.  
The First Word from the Cross.

Wine and myrrh.  
Gambling before the cross.  
The mocking spectators.

#### II. "WITH ME IN PARADISE," vs. 39-43.

The two malefactors.  
A just rebuke.  
A glorious petition.  
The Second Word from the Cross.  
The Third Word from the Cross.

#### III. "FATHER, INTO THY HANDS," vs. 44-46.

The great darkness.  
The Fourth Word from the Cross.  
The Fifth Word from the Cross.  
The Sixth Word from the Cross.  
The Seventh Word from the Cross.  
The centurion's verdict.  
The soldier's spear.  
The burial.  
The watch at the tomb.

### THE TEACHER'S LIBRARY.

Good's *The Jesus of Our Fathers*. Davis's *The Story of the Nazarene*. Stone's *The Passion of Christ*. Nicoll's *The Incarnate Saviour*. David Smith's *The Days of His Flesh*. "Ian Maclaren's" *Companions of the Sorrowful Way*. Adams's *Seven Words from the Cross*. Bradley's *Seven Steps to the Cross*. Gam-mack's *Good Friday*. Nicoll's *Seven Words from the Cross*. Lowrie's *Gaudium Crucis*. Knox Little's *The Three Hours' Agony*. Stalker's *Trial and Death of Jesus Christ*. Tolman's *Via Crucis*. McClelland's *Verba Crucis* and *The Cross-Builders*. Stead's *The Crucifixion*. Stroud's *Physical Cause of the Death of Christ*. Miller's *The Way of the Cross*.

33. And when they came unto the place which is called The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left.

I. "FATHER, FORGIVE THEM," vs. 33-38. THE SORROWFUL WAY. "On that Friday morning, a little before 9 o'clock, from the palace of Herod, the prætorium of Pilate, Jesus came forth bearing the cross for himself. He was attended by four Roman soldiers especially charged with the execution, and perhaps by others as a guard against rescue, or, what seemed more likely, mob violence on the way, all under the command of a centurion named Longinus. He was followed by the hierarchy and people who had clamored for his death. The sad but most august procession passed beyond the first wall into the busy quarter Akra. Here the strength of Jesus failed, and he sank exhausted under his heavy burden. The Roman soldiers, disdaining a service that would have honored and ennobled the haughtiest Cæsar, arrested one Simon, a Jew of Cyrene, who coming from the country into the city that paschal morning met the procession, and compelled him to bear the cross after Jesus. Him they assisted to rise, and partly supporting, led onward.

"As they were passing along *Via Dolorosa* the crowd of followers greatly increased. Among them were many women, who, grieved by the piteous sight, set up loud lamentations and wailing. To them Jesus turned, and said: 'Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.' " — Noah K. Davis, Ph.D.

33. And when they came unto the place which is called The skull. "The place of the crucifixion was called Golgotha, or the Place of a Skull. The word *Golgotha* is Aramaic, and means *skull*. This word is the same in meaning as the Greek word *kranion*, which was translated into the Latin *Vulgate* by the word *Calvaria* (Calvary). The significance of the name is uncertain, as is also the location of the place signified. Early tradition places it at a skull-shaped knoll within the present city wall. It is more likely, however, that the name signified an open spot of bare ground, as many modern scholars hold, outside the city limits, in a very public place, as the Scriptures emphasize, probably on the Damascus road, or that leading toward Joppa, on the north or west of the modern city." — John Walter Good, Ph.D. There they crucified him. "Every particular connected with crucifixion was designed to prolong and in-

34. And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots.

crease the agony. On arriving at the place of execution, the upright stake of the cross was firmly fastened in the ground. The condemned man, or *cruciarus* as he was called, was stripped of his clothing, laid upon his back on the ground, and the transverse beam was thrust under his shoulders. Then his arms were stretched out, right and left, and either by cords or by long nails were fastened to the beam; and the beam, with the body attached, was lifted up to its position on the upright post, and there made secure. A projection of wood supported the feet, which were nailed to the cross either separately or the one over the other. The victim was then left to linger through death; and death might come from the loss of blood, or from fever, or, as more frequently happened, from hunger. Sometimes this did not chance for days. In the meanwhile the slowly dying *cruciarus*, stripped of his clothing, was exposed to the heat of the sun by day, and to the chills and dews of the night; and the rabble which gathered around him was free to abuse him in any way it chose. No protection was afforded him from missiles. Even when death came, the body was left till it decayed, or was eaten by birds, or was taken away by the dead man's friends." — *Rev. James S. Stone, D.D.* And the malefactors, one on the right hand and the other on the left. These two sharers of Calvary may have belonged to the band of Barabbas, whom the Jews chose to be released instead of Jesus, and Jesus may have taken the central place on Calvary designed for Barabbas. "They were not 'thieves,' but 'robbers' or 'brigands,' and this name was not undeservedly given to some of the wild bands which refused Roman authority." — *F. W. Farrar.* Isa. 53:9 prophesied of the Messiah: "They made his grave with the wicked."



Via Dolorosa.

(Showing Tower of Antonia.)

34. And Jesus said, Father, forgive them; for they know not what they do. This is the *First Word from the Cross*, the first of the seven sayings of Christ that have come down to us out of the "Three Hours of Agony." This divine prayer for the forgiveness of the Roman soldiers who were torturing him, and for all his enemies, was probably uttered at the terrible moment when the nail-pierced body was lifted into place on the cross, and settled down, a terrible weight, upon the torn and bleeding muscles and tendons. Isa. 53:12 prophesied of the Messiah: "He bare the sin of many, and made intercession for the transgressors." "In ignorance ye did it, as did also your rulers" (Acts 3:17), said Peter in his sermon in Solomon's Porch; Paul echoed the thought in 1 Cor. 2:8. Stephen, the first Christian martyr, repeated this prayer of his Master as the stones crashed upon him (Acts 7:60), and the same spirit of forgiveness of enemies has characterized all true Christians throughout the ages.

"They know not what they do." He knew, and he could pray for forgiveness. They were not guiltless. Ignorance is not innocence, else they had not needed pardon. They knew cruelty and torture to be wicked, and they might have known more

35. And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his chosen.

of him whom they were crucifying. Still, in the divine view, their ignorance was some palliation. Indeed, it is not too much to say that our ignorance is our hope." — *Sir W. Robertson Nicoll*. And parting his garments among them, they cast lots. The garments of a person crucified were the perquisites of the soldiers who were the executioners. "As there were four soldiers, they divided the clothes into four parts. This was the more easily done because the usual dress of a Jew consisted of five parts, the headdress, the shoes, the chiton [under garment], the outer garment, and the girdle. The chiton remained after the four other articles were distributed. They could not divide it into four without spoiling it, and so they cast lots for it. It was seamless, unsewed, and woven in one piece from top to bottom." — *Expositor's Greek Testament*. Thus was fulfilled Ps. 22:18: "They part my garments among them, And upon my vesture do they cast lots."

WINE AND MYRRH. "A single touch of humanity was permitted during these preparations — the offer of a draught of the common sour wine drunk by the soldiers,



From a photograph by Bonfils.

The Probable Site of Calvary, North of the Walls of Jerusalem.

The two caves in the center of the picture make the eyes which give the hill the name of "Place of the Skull." The garden of the burial was at its base.

mingled with some stupefying bitter drug — usually myrrh. The ladies of Jerusalem made it, indeed, their special task to provide it for all condemned persons. But Jesus would take nothing to cloud his faculties, even though it might mitigate his pain." — *Cunningham Geikie*.

35. And the people stood beholding. "A hush seems to have fallen over the scene. The crowd of by-standers were awed as they at first silently gazed on the dying form of the great Teacher. What memories must have surged up in the hearts of many of the gazers — memories of his parables, his mighty miracles, his words of love; memories of the raising of Lazarus, and of the day of palms!" — *Dean Spence*. And the rulers also scoffed at him. The awe-struck silence was dangerous to them; the people were beginning to think, to remember. So the rulers began to set up a shout of ridicule. Saying, He saved others; let him save himself, if this is the Christ of God, his chosen. "He saved others" is a most significant admission; that was all that Christ came to do, to save others, not to save himself. Matthew and Mark tell us of other insults: they flung in Christ's face his work about destroying the temple and rebuilding it in three days, the saying which the Jewish rulers had so abominably misinterpreted; they ridiculed him for his assumed state as King of Israel and his claim to be the Son of God. "Come down from the cross, and we will believe your claims!"

36. And the soldiers also mocked him, coming to him, offering him vinegar,

37. And saying, If thou art the King of the Jews, save thyself.

38. And there was also a superscription over him, **THIS IS THE KING OF THE JEWS.**

39. And one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us.

40. But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation?

41. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

36. **And the soldiers also mocked him.** "The soldiers were seated hard by, guarding the crosses in case a rescue should be attempted. They had with them a beaker of their *posca* or vinegar-water, the drink of slaves and of soldiers on duty, and, heated by their toil, they had filled their cups. As they drank, they heard the priests and the rabble deriding 'the King,' and, approaching the cross, they held up their cups and drank jestingly to His Majesty." — *David Smith.* **Coming to him, offering him vinegar.** Probably they raised the cups to his parched lips, and then with screams of laughter snatched them away again.

37. **And saying, If thou art the King of the Jews, save thyself.** The soldiers show no originality; as common minds do, they merely echoed the gibes they heard around them.

38. **And there was also a superscription over him, THIS IS THE KING OF THE JEWS.** That the warning of crucifixion might be made plain to all men, it was the custom to fasten to the cross over the head of a crucified person a board bearing a statement of his crime. This "title" was written in black letters on a glaring background of white gypsum. That all might understand, the title on Christ's cross was written in the three great languages of the ancient world: Greek, the language of culture; Latin, the language of power; and Hebrew, the language of religion — an indication of the future worldwide sway of the Cross. This title, a glorious tribute to Christ's real sovereignty, was designed by Pilate as an insult to the Jews, who had forced him to do this awful act of injustice and cowardice. *This* was the kind of king that Jews had and deserved to have! When the Jewish rulers perceived how they had been mocked, they tried to get Pilate to change the title to "*He said that he was king of the Jews*"; but he obstinately refused to alter a letter.

II. **"WITH ME IN PARADISE,"** vs. 39-43. 39. **And one of the malefactors that were hanged railed on him.** Matthew and Mark say that both the bandits reproached Jesus, using a milder term than that here employed. It is probable that at the beginning of the long agony both malefactors did upbraid Jesus with having made what they would regard as so tame a use of his great powers and opportunities. *They* would gladly have been king, if the people had offered them a crown as they offered it to Christ, and would have led the Jews to victory over the Romans! But later one of the bandits was moved by Christ's wonderful bearing to see his real heroism, and change his opinion both of Christ and of himself. **Saying, Art not thou the Christ? save thyself and us.** He also catches up the taunts of the crowd; but, while they were not conscious that they needed saving and merely bade the Saviour save himself, this crucified bandit knew that he needed saving also, and added "*and us.*"

40. **But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation?** The two malefactors had been desperate, they had proved that they had not feared *man*; but there was One whom they must fear, the One before whose awful bar they must soon appear. Should they taunt a fellow mortal in the same case? The question is one that we may well ask ourselves whenever we are in danger of breaking Christ's command, "Judge not, that ye be not judged."

41. **And we indeed justly; for we receive the due reward of our deeds.** In this confession the bandit showed a changed heart, fully warranting the pardon which Christ gave him. **But this man hath done nothing amiss.** Pilate himself had repeatedly made the same declaration, and the malefactor may have known what

42. And he said, Jesus, remember me when thou comest in thy kingdom.  
 43. And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

44. And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour,

45. The sun's light failing: and the veil of the temple was rent in the midst.

Pilate so publicly said; or, he may have had previous knowledge of Christ's noble life and exalted aims, so different from his own.

42. **And he said, Jesus, remember me when thou comest in thy kingdom.** "There is something singularly touching in the trust implied in the form of the appeal. He asks for no special boon, no place on the right hand or the left; no room in the King's palace. He is content not to be forgotten, certain that if the King remember him at all, it will be with thoughts of tenderness and pity." — *Ellicott*. He is certain also that Christ will return, and that he will return in glory, as Lord of a kingdom. Here is remarkable faith, such as Christ always delighted to find and to reward.

43. **And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.** This is the *Second Word from the Cross*. It promised the repentant criminal not a mere remembrance but the closest fellowship on the part of the Redeemer; and did not postpone the promise to the far-off day of judgment, but granted its fulfilment on that very day. "Paradise" is from the Persian word *Pardes*, meaning a king's garden. To the Jews it signified the portion of Hades, or the realm of the dead, set apart for the righteous who have passed from earth. Latin students will be interested in translating the following lines which are engraved on the tomb of the great Copernicus:

"Non parem Paulo veniam requiro,  
 Gratiam Petri neque posco, sed quam  
 In crucis ligno dederis latroni  
 Sedulus oro."

"Considering all things, this was the highest faith in the Gospels, which believed in spite of sight; and, considering all things, this was the finest tribute paid to Jesus in the Gospels, which of a sudden transformed a cross into a throne. And the very essence of this faith and honor lay in the utter self-abandonment of the prayer."  
 — *Ian Maclaren*."

*The Third Word from the Cross.* This is preserved for us in the Gospel by John. The beloved disciple was standing by the cross, and Mary, the mother of Jesus, with him. Imagination is unable to enter their sad hearts and discern their depth of woe. Our Lord's eyes were dim with agony, but he saw the two standing there, John doubtless supporting Mary, and he said, "Woman (or 'Lady'), behold, thy son!" and to John, "Behold, thy mother!" And from that hour the disciple took her to his own home. "As John's was the greatest personal love, it was honored with the largest earthly requital. Mary's presence would render his home, in his esteem, as the home of Obed-edom, which the ark of God surprisingly blessed, — ever suggesting with the Saviour's dying confidence his pre-eminent love, ever unsealing fresh fountains of his own affection." — *William H. Adams*.

III. **"FATHER, INTO THY HANDS,"** vs. 44-46. 44. **And it was now about the sixth hour.** That is, noon, the day being understood to begin at six o'clock in the morning, or at sunrise. Jesus had been hanging on the cross for three hours. **And a darkness came over the whole land until the ninth hour.** The scribes and Pharisees had sneeringly asked Jesus for "a sign from heaven" (Matt. 12:38; Luke 11:16). This was certainly a sign from heaven that they should have heeded. We need not think that the darkness extended beyond Palestine. It lasted till three in the afternoon, and rested with a solemn and oppressive gloom upon the multitude. We hear no more of taunts and clamor directed at the divine Sufferer.

45. **The sun's light failing.** The cause could not have been an eclipse, for the moon was full, since it was the passover, and was on the opposite side of the earth from the sun. Why should not all creation be darkened when its Creator was passing through the Valley of the Shadow? **And the veil of the temple was rent in the midst.** From top to bottom, says Matthew. This was the veil which hung in the sanctuary between the Holy Place and the Most Holy Place. Back of it, on pain of

46. And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this he gave up the ghost.

death, only the high priest was allowed to go, and he only once a year on the great Day of Atonement. It was sixty feet long, thirty feet wide, as thick as the palm of the hand, and so heavy with rich embroidery that three hundred priests were said to be needed to manipulate it. Back of it the Shechinah, or flaming Presence of God, abode above the Mercy Seat of the Ark, and the rending of the veil accompanied his departure from the sanctuary, and the close of the former era. Henceforth the way into the Most Holy Place, the very heart of God and presence of the Father, was open to all God's children, needing no longer the intervention of a human priest, Christ being henceforth the Great High Priest of all humanity.

In connection with this rending of the temple veil Matthew speaks of an earthquake tearing the rocks asunder, and of the gaping of tombs with the resurrection of many saints of old who entered Jerusalem and showed themselves to many after the Lord's resurrection.

*The Fourth Word from the Cross.* At the close of the three hours of darkness, "darkness spread over the heart of Christ, darkness so deep and utter that for one awful moment it seemed as if the Hope of the World despaired. He cried: 'My God, my God, why hast thou forsaken me?' We feel with trembling hearts that we are here confronted with the central mystery in the life of God and in the story of the universe. Our iniquities took such hold upon him that he could not see God. The time had come when he was to know in all its horror what it was to be the Representative of our fallen humanity. Had he not thus trodden the wine-press alone, there would have been for us no salvation." — *Sir W. Robertson Nicoll.*

*The Fifth Word from the Cross.* "I thirst," said Christ after he had hung for six hours on the cross. "The life is ebbing and the open wounds with the loss of blood have induced a raging fever. The throat is dry, the lips are parched. The Sufferer thirsts. A soldier, softened by pity, soaks a sponge in common sour wine and holds it to the lips of the Crucified. Jesus accepts the offered portion and drinks, satisfying, at least for the moment, the craving of physical thirst. Jesus was not an ascetic: he did not court pain for the sake of pain, He did not despise his body, or ignore its needs." — *Rev. Arthur J. Gammack.* He had refused the stupefying drink six hours before, but now his end was near, and this drink was not drugged.

*The Sixth Word from the Cross.* Having received this drink, Christ cried, "It is finished." It is John who alone preserves this word, and perhaps he alone heard it. In it lies "the proof of Jesus' joy in suffering, the gladness of labor accomplished, of homesickness relieved. We who read it are irresistibly reminded of Isaiah's prophecy, 'He shall see of the travail of his soul: he shall be satisfied.' The Jews and their rulers congratulated themselves that by their subtilty and force they had cut short and ended this man's career: 'Finished,' replied Jesus. His work is accomplished — it is also over. For a man to say, 'My work is over yet incomplete,' is to pronounce a curse upon his life. But Jesus knew that because his work is God's work, it could not be ended without being finished; and the joy of accomplishment was superadded to the joy of labor done. Jesus knew by faith that his task was accomplished, though it did not so appear to men." — *Rev. Walter Lowrie.*

46. And Jesus, crying with a loud voice. Not at all the feeble voice of one slowly dying. Some physiologists have concluded, from the bloody sweat of Gethsemane, from this loud cry, and from the mingled blood and water which flowed from Christ's side when it was pierced by a spear, that our Lord died literally of a broken heart, his heart being ruptured by the intensity of his mental agony. Said, **Father, into thy hands I commend my spirit.** Words taken from Ps. 31:5; Christ's life was interwoven with the Bible to the last. This was the *Seventh Word from the Cross.* "What is the last act of confidence? — to give the soul, the life, the self,



Roman Greave and Spear.

all it has ; all it has acquired, all that is written upon it by the experience of life ; all that is gained by the conquest of temptation ; all its hopes, its fears, its longings ; to lay it in the hand of God." — *Canon W. J. Knox Little*. "This word from the cross puts a new face on dying. We think it is going from father, home, and loved ones ; he thinks of it as going to the Father, home, and loved ones." — *Rev. T. Calvin McClelland, D.D.* **And having said this, he gave up the ghost.** Our Lord had said (John 10 : 18) that no one could take his life from him, but that only he had power to lay it down, as he had power to resume it. Surely he who could raise Lazarus from death, and who could himself return from the grave, might have prolonged his own life at his will. He laid it down as a voluntary sacrifice for the sins of the world. Thus none of the Gospels speak of Jesus as dying, but speak of his surrendering his life, yielding it up of his own accord.

**THE CENTURION'S VERDICT.** The Roman centurion in charge of the quaternion of soldiers could not withhold his testimony. "Certainly this was a righteous man" (Luke), "Truly this was the Son of God" (Matthew), he cried when the Saviour died. "This confession was the result of his observation of Jesus throughout his whole

trial and the subsequent proceedings, and it is an eloquent tribute to our Lord's behavior. His soul was moved, his mind was opened; and, once in the way, he could easily proceed further in the knowledge of Christ. Tradition says that his name was Longinus, and that he became bishop of Cappadocia and ultimately died a martyr." — *James Stalker*.

**THE SOLDIER'S SPEAR.** Caiaphas and his associates pursued Jesus to the last with fiendish malignity. With a real or pretended fear that the coming Sabbath would be profaned by Christ's crucifixion, they asked the Roman authorities to break



"The Garden Tomb," outside Jerusalem, near the hill believed by many to be the place of the crucifixion.

his legs and so hasten his death, a refinement of torture practised only upon slaves or the lowest criminals. This was done in the case of the two malefactors, but when the soldiers came to Jesus and found that he was already dead they merely made sure of the fact by piercing his side with a spear. Thus at a stroke two prophecies were fulfilled (John 19 : 36, 37), that of Ex. 12 : 46, forbidding that a bone of the paschal Lamb should be broken (see also Ps. 34 : 20), and that of Zech. 12 : 10, "They shall look upon me (or him) whom they have pierced."

**THE BURIAL.** The Jews may have intended to bury Jesus beside Judas in the plot of ground purchased with the price of treachery ; but if this was their aim, it was frustrated by Joseph of Arimathæa, a member of the Sanhedrin who could not have voted for Christ's condemnation. He may have been absent from the hurried trial, or he may have been present and protesting. He begged Christ's body from

Pilate, and, together with his fellow councillor Nicodemus, who had held the memorable conversation with Jesus early in his ministry, he went to the cross with clean white linen and a hundred pounds of myrrh and aloes. Thus with the tender care of friends the sacred form was placed in Joseph's new tomb cut in the solid rock facing a garden on the side of Golgotha. These two noble men accomplished what the disciples were utterly unable to do, and to the disciples' intense relief.

**THE WATCH AT THE TOMB.** "Now the grave held the Master fast. A Roman seal was placed upon the tomb, and a Roman guard was set to watch it. The guard guaranteed that no one would be able to remove the body of the crucified Jesus. It is inconceivable, as some people alleged, that his dejected disciples entered into a conspiracy to overcome the sentinels and steal the corpse of their Lord. What gain could possibly accrue to them from a situation that would leave them with the torn and bleeding body of the One they loved, and no Guide in their sad and forlorn condition? They were too overwhelmed with the terrible catastrophe, and too much afraid of the future, to think of taking the body away from its resting-place." — *Rev. G. Robinson Lees.*

**A PRAYER.** "O Christ, though thou liest in the tomb, thou art yet the Prince of life. Out of thy blood comes blessing to thy children. Out of thy death comes life to those who trust. Out of thy tomb comes victory, for thou hast robbed death and sin and hell of all their power to terrify thine own. We do not fear, because we know that naught can hold thee. On this day of stillness, calm thou our hearts and give us trust, while we watch to see thee rise in thine unwearied might." — *Rev. C. Armand Miller.*

## LESSON XI (37). — March 15.

### OUR LORD'S RESURRECTION. — John 20: 1-18.

#### PRINT vs. 1-16.

**GOLDEN TEXT.** — *The Lord is risen indeed.* — LUKE 24: 34.

**Devotional Reading :** Ps. 16: 5-11.

**Reference Material :** Matt. 28: 1-15; Mark 16: 1-11; Luke 24: 1-12; John 20: 19, 20.

**Primary Topic :** JESUS RISES FROM THE DEAD.

**Lesson Material :** John 20: 1-16.

**Memory Verse :** The Lord is risen. Luke 24: 34.

**Junior Topic :** JESUS RISEN FROM THE DEAD.

**Lesson Material :** John 20: 1-16.

**Memory Verse :** The Lord is risen indeed. Luke 24: 34.

**Intermediate and Senior Topic :** CHRIST'S VICTORY OVER DEATH.

**Topic for Young People and Adults :** PROOFS OF THE RESURRECTION OF JESUS.

#### THE TEACHER AND HIS CLASS.

The Younger Classes will find the lesson more vivid if they build up from clay a rough model of Calvary with the garden near by and the rock-hewn tomb in it. Make a grooved entrance, with a rolling door in it as described in the notes. Tell the story of the first Easter morning and get the pupils to tell it back to you until they can tell it accurately. Try to make them feel the wonder and gladness of it.

The Older Classes will get most profit from the lesson if they make it a study in Christian evidences. If you get a Christian lawyer to present the evidence for Christ's resurrection from a lawyer's viewpoint, you will find it intensely interest-

ing. Some, but by no means all, of this evidence comes out in connection with the lesson text; other portions of it are involved in the next lesson.

**Question Suggested for Discussion.** How would you prove to a disbeliever the Christian doctrine of immortality?

#### THE LESSON IN ITS SETTING.

**Time.** — Christ remained in the grave Friday night, April 7, A.D. 30, the whole of Saturday, and part of Sunday, April 9, the Jews counting one whole day with portions of the preceding and succeeding days as being three days.

**Place.** — The tomb in the garden near Calvary, outside the walls of Jerusalem, probably to the north.

## THE PLAN OF THE LESSON.

## SUBJECT : Christ's Victory over Death.

- I. EARLY AT THE TOMB, v. 1; Matt. 28: 1-15; Mark 16: 1-11; Luke 24: 1-11.

The earthquake and the guard.  
The women at the tomb.  
The angel's message.

- II. PETER AND JOHN AT THE TOMB, vs. 2-10; Luke 24: 12.

Mary's glad tidings.  
The race to the grave.  
The confirmation of the empty cloths.

- III. MARY MAGDALENE AT THE TOMB, vs. 11-18.

"Why weepest thou?"  
"Rabboni!"  
"Touch me not."  
The resurrection in our lives.

## THE ROUND TABLE.

## FOR RESEARCH AND DISCUSSION.

The order of events on Easter morning.  
The effect of Christ's resurrection on the Jewish rulers.  
The evidences of Christ's resurrection.  
The effect of the resurrection on the women.  
The effect of the resurrection on the disciples.  
How our resurrection is involved in Christ's.

## THE TEACHER'S LIBRARY.

Burrell's *The Cloister Book* and *The Unaccountable Man*. Morrison's *The Wings of the Morning*. Kelman's *Things Eternal*. Frothingham's *The Lord's Song*. Ker's *The Victory of Faith*. Hansen's *Wandering Stars*. Work's *Every Day*. Banks's *Great Portraits of the Bible*. Wilberforce's *Steps in Spiritual Growth*. McClelland's *The Mind of Christ*. Nicoll's *Sunday Evening*. Vaughan's *Temple Sermons*. Hackett's *The Land of Your Sojournings*.

1. Now on the first *day* of the week cometh Mary Mäg-dä-lē-nē early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb.

I. EARLY AT THE TOMB, v. 1; Matt. 28: 1-15; Mark 16: 1-11; Luke 24: 1-11. "It was the appearances of the risen Saviour which first exalted the life and words and death of Jesus into a religion. No disciple could behold the Conqueror of death and reflect upon the sight without feeling that he had something to tell the world." — *Wilfred S. Hackett*. The first of those appearances we are now to study with joy and reverence.

1. Now on the first day of the week. Literally, "of the sabbaths," that is, the days between two sabbaths. It was our Sunday, which from this glad day received a sacredness that has made it *the* day of the week to the Christian church. For a time the Christians observed both the Jewish Sabbath and the Christian Sunday, though there are a few indications in the New Testament that the unique prominence of the first day of the week was felt. Gradually the church passed from the observance of the day in which Christ lay in death to the observance of the day in which he rose from the dead. Cometh Mary Magdalene early, while it was yet dark, unto the tomb. She was not alone, but was accompanied, as the first three evangelists tell us, by Mary the mother of James the Less and Salome the mother of James (the Greater) and his brother John, together with Joanna the wife of Chuza, Herod's steward, and perhaps other Galilean women. John's purpose was served by naming Mary Magdalene alone, because it seems to have been she alone that told the news to him and to Peter. Mary Magdalene came from Magdala, a fishing village north of Tiberias on the western shore of the Sea of Galilee. She had been a victim of demon-possession in an intense degree, indicated by the statement that Christ had cast out of her seven devils; and in her great gratitude she had followed him in his journeys and helped by her means to care for him and his apostles. The preparation of the body of Jesus for the grave had been necessarily hasty on Friday evening. They came bringing spices that they might do the work more thoroughly. And seeth the stone taken away from the tomb. This was a great circular stone, like a millstone, moving in a groove, which had been rolled over the entrance to the tomb so as to close it like a door. Then the Romans had sealed it by drawing cords in front of it, the cords being fastened to the stone and to each side of the tomb by wax or clay, so that the authorities would know if the tomb had been entered. Such a stone would require several men to move it, and the women (who did not know about the sealing of the grave) had been wondering, as they came along, how they could manage to get the stone rolled away. Their experience in finding the work already done for them is a standing example of the uselessness of worry.

Matthew records what had occurred. There had been a great earthquake, and an angel had descended from heaven. He was dazzling like the lightning and his raiment was glistening white, so that for fear of him the stout-hearted Roman soldiers shook and fell to the ground like dead men. The heavenly visitant rolled away the

2. She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him.

stone and sat upon it, while the guard fled in terror from the spot. They went straightway to the Sanhedrin, to whom they reported the terrifying event. Those astute Jews at once bribed the soldiers to say that they had been asleep (an offence punishable by death), and that while they thus slept Christ's disciples had come and stolen the body of the Crucified — an incredible tale, to be sure, but one that was spread about widely among the Jews.

John also omits other important facts related by the first three evangelists, doubtless because their records were familiar to those for whom he was writing. They tell us that the women entered the tomb and found it empty, but saw two angels (Luke) in dazzling apparel, who asked them the amazing question, "Why seek ye the living among the dead?" and added the still more amazing fact, the most astounding fact ever stated to human ears, that the Lord had risen in accordance with his own prophecy. We are also told that the women ran to tell all this to the disciples, and were received by them with absolute unbelief, their words being held to be but idle talk, so far were the disciples from expecting Christ's resurrection and fabricating the event in accordance with their expectations, as some foolish skeptics argue!

II. PETER AND JOHN AT THE TOMB, vs. 2-10; Luke 24: 12. While the other women were hastening to the other apostles, and were received by them with this incredulity, Mary Magdalene seems to have set off by herself and to have found Peter and John. The Fourth Gospel confines itself to her errand and its result.

2. She runneth therefore.

Walking would not answer for Mary, any more than later for Peter and John. This glad morning sped on eager and exultant feet. And cometh to Simon Peter. Perhaps she knew that he had denied his Lord; but if she knew it, she probably knew also of his sincere and deep repentance. He will still be the



Peter and John Hastening to the Sepulcher.

Burnard.

head of the little band of eleven apostles, probably the oldest, and as the leader Mary sought him out. And to the other disciple whom Jesus loved. "The other" implies that Jesus loved Peter as well as this second disciple. The "other disciple" was of course John himself, who never mentions himself by name in his Gospel, but hides thus not only himself but also his relatives. It is because Jesus loved the two above all others that Mary knew they were the ones that should have first the news from his tomb. And saith unto them, They have taken away the Lord out of the tomb. This certainly implies that Mary had not heard the message of the angels, declaring that Christ was risen; or, if she heard it, did not believe it or even deem it worth reporting. The accounts of the resurrection given in the four Gospels are in some points difficult to harmonize, and convey by this very fact a stronger conviction of truth, since false accounts would have taken pains to be in agreement. It is probable that Mary, starting out with the other women, ran ahead of them, found the tomb empty, and did not go in or see the angels, but hastened back, tossing the news to the other women on the way, and running off to find Peter and John. And we know not where they have laid him. This expression also shows that Mary as yet had no thought of Christ's resurrection, while the "we" shows that she had some conversation with the other women after her discovery of the empty tomb.

3. Peter therefore went forth, and the other disciple, and they went toward the tomb

4. And they ran both together: and the other disciple outran Peter, and came first to the tomb;

5. And stooping and looking in, he seeth the linen cloths lying; yet entered he not in.

6. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying,

7. And the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself.

8. Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed.

9. For as yet they knew not the scripture, that he must rise again from the dead.

3. **Peter therefore went forth, and the other disciple, and they went toward the tomb.** The repeated "to" in the preceding verse implies that Peter and John were staying at different houses, but they evidently joined company and hastily sought the tomb together. What new plot was this against their Master? They had doubtless rejoiced in his honorable burial in the tomb of a councillor, a member of the Sanhedrin.

4. **And they ran both together: and the other disciple outran Peter, and came first to the tomb.** As their talk became more excited and they imagined now one thing and now another that had happened, they broke into a run. John was probably the youngest of the apostles, and Peter the oldest; very naturally, John outran Peter. But if any one were writing a false Gospel would he ever have thought of putting in a touch like this?

5. **And stooping and looking in.** This is another characteristic touch, another token of truthfulness; for John, though eager to reach the hallowed spot, would feel its sacredness, would be filled with awe, and would hesitate to enter the tomb. **He seeth the linen cloths lying.** He saw the grave-cloths that had wrapped the body of Christ lying empty, most significantly empty, but did not yet realize the wonder that this signified. **Yet entered he not in.** Even then, when he saw that the new tomb was empty, Christ had lain there, and he shrank from entering the sacred place.

6. **Simon Peter therefore also cometh, following him, and entered into the tomb.** John was standing there deep in awed meditation. Peter, with characteristic impetuosity, pushes him aside impatiently and plunges through the entrance. **And he beholdeth the linen cloths lying.** With a quick glance around he saw what John had seen as proof of the removal of the body; and he also saw more, as his eyes grew accustomed to the dim light.

7. **And the napkin, that was upon his head.** The word for napkin is literally "a cloth for wiping off sweat." It was in such a cloth that the idle servant of Christ's parable wrapped his pound. **Not lying with the linen cloths, but rolled up in a place by itself.** Some think that both the linen cloths and the napkin were folded in an orderly way, proving that the body of Christ had not been removed by others, who would have taken cloths and all. It was more as if Christ himself had carefully laid aside his grave-cloths, as no longer needed. A most picturesque and reasonable suggestion is that of Dr. Henry Clay Trumbull, who held that both the cloths and the napkin retained roughly the form of Christ's body, like a chrysalis from which the insect has departed; and this impression was accentuated by the napkin, separated from the linen cloths by the space of the neck, rolled up as it had been about Christ's head. Nothing more indicative of the escape of life from death could be imagined.

8. **Then entered in therefore the other disciple also, who came first to the tomb.** Doubtless Peter exclaimed over what he saw, and so John was led to enter and see for himself. **And he saw, and believed.** "Standing and gazing at the folded napkin, John saw the truth. Jesus has himself risen, and disencumbered himself of these wrappings. It was enough for John. He visited no other tomb; he questioned no one." — *Expositor's Greek Testament*.

9. **For as yet they knew not the scripture, that he must rise again from the dead.** Their faith in Christ's resurrection rested at first only on the evidence of the empty

10. So the disciples went away again unto their own home.

11. But Mary was standing without at the tomb weeping : so, as she wept, she stooped and looked into the tomb ;

12. And she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain.

13. And they say unto her, Woman, why weepest thou ? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus.

tomb ; later it was confirmed by such Scripture as Ps. 16 : 10 ; Isa. 25 : 8 ; 16 : 29 ; Hos. 13 : 14, as well as by the remembrance of Christ's own prophecies of his resurrection, Matt. 16 : 21 ; Mark 8 : 31 ; Luke 9 : 22 ; 24 : 7, 26, 44 ; John 2 : 19-22.

10. So the disciples went away again unto their own home. That is, Peter to his lodgings, but John may have had a house in Jerusalem (John 19 : 27). "After the two had seen all these things they went away, for it would not be prudent to remain, lest the chief priests and guard should come upon them in anger and excitement." — *Rev. Edwin W. Rice, D.D.*

III. MARY MAGDALENE AT THE TOMB, vs. 11-18. We learn from Mark 16 : 9 that the first appearance of Christ after his resurrection was made to Mary Magdalene. John does not tell us this, but takes it for granted that his readers know it already, and goes on to give the details of the meeting. Thus do the Gospels dovetail into one another. That Christ's first appearance should be to a woman is one of the strong because plainly incidental confirmations of the New Testament account. A false historian, or a myth growing up, would have had the risen Lord appear first to the Sanhedrin, or to Pilate, or certainly to Peter and John and James, the inner circle of the apostles. Women were little regarded in those days, and tradition (though an unbiased tradition) asserts that Mary had been a great sinner ; nevertheless it was this woman who was honored above all mankind in having this first interview with the Lord of Life on the morning of the world's first Easter. Only a true historian would have inserted such a detail.

11. But Mary was standing without at the tomb weeping. She could not keep away from the place so closely associated with her beloved Saviour. Perhaps she had sought other disciples to tell them about the empty tomb, and so returned to the tomb after Peter and John had left it ; and when she got there, finding herself alone and the place deserted, she could only weep bitterly in her grief and perplexity. So, as she wept, she stooped and looked into the tomb. She was hoping against hope ; she could not bring herself to believe that Christ's body was gone.

12. And she beholdeth two angels in white. John's Gospel has only this mention of angels, probably because his readers knew about all their appearances, save this one, from the other three Gospels. John and Peter saw no angels in the tomb, though the women coming before them had seen them. For some reason the angels chose to be invisible to the apostles. Sitting, one at the head, and one at the feet, where the body of Jesus had lain. The angels seen by the women (Luke 24 : 4) were standing beside them ; these were quietly sitting, as if keeping guard over the holy spot, or remaining there in reverence and in adoration.

13. And they say unto her, Woman, why weepest thou ? "Woman" is not harsh in the Greek as it seems in English. "The Greek might more fairly be rendered 'Lady.'" — *Professor Plummer*. Thus, it is recorded, our Lord twice addressed his mother. "Thrice in the Bible is this question asked — once of Hannah, vexed by the teasing of an enemy who twitted her on account of her barrenness, and twice of Mary Magdalene at the tomb of the risen Jesus. A bitter grief lay on the hearts of both Hannah and Mary. In both cases that grief was to end in a great and noble joy." — *Rev. Frederick Frothingham*. She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. That is what she said to Peter and John. She must have been saying it over and over to herself, in a wearisome refrain of woe.

14. When she had thus said, she turned herself back. Perhaps she heard a footstep behind her. Perhaps there was something in the gaze of the angels, looking

15. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

16. Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rāb-bō'-nī; which is to say, Teacher.

past her, that indicated some one to be back of Mary, out in the garden. **And beholdeth Jesus standing, and knew not that it was Jesus.** "Christ's risen body is so changed as not to be recognized at once even by those who had known him well. It has new powers and a new majesty. Compare John 21 : 4; Luke 24 : 16, 37; Matt. 28 : 17; Mark 16 : 12." — *Cambridge Bible*. Besides, Mary saw confusedly, her eyes swimming with tears.



The Risen Lord and Mary Magdalene.

Plockhörn.

are young, he plants wonderful seeds in our hearts. We are our Lord's under-gardeners to take good care of the young plants of Christ's love which are growing even now in the gardens of our hearts." — *Rev. Andrew Hansen*. Saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Mary does not name Christ, but takes it for granted that the gardener's mind will be as full of Christ as hers is. Nor does she stop to think how inadequate is her strength to the task of carrying Christ's body; her devotion will attempt anything.

16. Jesus saith unto her, Mary. She had not recognized him when he called her "Lady," but "Mary" — the familiar name with the familiar intonation — at once caused her heart to thrill. "He calleth his own sheep by name" (John 10 : 3). She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Teacher.

Mary had not turned fully toward the supposed gardener, but his call brought her facing him instantly. With a great burst of joy she recognized him whom she thought she had lost forever. "Rabboni," she cried. "This title existed in the Jewish schools under a threefold form: Rab, *master*, the lowest degree of honor; Rabbi, *my master*, of higher dignity; Rabboni, *my great master*, the most honorable of all, publicly given, we are told, to only seven persons, all of the school of Hillel and of great eminence." — *Rev. Louis Albert Banks, D.D.* "She apparently fell in speechless, passionate affection at his feet, as the other women did shortly afterwards (Matt. 28: 9); but with the idea that now the old relations between Teacher and loving disciples would be resumed." — *Bible Commentary.* The Saviour was obliged to check her impetuosity. "Touch me not," he said, "for I am not yet ascended unto the Father." "Mary thought that the old intercourse, by means of sight, sound, and touch, would go on as before. Christ says, 'The time for this kind of intercourse is over. Henceforth your communion with me will be by faith through the Spirit. This communion will become possible through my ascending to the Father.'" — *Prof. Marvin R. Vincent.* This coming ascension he bade Mary announce to the disciples, and she hastened to obey him. "The command must have been a bitter disappointment to a heart so ardent and intense as Mary's. The one thing she wanted was to be with Christ, yet that was the one thing which he denied her. And it is when I read how sweetly she obeyed, renouncing her own will to do Christ's bidding, it is then I realize how deep and true was the love of Mary for her Saviour." — *Rev. George H. Morrison, D.D.*

WHAT THE RESURRECTION PROVES. "First, *Christ is very God of very God.* This was his great claim. All his miracles were intended to substantiate this claim, but the climax of the argument was his conquest of death. Second, *the validity of Christ's gospel.* In showing himself as Lord of life, he demonstrates his ability to quicken those who are dead in trespasses and sins. Third, *our own resurrection from the dead.* In this transaction, as elsewhere, Christ stood as the representative of his people. We are bound up in the same bundle of life or death with him. I know that my Redeemer liveth; and I know that, because he liveth, I shall live also." — *Rev. David James Burrell, D.D.*

THE RESURRECTION IN OUR LIVES. "Touch me not, for I am not yet ascended.' There is to be a better fashion of touching me, holding me, detaining me when I have gone away. Faith and love can touch me, embrace me, and never let me go. To the vision of the heart there is no veil any longer." — *Sir W. Robertson Nicoll.*

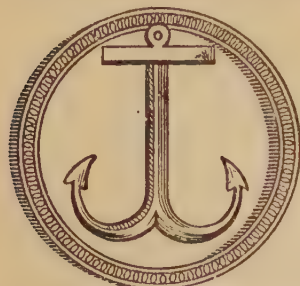
Said Mary Magdalene, "'They' — and in the very vagueness there is a bitter sound, as if she were feeling men and things in general arrayed against her — 'they have taken away my Lord.' And all the time he was risen, and waiting to show himself to her. Only, when he did show himself, it was not as she had thought to see him. She was expecting a dead body wrapped with sweet spices in fine linen. She found a living friend, who called her by her name. Resurrection is the method of the kingdom of God. Not by steady and unbroken progress does it advance, but by death and rising again in new form from the dead. So it has been in the history of the church. Again and again the familiar forms in which faith had apprehended him die and are lost to sight, only to be superseded by some new aspect of him, at first unfamiliar and distrusted, at last recognized as Christ risen again. So it has been also in the faith of individuals." — *Rev. John Kelman, D.D.*

Christ's resurrection summons us to a present-day service. "The Captain of our salvation is the conqueror of death. The living Christ leads the way! We serve not under a commission that was uttered nineteen hundred years ago on Olivet, but under the commission of One who speaks here and now, saying, 'All power is given unto me in heaven and in earth; go ye, therefore, and evangelize; and, lo, I am with you alway, even unto the end of the world.' It is the voice of the living Christ. See him in the forefront! Hear him as he calls, 'Follow me!' This is 'the philosophy of missions.' What shall we do about it?" — *Rev. David James Burrell, D.D.*

"Go and tell my brethren," pleads the Christ. Go and tell them that they are of the one family, that their places are vacant in the heavenly home till they come, for God is their Father." — *Bishop Basil Wilberforce.*

There is a vast difference between immortality, which all have, and eternal life, which only Christ's true followers have. "I have examined every reported saying of Jesus about eternal life, and I think I am right in saying that there is not one which does not make its possession contingent upon the fulfilment of certain conditions.

'He that believeth in me hath eternal life' is his characteristic way of putting it. Scripture seems to make it positive that every soul has everlastingness, but Scripture also seems to make it positive that for Jesus' *kind* of everlastingness every soul has got to qualify." — *Rev. T. Calvin McClelland, D.D.*



From the Catacombs, Rome.

Resurrection Symbol of Hope.

In this symbol life is looked upon as a stormy voyage, but the anchor shows that the voyagers have now arrived in port.

such breathings of desire in human spirits, and nothing can be surer than that they have been and are, there must be an object and end for them." — *Rev. John Ker, D.D.*

## LESSON XII (38). — March 22.

THE FORTY DAYS AND THE ASCENSION. — Luke 24: 13-53.

PRINT vs. 36-53.

GOLDEN TEXT. — *Ye are witnesses of these things.* — LUKE 24: 48.

Devotional Reading: Ps. 24.

Reference Material: Matt. 28: 16-20; Mark 16: 14-20; John 20: 24-21: 25; Acts 1: 1-11.

Primary Topic: JESUS GOES BACK TO HIS FATHER.

Lesson Material: Luke 24: 36-43, 50-53.

Memory Verse: While he blessed them, he . . . was carried up into heaven. Luke 24: 51.

Junior Topic: JESUS ASCENDS TO HEAVEN.

Lesson Material: Luke 24: 36-53.

Memory Verse: Phil. 2: 9.

Intermediate and Senior Topic: THE FORTY DAYS AND THE ASCENSION.

Topic for Young People and Adults: THE EVER-LIVING CHRIST.

### THE TEACHER AND HIS CLASS.

The Younger Classes will be deeply interested in a vivid presentation of the sudden appearance of the risen Christ, through closed doors, to the disciples, and the proofs he gave them of his reality. They will also be moved by the stirring story of his ascent to heaven. Make it clear to them that these appearances during the forty days were for the purpose of teaching Christ's disciples how close he is to them always, though he is withdrawn from their sight.

The Older Classes will study the various appearances of the risen Saviour, and

each may be assigned to a different member of the class for a historical statement and a presentation of its teachings. Use also, in review, those studied last week. The topics of the "Round Table" will also be treated by students to whom they are assigned.

Question Suggested for Discussion. What share should every Christian have in the spread of Christianity over the earth?

### THE LESSON IN ITS SETTING.

Time. — Christ's resurrection, Sunday, April 9, A.D. 30. Appearance to the

Eleven, including Thomas. Some time later in April and May, the other appearances. The ascension, Thursday, May 18, A.D. 30.

Place. — Jerusalem, the Sea of Galilee, the Mount of Olives near Bethany.

## THE ROUND TABLE.

### FOR RESEARCH AND DISCUSSION.

Why the forty days before the ascension?  
The nature of Christ's body during the forty days.  
Reasons for the various appearances.  
Bearing of the appearances on the future work of the apostles.  
Features of the appearances proving their genuineness.  
Christ's second coming.  
Christ's treatment of doubt.

## THE PLAN OF THE LESSON.

SUBJECT: Christ's Last Appearances to Men.

### I. THE TWO AND THE TEN, Luke 24:13-43; Mark 16:12-14; John 20:19-23.

The walk to Emmaus.  
The ten disciples in the upper room.

### II. THOMAS, THE SEVEN, AND THE ELEVEN, John 20:24-29; 21:1-24; Matt. 28:16-20; Mark 16:15-18; 1 Cor. 15:5-8.

Thomas and the other disciples.  
The disciples by the Sea of Galilee.  
On a mountain in Galilee.  
Other appearances of the risen Lord.

### III. THE FINAL APPEARANCE AND THE ASCENSION, Luke 24:44-53; Mark 16:19, 20; Acts 1:1-11.

On the Mount of Olives.  
"Ye shall be my witnesses."  
Received up into heaven.

## THE TEACHER'S LIBRARY.

Brown's *The Master's Way*. Nicoll's *The Incarnate Saviour*. Good's *The Jesus of Our Fathers*. *Lives of Christ*, by Stalker, Hill, Gilbert, Sangster, Barton, Vallings, Scott, Geikie, Farrar, Lees, Dawson, Anderson, Campbell, Martin, Peters, Paterson-Smyth, etc. Nelson's *A Walk with Jesus*. Carroll's *Interpretation of the English Bible*. Boardman's *Our Risen King's Forty Days*. Wilson's *The Christ We Forget*. Boyd Carpenter's *Forty Days of the Risen Life*. Broadus's *Jesus of Nazareth*. McCook's *The Women Friends of Jesus*. Faunce's *Advent and Ascension*. "Ian Maclaren's" *Children of the Resurrection*. McFarland's *Etchings of the Master*. Miller's *Come Ye Apart*.

I. THE TWO AND THE TEN, Luke 24:13-43; Mark 16:12-14; John 20:19-23. THE WALK TO EMMAUS. "The eight miles from Jerusalem to Emmaus have more of high and tender humanity in them than any similar distance on the face of the earth." It is a lovely story, — how two unknown disciples were walking to that little village on the evening of the first Easter, talking over the sad events of the recent three days and the rumor (unfounded, as they thought they had proved) that Christ had risen from the dead and been seen by certain women; how the Lord overtook them, walked along with them, entered into sympathetic and revealing conversation, joined them in their evening meal, and at last was recognized by them as he asked a blessing on their simple fare.

"When the risen Christ joined them he gave them what William H. Strong has called 'the threefold assurance.' He gave them 'the witness of the hand.' 'He was known of them in the breaking of bread.' Some familiar gesture as he took the loaf and broke it before the meal, uttering the common word of thanksgiving revealed him. He gave them 'the witness of the head.' 'Beginning at Moses he expounded to them in the Scriptures the things concerning himself' until their minds saw how natural and inevitable it was that the Christ should enter into his glory through suffering. He gave them 'the witness of the heart' as their inmost feeling rose and answered to his call when he made his appeal for their trust. 'Did not our hearts burn within us while he talked with us by the way and opened to us the Scriptures?' He gave them food and light and warmth, these three, feeding their wearied strength into newness of vigor so that they walked back to Jerusalem that night to tell the other disciples what they had seen." — Dean Charles R. Brown, D.D.



The Walk to Emmaus.

36. And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37. But they were terrified and affrighted, and supposed that they beheld a spirit.

38. And he said unto them, Why are ye troubled? and wherefore do questionings arise in your heart?

39. See my hands and my feet, that it is I myself : handle me, and see ; for a spirit hath not flesh and bones, as ye behold me having.

"It happened on a solemn eventide  
Soon after He who was our surety died,  
Two bosom friends, each pensively inclined,  
The scene of all those sorrows left behind,  
Sought their own village, busied as they went  
In musings worthy of this great event.  
They spoke of Him they loved, of Him whose life,  
Though blameless, had incurred perpetual strife.

\* \* \* \* \*  
"Ere yet they brought their journey to an end  
A stranger joined them, courteous as a friend,  
And asked them with a kind engaging air  
What their affliction was, and begged a share.

\* \* \* \* \*  
"He blessed the bread, but vanished at the word,  
And left them both exclaiming, 'Twas the Lord !  
Did not our hearts feel all He deigned to say,  
Did they not burn within us by the way ?"

— William Cowper's "Conversation."

**THE TEN DISCIPLES IN THE UPPER ROOM.** 36. **And as they spake these things.** Telling of their walk with the risen Lord to Emmaus and of their discovery of Christ as he blessed their evening meal. It was a wonderful story they had to tell, and we can imagine with what eagerness they told it and with what exclamations of amazement and rejoicings it was received. **He himself stood in the midst of them.** The body of apostles (ten of them, Judas being dead and Thomas being absent) were in the upper room in Jerusalem on the eve of the first Easter Sunday. The door was shut for fear of the hostile Jews (John), but suddenly, seemingly without opening the door, Christ stood in the room. In some such mysterious and sudden way Christ had disappeared from the room in Emmaus a short time before. **And saith unto them, Peace be unto you.** This was a common salutation among the Jews ; remember Christ's commands as he sent out the seventy, Luke 10 : 5, 6.

37. **But they were terrified and affrighted.** Two words of fear, to express the greatness of their terror. **And supposed that they beheld a spirit.** It will be recalled that months before, as Christ came to the disciples walking on the waves of the Sea of Galilee, they cried out in fear, thinking he was a ghost. They still had the same fear of the supernatural, though one would think they would have become more familiar with it during the three years of Christ's miracle-working.

38. **And he said unto them, Why are ye troubled?** If we face our fears and troubles resolutely, and force ourselves to analyze them and see how little basis of reality and reason they have, we are far on our way toward overcoming them. **And wherefore do questionings arise in your heart?** We may be sure that if these tremors and terrors did not actually occur, the writers of the Gospels would never have recorded them, witnessing as they did to the weakness of the apostles' spirits and to their lack of faith. They were evidently totally unprepared for Christ's resurrection ; it was the last event they were looking for or could imagine. To say, as skeptics do, that the resurrection story was born of the desires and expectations of a set of credulous disciples is to run counter to all probabilities as well as to a manifestly honest and straightforward narrative.

39. **See my hands and my feet, that it is I myself.** Christ allowed them to place their fingers on the nail-prints in his hands and his feet. He never refused full proof to honest doubt, and he does not now. Writing perhaps fifty years after this, the apostle John referred to the scene : " That which we beheld, and our hands handled, concerning the Word of life " (1 John 1 : 1). This is the precise evidence and experience which Thomas afterwards demanded for himself. **Handle me, and see ; for a spirit hath not flesh and bones, as ye behold me having.** Christ's risen body seems

40. And when he had said this, he showed them his hands and his feet.
41. And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat?
42. And they gave him a piece of a broiled fish.
43. And he took it, and ate before them.

before his ascension to have been much if not altogether like his body before crucifixion, and the great change to a spiritual body came in the moment of ascension. To be sure, he had just passed through the closed door; but that was a miracle, analogous to his walking on the water, which proves that in his earthly body he could at will transcend material limitations.

40. And when he had said this, he showed them his hands and his feet. Very likely also his spear-pierced side, as later to Thomas. It is one of the most moving scenes in Bible history.

41. And while they still disbelieved for joy, and wondered. In the Garden of Gethsemane (Luke 22:45) we find the apostles asleep from grief; here, skeptical from joy — "one of the psychological touches of which St. Luke is fond, and profoundly true to nature." — *F. W. Farrar*. Before this, grief had made unbelievers of them; now, joy. Belief is the result of calm and reasoned thought, and they were as yet too excited for that. He said unto them, Have ye here anything to eat? They had been eating supper together, and the dishes were probably still on the table around which they were reclining.

42. And they gave him a piece of a broiled fish. Jerusalem, we are told in the Talmud, received regular supplies of fish from the Sea of Galilee, which swarmed with them. It was probably a fish from those well-known and well-beloved waters that Christ ate.

43. And he took it, and ate before them. It was striking proof of the reality of Christ's resurrection, and one that they could never forget. Peter, in his sermon before the company in the house of Cornelius, recalled the scene (Acts 10:41).

II. THOMAS, THE SEVEN, AND THE ELEVEN, John 20:24-29; Matt. 28:16-20; Mark 16:15-18; 1 Cor. 15:5-8. THOMAS AND THE OTHER DISCIPLES. John's Gospel alone, the Gospel of faith, tells us that Thomas, the doubting apostle, was absent from the gathering of the Eleven when Christ first appeared to them, and refused to believe the entire ten when they related what had happened, asserting that he would never believe Christ's resurrection without the same evidence of sight and touch that had been granted to the ten. Therefore our Lord, always glad to meet genuine doubt with indubitable proof, came again a week later under the same conditions, Thomas this time being present; and when he bade the doubting apostle place his fingers on the nail prints and the spear wound, Thomas did not make the test, but in one of the bursts of splendid nobility which seemed characteristic of him, cried out with all his soul, "My Lord and my God!"

"That exclamation expressed the climax of faith in the Gospel records. It reached to the full realization of the divine nature of Jesus Christ, and adequately expressed that realization. That was a great moment with Thomas. He had attained to the full condition of all true blessedness. His triumph of faith was complete." — *Rev. John Walter Good, Ph.D.* Christ at once translated his lesson into a strong teaching for all of us: "Because thou hast seen, thou hast believed: blessed are they that have not seen, and yet have believed."

THE DISCIPLES BY THE SEA OF GALILEE. "Christ appeared next to the disciples — five named — and others by the Sea of Galilee, where he held his touching conversation with Simon Peter. There had been the secret interview before, when the apostle was again united to his Redeemer. How eagerly this interview had been anticipated we may judge from the character of Peter, a man who could not have been content to rest in his denials, and whose agonies would have been intensified when the thought shot through him that he never would have an opportunity of gaining the pardon of the Master whom he had wronged. The outbursts of that great penitent heart, the loving correction of the Saviour — these are too sacred for outside observation, and accordingly this interview, though explicitly referred to, is not given in any of its details. But there had to be not only the union of the man to the Saviour, but the restoration of the apostle to his place, and this was solemnly done after a thrice-repeated question, 'Lovest thou me?' If he loved, all was well.

He was able to appeal to omniscience : 'Thou knowest all things ; thou knowest that I love thee.' The apparent contradiction was understood, and Peter was restored. What he was as an apostle after the ascension we know. His patience under wrong, his calmness in controversy, his heroic martyrdom — these are proofs that

he was not unworthy of the great charge thus solemnly recommitting to him." — *Sir W. Robertson Nicoll.*

ON A MOUNTAIN IN GALILEE. Jesus selected Galilee, so dear to him, the scene of most of his labors and the home of most of his disciples, as the place for the largest gathering with his followers. He named a mountain, possibly the mountain of the Beatitudes. There about five hundred of Christ's disciples came together, — the Eleven, possibly the Seventy, Christ's faithful women followers, and many of those whom Christ had healed — Peter's mother-in-law, the centurion of Capernaum, the widow of Nain and her son, the woman healed on the way, Jairus's daughter, the deaf-mute of Decapolis, the grateful leper of Samaria, and how many others ! And when they saw him they worshipped him, though some, as the honest historian records, still had their doubts, looking upon him from a distance over the heads of the crowd. Then it was that



Peter Rushes Ashore to Meet Jesus.

our Lord spoke the majestic words of Matt. 28 : 16-20, claiming all authority in heaven and earth, promising to be ever with his followers, and bidding them win the world for him.

OTHER APPEARANCES OF THE RISEN LORD. In all, ten or eleven appearances of the risen Christ are recorded in the Gospels and by Paul in 1 Cor. 15 : 5-8. These are, in their probable order, as follows :

1. To Mary Magdalene.
2. To the other women.
3. To Peter (Luke 24 : 34 ; 1 Cor. 15 : 5).
4. To the two of Emmaus.
5. To the ten apostles, Thomas absent. These five appearances were on Easter day.
6. A week later, to the Eleven, Thomas present.
7. To seven apostles by the Sea of Galilee.
8. To five hundred on a hill in Galilee.
9. To James the Lord's brother (1 Cor. 15 : 7).
10. At the time of the ascension, forty days after the resurrection. Some divide the references to this last, regarding it as two appearances, one in Jerusalem and one on the Mount of Olives.

The writers of the Gospels were not attempting complete histories, but merely set down detached memories of the Life of lives. That is why they omit, for instance, the appearance to James, the Lord's brother, the writer of the Epistle of James. We are told that Christ's brothers did not believe in him during his ministry, but this interview with the risen Lord made a firm believer of James, who became a notable Christian leader, the head of the church in Jerusalem. Yet so incomplete are the Gospel lists that this appearance was not noted in any of them. Paul also adds to the list the appearance of the glorified Christ to himself on the Damascus Road, the appearance which changed him from Saul the persecutor of Christians to Paul the ardent Christian missionary. The early appearance to Peter alone, which must have meant so much to the apostle who had denied his Saviour, is merely alluded to by Luke in connection with the Emmaus story, and Peter himself does not

44. And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me.

45. Then opened he their mind, that they might understand the scriptures;

46. And he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day;

47. And that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem.

mention it in his Gospel (Mark's), doubtless because the details were too sacredly personal for him to record.

It is to be noted that as the forty days go on, the appearances become fewer, the Lord accustoming his disciples to his absence, until at the close of the forty days they are brought to a decisive end, which we are now to study.

**III. THE FINAL APPEARANCE AND THE ASCENSION,** Luke 24 : 44-53 ; Mark 16 : 19, 20 ; Acts 1 : 1-11. "The time has come. Jesus makes especial preparation for the event. He convenes the disciples. They are the prepared witnesses to the ascension. It has been proposed that we render the phrase, 'assembled with them' (Acts 1 : 4), by the phrase, 'having assembled them.' If this demand of high scholarship is granted, the definiteness of the arrangement and its distinct purposefulness are even more manifest." — *Rev. D. W. Faunce, D.D.*

44. And he said unto them, These are my words which I spake unto you. In Luke's Gospel these words seemed to follow and to be a part of the scene in the upper room on the evening of Easter Sunday ; but Luke's own account in Acts 1 : 3 tells us of the forty days between the resurrection and ascension, with numerous appearances of the risen Christ. These appearances and words Luke is here summarizing, having passed without note from the first of the forty days to the last of them. **While I was yet with you.** Before my crucifixion, while I was with you daily and as a comrade, teaching and working by your side. Even before his death, in his prayer in the upper room, our Lord spoke as if he had already departed from the world and from his disciples (John 17 : 11, 12). **That all things must needs be fulfilled.** "He repeated what he had said to the two on the road to Emmaus. The disciples used his instructions after Pentecost in their sermons on the witness of the Old Testament to the sufferings of Christ and the glory that was to follow." — *Prof. Thomas M. Lindsay.* **Which are written in the law of Moses, and the prophets, and the psalms, concerning me.** This was the Jewish division of the Old Testament, the Law signifying the Pentateuch, the Prophets including most of the historical books, and the Psalms including the remainder. All parts of the Old Testament speak of Christ, and were fulfilled wonderfully and point by point in his life, death, and resurrection.

45. **Then opened he their mind.** The Holy Spirit had not yet come with outward manifestation and in power, for Christ had not yet ascended ; but his Spirit moved upon their spirits, giving them clearness of apprehension. Without such help we also cannot understand many great truths, and we need constantly to offer the prayer of Ps. 119 : 18 : "Open thou mine eyes, that I may behold wondrous things out of thy law." **That they might understand the scriptures.** He took up one by one the great Messianic passages of the Old Testament, and showed how they had been fulfilled by him, especially by his atoning sufferings and death and his resurrection.

46. And he said unto them, Thus it is written, that the Christ should suffer. Read, for instance, Isa. 53 and find in it a marvelous picture of the sufferings of Christ at his trial and on the cross. **And rise again from the dead the third day.** Ps. 16 : 10 and other passages foretell Christ's resurrection, and his own prophecies made the references more detailed.

47. **And that repentance and remission of sins should be preached.** John the Baptist, whose work is described in such prophecies as Mal. 4 : 5, 6, the closing words of the Old Testament, preached repentance as his main theme, and Christ took up the exhortation. His death was a sacrifice for the remission of the sins of all believers. **In his name.** "No other name." This is the unique prerogative of

48. Ye are witnesses of these things.  
 49. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.  
 50. And he led them out until *they were* over against Bethany: and he lifted up his hands, and blessed them.  
 51. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven.

Christ, the unique glory of the Christian religion. Christ alone has provided a way from our sins and back to God. **Unto all the nations.** The Jews were the most exclusive of nations, and yet God imbedded in their Scriptures numerous prophecies of the worldwide reach of the salvation that should come through one of their race. Study such passages as Gen. 12: 3; Ps. 22: 27; Isa. 49: 6. **Beginning from Jerusalem.** Christ constantly insisted that "salvation is from the Jews" (John 4: 22); he came primarily to seek out "the lost sheep of the house of Israel," because he knew

that a world-winning religion must first gain a strong foothold in some one part of the world, and no other nation or race was so close to God as the Jews, having been providentially prepared for this very work from the beginning of their history.

48. **Ye are witnesses of these things.** The apostles took this command to heart, and it is well for us that they did, since we receive our knowledge of Christ through them and those to whom they passed on the good news. They often spoke and wrote of their solemn mission to bear witness of what they had heard and seen to the following generation of Christians.

49. **And behold, I send forth the promise of my Father upon you.** This is the promise of the Holy Spirit, given by the Father in the Old Testament, as in Isa. 44: 3; Ezek. 36: 26, 27; Joel 2: 28, and by Christ himself in such utterances as John 14: 16, 17, 25; 15: 26; 16: 7. **But tarry ye in the city, until ye be clothed with power from on high.** In Acts 1: 4 Luke repeats the command not to leave Jerusalem until the outpouring of the Spirit had empowered them to preach the



From a photograph by Wilson.

Dome of the Church of the Ascension. Mount of Olives.

gospel and meet all the persecutions that were certain to come. This power of the Holy Spirit was a wonderful garment, and they were naked and unprotected till they were wrapped in it.

50. **And he led them out until they were over against Bethany.** Does this mean that the risen Jesus led his disciples through the crowded streets of Jerusalem, down the Kidron Valley, past Gethsemane, and up the slope of Olivet toward Bethany? If so, it was one of the most significant and triumphant walks in all history. The central summit of Olivet is the traditional scene of the ascension, but it may have taken place on some quiet upland near the beloved village of Bethany on the eastern slope of the famous hill. May we not imagine that Christ's mother was there, and Mary Magdalene, and the three of the Bethany home? **And he lifted up his hands, and blessed them.** It was his pierced hands, pierced for them and for all men, which he lifted up in blessing over them. We should rejoice to know those words of blessing, for they must have been freighted with the richest love.

51. **And it came to pass, while he blessed them, he parted from them.** Literally, "he stood apart from them," implying a definite and final act of separation. **And**

52. And they worshipped him, and returned to Jerusalem with great joy:

53. And were continually in the temple, blessing God.

was carried up into heaven. The Greek tense implies that he was gradually borne up into heaven. The account in Acts states that a cloud came between the disciples and the rising Saviour, hiding him from their eyes.

52. **And they worshipped him.** There was no longer any question in their minds that he was God, and to be worshipped. **And returned to Jerusalem with great joy.** "This 'great joy,' on first thoughts, is singular till we read between the lines, and see how perfectly they *now* grasped the new mode of the Lord's connection with his own. They *knew* that henceforth, not for a little time as before the cross, not fitfully as since the resurrection, but that forever, though their eyes might not see him, would they feel his blessed presence near." — *Dean Spence*.

53. **And were continually in the temple, blessing God.** The temple, the place that was dear to Jesus above all other spots on earth, his Father's house, the place of his first recorded words, the scene of his latest public teachings, the religious center of the Jewish race, was equally dear to Christ's disciples, and became the most natural place for the dissemination of the new religion. In the first chapter of the Acts, in which Luke continued his great story, he describes the wonderful success of this temple preaching. There also he tells how, as the disciples on Olivet were gazing after the ascended Son of God, two angels in white — perhaps the very two that kept guard in the tomb on Easter morning — stood by them and prophesied that as Jesus had ascended into heaven, in the same way he would come again from heaven. With this hope to cheer them, the little band returned to the upper room in Jerusalem. That hope has abided through these two thousand years since Ascension Day, and the two thousand years are but as one day in the thought of the Eternal. Times and seasons are in God's hands, and he has not revealed to us the date of the Second Advent. But we know that our Lord will come again, in judgment and in blessing; and all Christians join with the apostle John as he closes the New Testament with the loving prayer:

"Amen: come, Lord Jesus!"

### LESSON XIII (39). — March 29.

#### REVIEW: CLOSING PERIOD OF CHRIST'S MINISTRY.

**GOLDEN TEXT.** — *Jesus Christ is the same yesterday and to-day, yea and for ever.* — **HEB. 13:8.**

**Devotional Reading:** Rev. 1:9-18.

**Primary Topic:** FAVORITE STORIES OF THE QUARTER.

**Memory Verse:** Ye are my friends. John 15:14.

**Junior Topic:** HOW CHRIST SHOWED HIS LOVE FOR US.

**Memory Verse:** John 15:9.

**Intermediate and Senior Topic:** LIFE LESSONS FROM THE QUARTER.

**Topic for Young People and Adults:** CLOSING SCENES IN CHRIST'S LIFE.

Different forms of review lessons are here given, that the teacher may select the method best suited to the age and advancement of his class, or perhaps combine features from several reviews.

#### I. A CHRIST-CENTERED REVIEW.

The lessons of the quarter contain many characters besides Christ, but let us in this review center everything upon him. Assign to twelve members of the class the following twelve topics, or give two topics to certain members if the class numbers less than twelve. Then let each give a two-minute essay or talk on his topic, followed by a brief — a very brief — discussion. Here are the suggested themes:

- Lesson 1.* Christ the King.  
*Lesson 2.* Christ the Judge.  
*Lesson 3.* Christ the Sacrifice.  
*Lesson 4.* Christ the Comforter.  
*Lesson 5.* Christ the Life.  
*Lesson 6.* Christ the Friend.  
*Lesson 7.* Christ the Sufferer.  
*Lesson 8.* Christ the Citizen.  
*Lesson 9.* Christ the Lowly.  
*Lesson 10.* Christ the Saviour.  
*Lesson 11.* Christ the Conqueror of Death.  
*Lesson 12.* Christ the Ever-Living Son of God.

## II. A PEANUT REVIEW.

Try this plan in a younger class. With a sharp knife cut in two a large number of big peanuts, removing the kernels. Write a considerable number of questions on the lessons of the quarter, taking pains to make each question such that it is entirely clear when read by itself. Fold each question inside an empty peanut shell, place the other half of the shell on top, and fasten the two parts together with a rubber band. A bowl of these "peanuts" will look very attractive. Pass it around to each in turn, let him draw a shell, open it, and read the question aloud, answering it if he can, and if not, giving his neighbor a chance. Whoever answers a question retains the slip of paper, and the victor in the little contest is the one that answers the most questions. At the close of school (not before!) divide the peanuts (the kernels) among the pupils, giving a double share to the victor! Be sure to provide an empty bowl for the empty shells.

## III. A DAILY LIFE REVIEW.

In preparation for this review ask that each pupil make out at home a list of the practical lessons to be drawn from each of the lessons of the quarter, at least one from each lesson, and more if possible. Let him think what teaching the lesson has for his home life, his work, his play, his school, his business, his social life. Describe the plan thus fully a week in advance.

On review Sunday take up the lessons one at a time, and have each pupil state its practical teachings until all these have been named and discussed; then pass to the next lesson. A model list may be written on the blackboard or on a large sheet of paper placed before the class.

## IV. A PEEPING PICTURE REVIEW.

Fasten to a blackboard or to an ordinary board the series of beautiful Lesson Pictures published by the publisher of this book, taking pains *not* to place them in the order of the lessons. With pins fasten strips of paper over each picture until all of it is hidden except some significant bit which may give a clue to the picture. Taking up the first picture, see if the class can tell what lesson it illustrates. If the guess is correct, remove one strip, and ask a question about the lesson. When that question is answered, remove another strip. Next ask another question and remove still another strip, and so on until the picture is completely disclosed. So proceed with all the pictures.

## V. FAVORITE SENTENCES REVIEW.

A plan that will induce the members of the class to go over all the lessons of the quarter at home is the following. Ask each to read the text of each lesson and select from it the sentence (or part of sentence) that seems to him the most helpful. If he will commit it to memory, so much the better. He will at any rate write it out, and he will do the same with all the lessons. In the class take up each lesson in order, having the pupils give their selections, and state why each thinks it helpful. The class may vote for each lesson which of the chosen quotations is the best selection, and the teacher will write this on the blackboard or a large sheet of paper. So with all the lessons.

## VI. A BOOK REVIEW.

Adult classes may write a "book" in connection with this review. Entitle the book, "The World's Greatest Days." The book will be a history of Christ's last days in the flesh, and a chapter will be assigned to each member of the class. Provide each with paper of a uniform size, and arrange the space to be left on the margin, that the whole may be bound and placed in the class or school library. Here is a suggested list of titles for the chapters :

1. The Triumphal Entry.
2. Closing Teachings in the Temple.
3. Events at the Last Supper.
4. The Last Discourse.
5. The Last Prayer with the Disciples.
6. The Gethsemane Struggle.
7. The Jewish Trial.
8. The Roman Trial.
9. Judas and Peter.
10. Christ on the Cross.
11. The Seven Words from the Cross.
12. The Resurrection.
13. The Forty Days.
14. The Ascension.
15. Jesus, the World's Redeemer.

The various chapters should be read to the class by their authors, and perhaps you can obtain a longer time than usual for this interesting exercise.





## SECOND QUARTER.

APRIL 5—JUNE 28, 1925.

THE SPREAD OF CHRISTIANITY.

STUDIES IN THE ACTS AND THE EPISTLES.

(FIRST QUARTER OF A NINE-MONTHS COURSE.)

LESSON I.—April 5.

THE BLESSING OF PENTECOST.—Acts 2.

PRINT vs. 36-47.

**GOLDEN TEXT.**—*Repent ye and be baptized, every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.*—ACTS 2:38.

**Devotional Reading:** Joel 2:28-32.

**Primary Topic:** JESUS MAKING PEOPLE GLAD.

**Lesson Material:** Acts 2:1-8, 36-47. Print vs. 1-4, 41-47.

**Memory Verse:** They took their food with gladness. Acts 2:46.

**Junior Topic:** WHAT HAPPENED ON THE DAY OF PENTECOST.

**Lesson Material:** Acts 2. Print vs. 36-47.

**Memory Verse:** Acts 2:4.

**Intermediate and Senior Topic:** THE STORY OF PENTECOST.

**Topic for Young People and Adults:** THE HOLY SPIRIT IN THE CHURCH.

### THE TEACHER AND HIS CLASS.

The Younger Classes may take their start with Christ's promise that when he went away he would send the Comforter to be with his disciples, and teach them and strengthen them. Our lesson tells the wonderful way in which he did it, and the wonderful results that followed. Let the teacher so use the beautiful story as to make the boys and girls realize Christ's presence with them all their lives in the person of the Holy Spirit, who is the Spirit of Christ.

The Older Classes will find this one of the best opportunities for discussing the Christian doctrine of the Trinity, and especially for gaining a clear idea of the nature and work of the Holy Spirit. Compare the apostolic church with the church of to-day, and consider how much of our failure to come up to early standards is due to a lack of the presence of the Holy Spirit in his fulness. The matter of evangelism is of course pre-eminent in this lesson, and it should be brought to some very practical conclusion.



GENERAL VIEW OF DAMASCUS



**Question Suggested for Discussion.**  
How far should modern churches follow the practice of the Jerusalem church and have all things in common?

### THE LESSON IN ITS SETTING.

**Time.** — Pentecost was Sunday, May 28, A.D. 30.

**Place.** — An upper room in Jerusalem, perhaps the upper room of the Lord's supper.

### THE ROUND TABLE.

#### FOR RESEARCH AND DISCUSSION.

The Book of Acts: its author and object.  
The feast of Pentecost.  
The gift of tongues.  
The doctrine of the Trinity.  
The nature and work of the Holy Spirit.  
Characteristics of the early church.

### THE PLAN OF THE LESSON.

**SUBJECT:** The Holy Spirit in the Church.

#### I. THE COMING OF THE HOLY SPIRIT,

vs. 1-13.

The Book of Acts.

The promise of the Spirit.

The choice of Matthias.  
Tongues of fire.  
The gift of tongues.  
Divers opinions.

#### II. PETER'S SERMON, vs. 14-36.

A charge answered.  
Joel's prophecy.  
David's prophecy.  
"This Jesus whom ye crucified."

#### III. THE EFFECTS OF PETER'S SERMON, vs. 37-47.

The people's contrition and fear.  
Three thousand baptized.  
An unselfish life.  
A glad life.  
A growing church.

### THE TEACHER'S LIBRARY.

Vaughan's *The Church in the First Days*. Geikie's *New Testament Hours*, Vol. 2. McGiffert's *The Apostolic Age*. Rendall's *Acts of the Apostles in Greek and English*. Peloubet's *Teacher's Commentary on Acts*. Ramsay's *Pictures of the Apostolic Church*. Sitterly's *Jerusalem to Rome*. Wilson's *The Church We Forget*. Schaff's *History of the Apostolic Church*. Maclaren's *Expositions*. On Acts, Bartlet in *The New Century Bible*, Blunt in *The Clarendon Bible*, Gilbert in *The Bible for Home and School*, Lumby in *The Cambridge Bible*, Knowing in *The Expositor's Greek Testament*, commentaries by Erdman, Rackham, Furneaux, etc.

**I. THE COMING OF THE HOLY SPIRIT, vs. 1-13.** In our two-years survey of the entire Bible in order, we have now come to the concluding portion, a nine-months study of the Acts and the Epistles. The Old Testament was the preparation for Christ's life, the Gospels show us that life in visible form, and the remainder of the New Testament discloses Christ's life at work in his church through the Holy Spirit. The coming of the Spirit was the foundation event of the new era in the world's history.

**THE BOOK OF ACTS.** The Acts, the fifth book of the New Testament, was written by Luke, "the beloved physician" of St. Paul, whose "former treatise" referred to at the outset of the book was his Gospel. Both books were written for Theophilus (compare Luke 1:3; Acts 1:1). Luke probably wrote the book at Rome, and about A.D. 62, since it ends abruptly with Paul's first imprisonment in A.D. 61 and does not allude to later events. Many scholars believe that Luke intended to write a third book treating the conclusion of Paul's life, and perhaps including the lives and works of other apostles. There are many indications throughout the book that it was written by a physician, and the change of pronouns in certain portions from "they" to "we" shows that Luke accompanied Paul in the journeys described. Acts 1:8 gives a summary of the book, whose main purpose is to show the widening out of Christianity from Jerusalem to Judæa, then to Samaria, then to "the uttermost part of the earth." Luke was a Greek, a Gentile, and the Acts, like his Gospel, has the Gentiles constantly in mind.

**THE PROMISE OF THE SPIRIT.** Just before Christ's ascension he had promised his disciples the gift of the Holy Spirit to take his place, and to bring them power to continue his work (Acts 1:8). Returning to Jerusalem, they spent their days in the upper chamber of the first Lord's supper, and of two revelations of the risen Lord — the most sacred spot on earth to the apostles. "This interval was spent in prayer and supplication. They were practising now the new work of Christian worship."

— Dean C. J. Vaughan, D.D.

**THE CHOICE OF MATTHIAS.** The apostles had numbered twelve, one for each of the twelve tribes of Israel. Now that Judas the traitor was dead, and while the apostles were waiting in Jerusalem, their leader, Peter, proposed that some follower of Christ who had attended his ministry from the beginning should be chosen to take Judas's place. Two men, Joseph Barsabbas Justus and Matthias, seemed equally suitable, so that earnest prayer was made that God would reveal his will. Lots were cast, and the lot fell upon Matthias.

**TONGUES OF FIRE.** "Pentecost, the great harvest feast of the nation, was held, as its name ('Fiftieth') implies, on the fiftieth day after the first day of the Passover. The death scene on Calvary had made the Friday of the Passover week forever memorable to the disciples, and Pentecost fell, that year, striking to say, on the day of the resurrection, the Sunday. Would that be the day on which the mysterious promise of their Lord would be fulfilled? On that morning the whole body of the disciples then in Jerusalem, including not only the apostles but also the Galilean company and local believers in Christ, had met in their upper chamber before the hour of morning prayer — nine o'clock — 'the third hour.' Suddenly a great uproar, like that of the rushing of a mighty storm-wind, filled all the house — perhaps the very scene of the farewell supper with the Master. The one hundred and twenty or more present were sitting 'at the feet' of their teachers, for the hour of prayer, when they would have risen, had not yet come. Presently they saw what seemed flames lighting on the head of each of the company, and resting on it like a tongue of fire. Fire had always among the Jews been the symbol of the divine presence; they were forthwith to learn the vivid symbolism of this tongue-like shape. God had indeed visited them, for instantly their souls were 'filled with the Holy Spirit.'" — *Cunningham Geikie*.



From an old print.

The Day of Pentecost.

**THE GIFT OF TONGUES.** The most striking, as well as the immediate, effect of the coming of the Holy Spirit was the disciples' use of "tongues." This was an ecstatic mode of speech, involving the use of languages other than their own Aramaic or Greek, languages unknown to the speakers themselves, unknown possibly to the majority of their hearers, but perfectly intelligible to the few whose native tongues were thus used. Among the languages thus employed at Pentecost were those of Persia and neighboring lands, the Chaldee of Mesopotamia, the Coptic of Egypt, the Latin of Rome, the Arabic tongue, and the different Greek dialects of Cyrene, Crete, and Asia Minor. This "speaking with tongues" is referred to occasionally later in the New Testament.

"It constituted, in the opinion of a large part of the church, the supreme act of worship, the act which gave the clearest evidence of the presence of the Spirit and of the speaker's peculiar nearness to his God. Paul himself had the gift pre-eminently, as he says in 1 Cor. 14: 18." — *Prof. A. C. McGiffert*. To-day, in mission lands, the gift of tongues is still claimed, and the writer has talked with one missionary who asserts positively that she herself was once enabled by this gift to speak in a language of which she was ignorant, making herself understood by her audience.

**DIVERS OPINIONS.** "Different effect was produced on various hearers at Pentecost: some heard with amazement from the lips of Galileans the familiar tones of their own language, while others caught only a confused babel of foreign sounds." — *Rev. Frederic Rendall*. Some of the latter mocked the apostles and declared that they were intoxicated. Such differences of opinion always arise concerning any man or body of men conspicuous for their earnestness and religious zeal.

**II. PETER'S SERMON, vs. 14-36. A CHARGE ANSWERED.** The first effect of the coming of the Holy Spirit is seen in Peter. Instantly he comes forward as the wise, skilful, brave, and efficient leader of the Christian church. Some have thought that the feast of Pentecost was more largely attended even than that of the passover. At any rate, the news of the miracle of the tongues speedily draws together a great throng in which are representatives from at least sixteen widely sundered parts of the Roman Empire. Peter is quick to seize the opportunity to preach Christ to so many, who will carry the message so far. "This outline of an epoch-making ad-

36. Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

dress delivered on a memorable occasion stands in history as the first utterance of the new church, and as such is a document of the highest interest." — *Sir William M. Ramsay*. In the first place Peter turned to the mockers, and called attention to the early hour, nine o'clock, a time at which they could not be drunk, even if they were drinking men. "Wine was drunk by the Jews with flesh only, and, founding the custom on Ex. 16:8, they ate bread in the morning and flesh in the evening, and so took no wine till late in the day." — *Cambridge Bible*. This charge being easily refuted, Peter paid no more attention to it, but turned to the more serious portion of his audience and addressed it in words whose solemn significance they would be quick to understand.

**JOEL'S PROPHECY.** "When the time, the auditors, the circumstances, and the results are all taken into view, it is clear that Peter from the very first vindicates his Master's confidence in appointing him bearer of the keys of the Kingdom. His use of the Scripture and his manner of applying it show him to have been possessed of a mind richly stored with the letter of the Old Testament, and one that had accurately observed the matchless Teacher's style in using it. The supreme virtue of Peter's sermon is his unique and correct interpretation of one of the most apocalyptic prophecies of the Hebrew Bible. Here he attains at a single bound the highest plane of spiritual insight." — *Prof. Charles F. Sitterly*. The passage is Joel 2:28-32, a prophecy of the sending forth of the Holy Spirit, of the vast results even in the physical world, miracles overturning the ordinary course of nature, and the still vaster results in the spiritual world, prophetic power being granted to young and old, bond and free, while from the dread divine wrath of that day only those that called on the Lord could be saved. All this Peter with a few swift strokes sternly applied to the life and death and resurrection of Jesus Christ, upon whose followers these marvels had now come.



St. Peter.

Fra Bartolommeo.

**DAVID'S PROPHECY.** Rising into fierce and just indignation, Peter recited the story of Christ's life, his miracles which proved that he was from God, the Jews' wickedness in slaying him, and the final testimony to his deity in the resurrection. Concerning the latter Peter quoted from Ps. 16:8-11, from which he deduced the following argument which must have been overwhelmingly effective with his Jewish listeners: "David says, 'I shall not be subject to death'; but David died, and we know his tomb, therefore he was not speaking of his individual self, but of his promised offspring, the Messiah; and as was the Jewish custom, he identifies his remote descendant with himself. Now Jesus, his descendant, was not subject to death, but, as you know, he rose. Therefore Jesus is the Messiah. This reasoning was conclusive to the people in Jerusalem who knew the recent facts, and who admitted the argument from prophecy." — *Sir William M. Ramsay*.

36. Let all the house of Israel therefore know assuredly. Our lesson text gives us the closing sentence of Peter's sermon. It was addressed to the Jews, "the house of Israel," the descendants of Jacob, to whom alone the argument of the sermon would have weight because they alone knew and acknowledged the Scriptures on which it was based. And they could know of a surety. **That God hath made him both Lord and Christ.** God made Jesus "Lord," "that is, the greater king whom the

37. Now when they heard *this*, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?

38. And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.

words of the ancient psalmist had foreshadowed." — *Prof. George H. Gilbert*. See Ps. 110 : 1, which Peter had just quoted. God had also made Jesus the Christ, that is the Messiah or Anointed One, anointed to be both king and high priest for his people. **This Jesus whom ye crucified.** Was this the Peter who only six weeks before had made that cowardly denial of his Lord? How changed he was! And what could have produced the change but the resurrection, the ascension, and the descent of the Spirit? We are not to suppose that the Jews before Peter were themselves, any of them, necessarily in the mob that shouted "Crucify him!" but they were Jews, and should feel a measure of guilt and shame for what many Jews had done, and for what their rulers had made a national act. This was the stinging application of Peter's sermon, bringing it home to the conscience of every auditor.

**III. THE EFFECTS OF PETER'S SERMON, vs. 37-47.** A sermon, a Christian testimony of any kind, written or spoken, including our teaching in the Sunday school, is to be measured by its results in life. Its learning is nothing, its eloquence nothing, its earnestness nothing, unless it bears fruit in transformed characters. Judged by this test, Peter's sermon was one of the greatest ever delivered: it aroused people's consciences, it brought three thousand souls into the church, and it led to the unselfishness, the gladness, and the growing power of the church that came into being. All this, through the grace of the Holy Spirit, from a rude Galilean fisherman!

37. **Now when they heard this.** Peter's sermon proving that Christ was the Messiah, and especially its closing sentence involving them with the fearful responsibility for his crucifixion. **They were pricked in their heart.** Some of them may have sneered at the claims of Jesus, or kept silent when his foes abused him. Some of them may have had a chance to influence the authorities in his favor and have been too cowardly to use it. All of them were Jews and as Jews felt shame for what their people had done and fear for the consequences at the hands of an angry God. **And said unto Peter and the rest of the apostles.** They were known widely as the companions of the Messiah, and they, if any persons, would know how the Jews might make amends for their sins. **Brethren, what shall we do?** By addressing them as brothers they in a way sought admission to their fellowship as believers in Jesus. They virtually acknowledged their great guilt, and wanted to know what they could do to escape the penalties.

38. **And Peter said unto them, Repent ye.** John the Baptist had heralded Christ by calling on all men to repent. Our Lord had begun his mission with the same command (Mark 1 : 15). Just before his ascension (Luke 24 : 47) Christ had bidden his disciples preach "repentance and remission of sins." No one can be saved until he sees that he has sins to be saved from, and infinite perils to be saved out of. **And be baptized every one of you.** Christ also insisted upon baptism (Matt. 28 : 19). It was and is the outward sign of inward faith, a clear testimony to all men. The baptized say to the world that they are impure and need purifying, and that they trust in Christ to save them from the foulness of their sins. **In the name of Jesus Christ.** Our Lord had prescribed baptism "in the name of the Father and of the Son and of the Holy Spirit" (Matt. 28 : 19), but Peter in his sermon had centered attention on the Son of God alone and the proofs of his Messiahship. In joining his church he was to be accepted as Saviour and Lord. **Unto the remission of your sins.** To the end that your sins shall be "sent away," and the penalty with them. **And ye shall receive the gift of the Holy Spirit.** It would be vain to send sins away unless the Holy Spirit should come to take their place. The convert in that case would be like the house swept and garnished, but speedily filled with seven worse devils than the first.

39. **For to you is the promise.** The promise of all that Joel foretold, the salvation that Christ came to bring to men. It was for those to whom Peter was speaking, in spite of all their sins, and in spite of their share in the guilt of crucifying Christ.

39. For to you is the promise, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call unto him.

40. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation.

41. They then that received his word were baptized: and there were added *unto them* in that day about three thousand souls.

42. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

**And to your children.** Thus the promise was given "to Abraham and to his seed" (Gal. 3:16), and Abraham's joy was more for his children than for himself. What father does not exult most of all in his children's welfare? And the best way to promote their welfare is by bringing them to Christ. **And to all that are afar off.** The Jews thought that they were near to God, and the Gentiles far from him, which was true enough, in general. Thus early the problem that loomed so large in the later history of the church emerged and was settled aright: Christ's gospel was for all men in the world, and Peter understood it perfectly. The only questions were just when the preaching of Christ to the Gentiles should begin, and on what terms they should be admitted to the Christian church. **Even as many as the Lord our God shall call unto him.** Peter is again quoting from the same passage in Joel from which he has just quoted, Joel 2:32, in which the prophet, after declaring that "whosoever shall call on the name of Jehovah shall be delivered," adds that in the day of judgment those shall escape "whom Jehovah doth call." Therefore there are two callings, God's calling and the answering call of the repentant sinner; and the two fit in perfectly with each other, meeting in eternal salvation!

40. **And with many other words he testified, and exhorted them.** This sermon, like most of the other discourses in Scripture, is reported only partially, is merely summed up. **Saying, save yourselves from this crooked generation.** A "crooked" generation is one with crooked ways, ways that have turned and twisted off from the straight, true way. Over that generation, that had killed its Saviour, hung the doom of eternal destruction, and Peter exhorted all that would to save themselves from its impending fate. The same may still be said, alas! of modern generations, and the Christian is still obliged to flee from the world and its evil tendencies.

41. **They then that received his word were baptized.** Receiving Peter's word means accepting it, acknowledging its truth, and acting upon the advice of the preacher. Hearing a sermon is far from receiving it. Probably all the three thousand were baptized that day, for Peter would have at least eleven assistants in the work, and perhaps others. **And there were added unto them in that day about three thousand souls.** The day began with one hundred and twenty Christians in the little community in Jerusalem, and the three thousand were "added" to them. What a sermon Peter's must have been! And yet the ingathering, like all such ingatherings, was the work of the Holy Spirit alone. All through the ages he has accomplished similar wonders, and never more notably than in modern days in the revivals conducted by the great evangelists, like Moody's work in London, Chapman's and Billy Sunday's in Boston, Torrey's and Alexander's in Australia, the great revival in Wales, the Pentecosts in southern and northern India.

42. **And they continued stedfastly in the apostles' teaching and fellowship.** The "teaching" would be the recital, by those favored twelve who had known the Lord intimately, witnessed his miracles and heard his discourses, of all that they had seen and heard. The contents of the four Gospels was repeated over and over, and very likely much more that has not been preserved for us. The "fellowship" would be the intimate living with the apostles and other Christians, holding all things common in brotherly unselfishness, as Luke goes on to describe. No wonder they were stedfast in such a fascinating life! "A few honest, plain fishermen of Galilee, raised to be the official witnesses of the Holy Ghost; transformed from illiterate men into infallible organs of the Saviour of the world, teachers of all ages, — truly, this is marvellous in our eyes!" — *Philip Schaff*. **In the breaking of bread.** This is the common New Testament name for the communion service, one element of the Lord's supper being put for both. The communion service, we must remember, is intended to promote communion with other Christians as well as with Christ. **And the prayers.**

43. And fear came upon every soul: and many wonders and signs were done through the apostles.

44. And all that believed were together, and had all things common;

45. And they sold their possessions and goods, and parted them to all, according as any man had need.

46. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart,

47. Praising God, and having favor with all the people. And the Lord added to them day by day those that were saved.

These were the prayers which were so prominent a feature of Christian worship in the early days: the prayers offered at the communion service, the prayers offered by companies of Christians in the temple, and especially the prayers of the prayer meetings held in groups in the homes of the Christians.

43. **And fear came upon every soul.** "Rather, 'awe began to creep over every soul.' This awe, as in the presence of the superhuman, was caused primarily by the Pentecostal outpouring, and its issues just recorded; but it was enhanced by other signs of divine power among the Christians." — *Prof. J. Vernon Bartlett*. **And many wonders and signs were done through the apostles.** And later through others, as Stephen and Philip the Evangelist. "These miracles served the same purpose as those of the Lord. As his works had borne witness to him, so the works of the apostles were signs of divine approval and the credentials of their apostolate." — *Richard B. Rackham*.

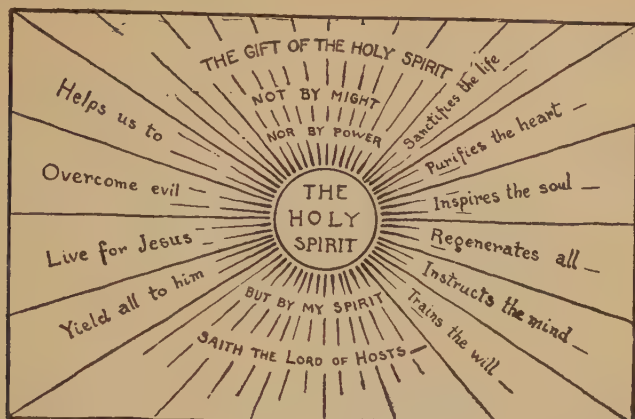
44. **And all that believed were together.** Their belief was that Jesus was the Christ, the Son of God. "This means that meeting together and having fellowship with one another (verse 42) characterized believers, not that, shutting their own homes, they all abode together in one building. The Galilean disciples and possibly some Hellenistic Jews who had no home in Jerusalem may have had common lodgings, though this verse does not require us to think so." — *Prof. George H. Gilbert, Ph.D.* **And had all things common.** "This experiment never reached beyond Jerusalem; and the poverty to which the church at Jerusalem was soon reduced (evidenced by the fact that Paul appeals to the Gentile churches to assist it, Gal. 2:10) proves that it was economically a failure. But it seemed at present obvious and natural, especially in view of the general expectation of the speedy return of Christ." — *Canon A. W. F. Blunt*.

45. **And they sold their possessions and goods.** "For the money which resulted from such sales would be the most convenient form in which their bounty could be bestowed on those who needed it." — *Prof. J. R. Lumby, D.D.* **And parted them to all, according as any man had need.** "Poverty was a chronic feature of Jerusalem, but it was doubtless found in an aggravated form among the Brethren. There were widows, and aged or sickly brethren, to be supported, while many of the new converts, whose homes were in Galilee or elsewhere, probably remained in Jerusalem without means of earning a livelihood." — *Dean William M. Furneaux, D.D.* "Men so reliable as the early Christians were bound to emerge from poverty." — *P. Whitwell Wilson*.

46. **And day by day, continuing stedfastly with one accord in the temple.** "No doubt the apostles would recommend their teaching to the people by devout attendance at the temple, like other Jews." — *Prof. R. J. Knowling, D.D.* **And breaking bread at home.** Holding religious meals from house to house. **They took their food with gladness and singleness of heart.** "A trumpet-note of joy and triumph, which sounds through the whole Lukan history." — *Furneaux*.

47. **Praising God.** They praised God for the blessings they were receiving through his gift of his Son, — their deliverance from sin, their communion with God, their mutual affection. **And having favor with all the people.** "Many persons seem to suppose that Pentecostal power is attested by striking gifts or ability in public speech; its best proof is found in the daily life of the believer." — *Prof. Charles R. Erdman*. Such fruits of the Spirit as these early Christians showed are certain to find favor with all. **And the Lord added to them day by day those that were saved.** "The Christ, the living, ascended Christ, was present in, and working with, that

little community of believing souls. You will find that the thought of a present Saviour, who is the life-blood of the church on earth, and the spring of action for all good that is done in it and by it, runs through the whole of this book of the Acts of the Apostles." — *Alexander Maclaren*.



*From London Sunday School Chronicle.*

## LESSON II. — April 12.

### THE CRIPPLE AT THE BEAUTIFUL GATE. — Acts 3.

#### PRINT vs. 1-11.

**GOLDEN TEXT.** — *I am Jehovah that healeth thee.* — Ex. 15:26.

**Devotional Reading :** Isa. 35:3-10.

**Primary Topic :** THE STORY OF A LAME MAN.

**Lesson Material :** Acts 3:1-16. Print vs. 1-11.

**Memory Verse :** *I am Jehovah that healeth thee.* Ex. 15:26.

**Junior Topic :** THE CURE OF A CRIPPLE.

**Lesson Material :** Acts 3:1-16. Print vs. 1-11.

**Memory Verse :** Acts 3:6.

**Intermediate and Senior Topic :** CURE OF A CRIPPLE AND ITS RESULTS.

**Topic for Young People and Adults :** THE CHURCH'S MINISTRY TO BODY AND SOUL.

#### THE TEACHER AND HIS CLASS.

The Younger Classes, if they have rooms to themselves, may act out this lesson so that they will never forget it. Have one of the boys carried in and laid beside the door; he will wear many bandages. Two others will represent Peter and John, and the rest will be spectators.

The Older Classes, basing their lesson on the familiar miracle, will consider the great needs of the world, physical, mental, moral, social, spiritual, and the perfect adaptation of Christ's gospel to meet and supply them all. Especially study our individual responsibility to give "silver

and gold," if we can, and also in every case loving sympathy and helpfulness.

**Question Suggested for Discussion.**  
What gifts besides money should Christians contribute to the need of the world?

#### THE ROUND TABLE.

##### FOR RESEARCH AND DISCUSSION.

Compare this miracle with Paul's healing of the Lystra cripple.

Compare this healing with other cases of life-long diseases healed.

Beggary in the East.

The change in Peter and what caused it.

Analyze Peter's sermon.

Reasons why this miracle is one of the most notable of the New Testament.

# THE LESSON IN ITS SETTING.

**Time.** — Summer of A.D. 30.

**Place.** — The temple courts in Jerusalem.

## THE PLAN OF THE LESSON.

**SUBJECT :** The Church's Ministry to Body and Soul.

### I. THE CRIPPLE'S GREAT NEED, vs. 1-3.

A life-long helplessness.  
A life-long petition.  
The sad need of the world.

### II. THE GREAT NEED MET, vs. 4-8.

Peter gives what he has.  
Leaping and praising God.  
What Christ has for men's bodies.

### III. THE TEACHINGS OF THE MIRACLE, vs. 9-26.

The people's wonder.  
Peter's manly sermon.  
What Christ has for men's souls.

## THE TEACHER'S LIBRARY.

Banks's *Honeycombs of Life*. Burrell's *Hints and Helps on the Sunday School Lessons of 1802*. Crafts's *Heroes and Holidays*. Gipsy Smith's *As Jesus Passed By*. Herford's *Anchors of the Soul*. Macleod's *Christ and Society*. Phillips Brooks's *The Law of Growth*. For the Easter lesson, commentaries on First Corinthians, especially those by Findlay (*Expositor's Greek Testament*), Riggs (*Bible for Home and School*), Massie (*New Century Bible*), Lias (*Cambridge Bible*), Kirkland's *The New Death*. King's *College Lectures on Immortality*. Snowden's *Can We Believe in Immortality?* *Immortality*, by Streeter and others. Gordon's *Quiet Talks about Life after Death*. Mackintosh's *Immortality and the Future*.

1. Now Peter and John were going up into the temple at the hour of prayer, being the ninth hour.

**I. THE CRIPPLE'S GREAT NEED, vs. 1-3.** "Having just referred to 'wonders and signs' as wrought through the apostles (Acts 2:43), our author proceeds to cite an instance, notable in itself, but chosen as being the occasion of the first friction with the authorities of Judaism. The account is so vivid and circumstantial as to time and place, that one feels in real contact with genuine eyewitness." — *Prof. J. Vernon Bartlett*.



From a photograph by Bonfils.

A Dervish Blind Beggar.

1. Now Peter and John were going up into the temple. This was Herod's temple, which followed Zerubbabel's as that had followed Solomon's — a magnificent edifice, not yet quite completed, but soon to be destroyed by the Romans. Here we see Peter and John in close companionship, as they are depicted in the Gospels. We note also that the early Christians were still faithful to all the duties of pious Jews, Christianity not having broken with Judaism, but being held by its followers to be merely the climax and perfection of the Jewish religion. When will the modern Jews see it in this, its true light? The apostles were "going up" to the temple because it stood on the highest point of Jerusalem, Mount Zion (Mount Moriah), and their homes were down below it. At the hour of prayer, being the ninth hour. As the day at the equinoxes began at 6 A.M., the ninth hour would be 3 P.M. Later in the year, as the sun rose earlier and there was more daylight, the "hours" might be as much as an hour and a half long

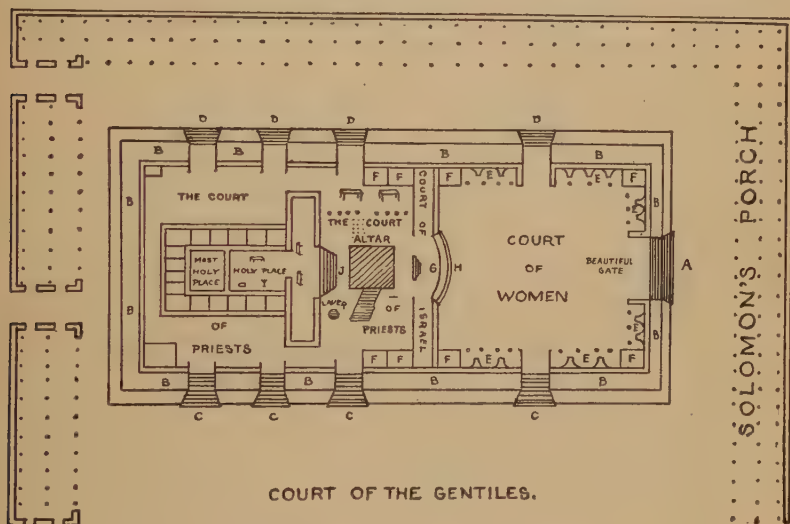
in our time, so that at the summer solstice the ninth hour would fall at half past 4 in the afternoon. This was the hour of evening sacrifice, the last of the three hours of prayer probably observed at that time, the other two being in the morning and at noon.

2. And a certain man that was lame from his mother's womb was carried. Just as Christ's healing of the man born blind was his most notable healing of blindness, so this healing of life-long lameness was especially wonderful. Muscles had grown

2. And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3. Who seeing Peter and John about to go into the temple, asked to receive an alms.

stiff as iron, tendons had become hard as rock, nerves had never even learned how to act so as to produce the movements of walking and running. The case called for a miracle of creation. Our author, Luke the physician, would understand all this. **Whom they laid daily at the door of the temple which is called Beautiful.** "The gateways of the temple gave admission to the inner court from the Court of the Gentiles and the Court of the Women; there were three on the north and the same number on the south, but the Beautiful Gate meant in this verse was probably the gate on the east which led from the Court of the Women. The other gates, Josephus says, were overlaid with gold and silver, but this one was 'made of Corinthian bronze,



Plan of the Temple in the Days of the Apostles.

- |  |  |
|--|--|
| A. Where the lame beggar met Peter and John. | G. H. Steps and gate to Court of Priests.    |
| B. Terraces.                                 | J. Steps up to the Holy Place.               |
| C. D. Gates to the Holy House.               | The Altar of Incense was in the Holy Place,  |
| E. Money Chests.                             | with the candlestick and Table of Shewbread. |
| F. Courts and Chambers.                      |  |

and much surpassed in worth those enriched with silver and gold.' — *Prof. J. Rawson Lumby*. "The great temple of the universe has a 'gate beautiful.' The beautiful is one of the doorways to the higher life." — *Brooke Herford*. "Beauty ought not to be an end. It should, rightly used, be always a gate." — *Rev. Donald Macleod, D.D.* **To ask alms of them that entered into the temple.** Beggars swarm in the East, the necessary fruit of the poverty and misery of the land. The more beautiful the temple, the more thronged the street, the more numerous are these unfortunates. This cripple had a good location, for many would come to see the Beautiful Gate, and he must have been a well-known figure, having lain there for the greater part of forty years (Acts 4 : 22) of his life. Every one in Jerusalem knew of his lifelong wretchedness, and that there was no room for a trick in his cure.

3. **Who seeing Peter and John about to go into the temple.** The lame man was "being carried" to his post, for so the Greek implies, but his eyes were quick to see an opportunity, and he began to beg even before he was laid down by his carriers. His quickness was richly rewarded. **Asked to receive an alms.** "Alms," in form a

4. And Peter, fastening his eyes upon him, with John, said, Look on us.
5. And he gave heed unto them, expecting to receive something from them.
6. But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk.

plural word, is in reality singular, being a contraction of the Anglo-Saxon *ælmysse*, which is derived from the Greek word for pity which appears in English as *eleemosynary*. He asked for money; but, as always happens when we ask of the right source in the right way, he received far more than he asked.

**THE SAD NEED OF THE WORLD.** The great majority of dwellers in heathen lands — and they are still the majority of the world's population — never know, from one year's end to another, what it is to have their physical hunger satisfied. In our land of plenty we cannot realize the misery of the mass of mankind, ill-clothed, ill-housed, underfed, the ready prey of innumerable diseases, their lives one long struggle to keep soul and body together. Non-Christian lands are lands of fear. Heathen religions are religions of fear. "Well does Uhlhorn characterize the pre-Christian world as 'a world without love.' To this day the very best a non-Christian community can do for its miserables is to give them a chance to stretch forth trembling hands for the precarious gifts of passer-by." — *Rev. David James Burrell, D.D.* But the greatest need of the world is its need of salvation from sin, and if all other burdens were removed but the burden of sin, the human race would still be bent to the dust in weakness and misery. This is the weight that Christ came to lift.

**II. THE GREAT NEED MET,** vs. 4-8. The cripple had been lying at the Beautiful Gate through all of Christ's public ministry. He must have seen and heard the Saviour many times. Very likely he witnessed some of his miracles, and he may have beseeched Christ to grant healing to him. However that may be, he stands before the world as an illustration of the many things that Christ left his followers to do, in his name and with his power. Christ has met the great need of the world not merely by what he himself has done, but also by what he inspires Christians to do.

4. **And Peter, fastening his eyes upon him.** Thus Paul at Lystra, when faced with a similar case, a lifelong cripple, looked at him keenly, and saw that he "had faith to be made whole" (Acts 14: 9). Even the fulness of divine power will not waste its energies, and our Lord bade his followers not to cast their pearls before swine. **With John.** Very likely it was John who told Luke about this event, and so Luke sets him down clearly as an actor in the scene, though the leading character is plainly Peter. **Said, Look on us.** "The reason of this command may have been to secure the entire attention of the man, possibly also to make him expectant. At any rate, it served to have just these effects (verse 5)." — *Prof. George Holley Gilbert.* There is a measure of attention to himself which any Christian must obtain before he can move helpfully upon others; he must let his light shine, but so that Christ may be seen through him.

5. **And he gave heed unto them, expecting to receive something from them.** This is the source of all interest, the expectation of receiving something. If we do not hope to get something from a book, a picture, a friend, a sermon, we cease to have interest. Even when we are ministering to others in the most self-sacrificing way we hope to receive the best of all rewards, — their heart's love, for us and for our Saviour. Make it plain how much Christianity has to give, and you will arouse your pupils' interest in it.

6. **But Peter said, Silver and gold have I none.** The apostles were poor men. Peter had given up his trade years ago, and had been living, as it were, on charity. **But what I have, that give I thee.** What Peter had was worth to the cripple far more than all the silver and gold in Jerusalem, and Peter knew it. Let us never hesitate to give our best, though it is not money but kind words and a cheery smile. There are many gifts that are more valuable than money. Give what you have. **In the name of Jesus Christ of Nazareth, walk.** "Name is a term of strong significance in Jewish minds, implying the authority, power, or office of him whose name is used." — *Canon A. W. F. Blunt.* What a strange, impossible command! A man more than forty years old, who has never walked, is bidden to perform in an instant that wonderful act, an act requiring the balance of many muscles, the co-operation of many nerves, an act which occupies the infant months in learning. But the command had back of it the authority of the Creator of man's body.

7. And he took him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength.

8. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God.

7. **And he took him by the right hand, and raised him up.** Note that "right" hand, pointing to the careful observation of an eye witness; and Luke, the physician, would take pains to note such minute particulars. Note also that the cripple was given that aid to faith, the clasp of a warm, friendly, reassuring hand. So when we are leading souls to Christ, let us remember how new is the way and how untried are the spiritual powers that are attempting it, and let us, out of our longer experience, give all the help we can, with zeal and patience and great joy. "Peter remembered that when he was trying to walk on the waves to go to Jesus, and began to sink, Jesus held out a hand to help his little faith; and so he did the same to help the little faith of the cripple." — *Wilbur F. Crafts*. **And immediately his feet and his ankle-bones received strength.** For "feet" and "ankle-bones" the writer uses technical words used nowhere else in the New Testament, just such words as Luke the physician would use, and the strongest possible evidence (taken with numerous other instances of the sort) of the authenticity of the account. Some would have us reject this miracle as a tradition that grew up through the centuries and was recorded two or three hundred years later; but to believe this we would need to believe in a literary miracle as great as the healing of the cripple!

8. **And leaping up, he stood, and began to walk.** There is no hesitation on the man's part, no half-hearted testing of his new powers. With instant and complete faith he leaps, as it were, into the very center of the miracle, and achieves its blessedness at a bound. That is the way to become converted and enter the Christian life. **And he entered with them into the temple.** That, doubtless, is one reason why Peter worked the miracle for him, because he perceived that here was a devout man, a man whose first instincts would take him to the temple to pray and give thanks, a man who would make the best use of his new powers, a man who would make a true Christian. The reason why God does not grant some of our prayers is because he sees that we would not make good use of a favorable response. **Walking, and leaping, and praising God.** Compare with this dramatic account the account of the healing of the cripple in Acts 14: 8-10, so brief, with so few details, and with almost no graphic touches. If Luke had been elaborating the accounts he received from eye witnesses, he would have treated both events alike; but he is not doing this, he is passing on to us both narratives just as he received them, as a faithful historian should. The healed man's thanksgiving is the best feature of all. He did not praise Peter, but gave thanks to God, as Peter would have him do.

WHAT CHRIST HAS FOR MEN'S BODIES. It is no mere coincidence that the lands of enlightened medical treatment, of skilled surgery, of sanitation and hygiene, of playgrounds and gymnasia, are the Christian lands. In all other lands contagious and infectious diseases rage unchecked, babes and little children die by the million, horrible sicknesses remain uncared for, and wasted and tortured bodies are the rule rather than the exception. It is Christ, the sanity and pity which he inspires, that alone is lifting the human race into the physical strength and perfection which is possible for it.

"Dorothy Dix, changing the attitude of the whole race toward the insane, was simply representing Jesus Christ. John Howard, going down into the prisons and calling the attention of mankind to their horrors and cruelties, was only exemplifying the declaration of Jesus that his disciples were to be the light of the world. Florence Nightingale, smiling down the long lines of wounded and dying in the hospital, was simply living out in real life the sisterhood of Jesus Christ. Loring Brace, with his Children's Aid Society, and Henry Bergh, with his self-denying life given over to the protection of dumb beasts from cruel hands, and the hospitals and almshouses and orphan asylums and houses of refuge and day nurseries, which are coming ever more rapidly to be points of heavenly light in the midst of our large cities, bear their own sweet testimony that the pitiful, tender Christ has not left the world."

— *Rev. Louis Albert Banks, D.D.*

III. THE TEACHINGS OF THE MIRACLE, vs. 9-26. After all, it was a comparatively small matter that one man out of earth's millions should be able to move about easily through the few remaining years of his life; what really mattered

9. And all the people saw him walking and praising God :

10. And they took knowledge of him, that it was he that sat for alms at the Beautiful Gate of the temple ; and they were filled with wonder and amazement at that which had happened unto him.

11. And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

was the bearing of the miracle upon the man's eternity and ours. Luke saw this, and Peter saw it, so that the Acts gives far less space to the account of the wonder than to its results and teachings.

9. **And all the people saw him walking and praising God.** He was a well-known character, easily recognized by thousands of the citizens of Jerusalem. The Jewish authorities (Acts 4 : 16) had to acknowledge that "a notable miracle" had been wrought by the apostles ; the evidence was not to be disputed.

10. **And they took knowledge of him, that it was he that sat for alms at the Beautiful Gate of the temple.** So all those long decades of weakness, pain, dependence, and misery had their use at last, serving to illustrate the saving power of Jesus Christ. Through his grace the same good use may be made of every sorrow and lack. **And they were filled with wonder and amazement at that which had happened unto him.** Transformed lives are the best advertisement of Christianity. Let selfish men become kindly, dishonest men pay their debts, cruel men grow gentle, proud men manifest humility, timid men show themselves bold — such happenings as these, to the amazement of the world, win men's assent to the reality of conversion, and make them wish for themselves the power that has worked such wonders.

11. **And as he held Peter and John.** "In his joy and gratitude holding them in a physical sense, although it is possible that it signifies that the healed man joined himself to the apostles more closely as a follower (Acts 4 : 14), fearing like the demoniac healed by Christ (Luke 8 : 38) lest he should be separated from his benefactors." — *Prof. R. J. Knowling, D.D.* **All the people ran together unto them.** "A common incident of temple life ; compare Acts 21 : 30." — *Richard B. Rackham.* **In the porch that is called Solomon's.** This porch was a beautiful and magnificent cloister extending for nearly six hundred feet along the eastern side of the temple. It was about twenty-five feet wide, and its cedar roof was supported by two rows of marble columns about forty feet high. This porch rested upon an artificial embankment which Solomon had erected, and may have received its name from that fact, or simply in honor of the builder of the first temple. The apostles and the cripple had left the inner court on the conclusion of the service of prayer. **Greatly wondering.** Literally, "out of wonder," "astonished beyond measure." To arouse such amazement, not over physical miracles but over the far greater spiritual transformations, should be the high determination of every Christian. Thus will our Lord be glorified and his Kingdom extended.

**PETER'S MANLY SERMON.** "(1) *The Theme*, vs. 12-18, as at Pentecost, is the fact that Jesus is the Christ, the Son of God, the divine Saviour. The miracle which had attracted the crowd, as the miracle at Pentecost, gave to Peter an introduction to his theme and also its supreme demonstration. Pointing to the man who had been healed, Peter declares that the marvel had been produced by no power of his own but by faith in Jesus ; it was this faith which had given to the cripple 'this perfect soundness.'

"In thus witnessing for his divine Lord, Peter also sets forth the incomparable crime of those by whom he had been rejected and crucified.

"(2) *A Call to Repentance*, vs. 19-21, naturally follows. It is brief and serious, yet it is enforced by no threat, but based upon most gracious promises.

"(3) *An Appeal to Scripture*, vs. 22-26, closes the sermon and bases both its warnings and its promises upon the words of Moses and the prophets. Even the great lawgiver had specifically predicted the coming of Christ and had declared the doom of all who refuse to accept him." — *Prof. Charles R. Erdman, D.D.*

This sermon, thus analyzed by Professor Erdman, is of great value as a specimen of early Christian preaching, as proof of the deep conviction wrought in the apostles by the resurrection, and especially as evidence of the power of the Holy Spirit resting upon an unlearned fisherman. "To heal a man with lame feet and weak ankle-bones is a very small thing compared to the utterance of this eloquent and thrilling address.

Compare Peter before the resurrection with the Peter of this speech, and tell me what has happened. Surely a great cure has been wrought upon him." — *Joseph Parker*. If we share Peter's eagerness to be used, we shall also share Peter's efficiency in the service of Christ.

**WHAT CHRIST HAS FOR MEN'S SOULS.** Our Saviour can do for men's souls just what this miracle did for the cripple's poor body. We are weak, and he can make us strong. We are beggars, dependents, and he can make us producers, leaders. We are held down in wretchedness, he can make us leap up with joy. We are gloomy, discontented, complaining of our fate; he can fill our mouths with a song of praise. And all this in an instant, by the magic and miracle of faith. Who of our class will longer be a soul-cripple when this glorious transformation is within his grasp?

"Crippled and dumb, behold me wait,  
Dear Lord, at the Beautiful Gate!  
I wait for thy hand of healing —  
For vigor and hope in thee.  
Open wide the door — let me feel the sun —  
Let me touch thy robe — I shall rise and run  
Through thy happy universe, safe and free,  
Where in and out thy beloved go,  
Nor want nor wandering know." — *Lucy Larcom*.

"Poor cripple, of course he got more than he asked for. He asked for alms, and the Lord gave him legs. It is always a surprise; Jesus always gives more than we ask, and you and I, who have tried to love him for years, find every day a glad surprise. We thought we could not stand but we walked. We thought we could not walk, but we ran. We thought we could not endure, but we are living. Brother, live your gospel, and the cripples all around you will touch your hand, and through it they will catch the pulse of the love which went to the cross, which is strong enough to save the world. God help us to do so. Amen." — *Gipsy Smith*.



## EASTER LESSON.

— I Corinthians 15.

PRINT vs. 12-20.

**GOLDEN TEXT.** —  
*Now hath Christ been  
raised from the dead,  
the firstfruits of them  
that are asleep.* — I COR.  
15: 20.



**Devotional Reading:** Luke 24: 25-32.

**Primary Topic:** WHEN JESUS ROSE FROM THE DEAD.

**Lesson Material:** Luke 24: 1-12.

**Memory Verse:** Now hath Christ been raised from the dead. I COR. 15: 20.

**Junior Topic:** THE APPEARANCES OF THE RISEN CHRIST.

**Lesson Material:** I COR. 15: 1-20. **Print vs.** 3-8, 12-20.

**Memory Verse:** I COR. 15: 20.

**Intermediate and Senior Topic:** THE BENEFITS OF CHRIST'S RESURRECTION.

**Topic for Young People and Adults:** SOME MEANINGS OF CHRIST'S RESURRECTION.

As the lesson in First Corinthians would be too hard for the Primary Classes, those pupils are asked to review the Gospel story of the resurrection, taking a different account (Luke's) from that studied a few weeks ago. The rest of the school, if they use the Easter lesson, will study Paul's magnificent resurrection chapter, one of the most glorious chapters in all the Bible.

"This fifteenth chapter of First Corinthians is one of the deepest and most mysterious in the Bible. It ranks with the profound exposition of the principles of justification in the Epistle to the Romans, and the weighty but most difficult enunciation of the doctrine of God's foreknowledge and man's call in the first chapter of the Epistle to the Ephesians." — *Prof. J. J. Lias*.

12. Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead?

13. But if there is no resurrection of the dead, neither hath Christ been raised:

14. And if Christ hath not been raised, then is our preaching vain, your faith also is vain.

The first section of the chapter, vs. 1-11, establishes the fact of the resurrection of Christ. Nothing less than such a basis of fact would ever meet the consent of such a lawyer-like mind as Paul's. Nothing less than a belief in Christ's resurrection built upon proved truth would account for Paul's transformation from a persecutor of Christians to the supreme advocate and missionary of Christianity. This belief in the resurrection of Christ Paul made the foundation of his preaching, starting from it in his sermons and all his teaching, and resting all his theology upon it, as he rested upon it all his life. He was a profound student of prophecy, and he had come to see clearly that not only Christ's death but his resurrection was "according to the scriptures" (vs. 3, 4).

Paul's list of the appearances of the risen Christ to his disciples is of profound interest, and shows how carefully he had investigated the matter. He records six of these appearances:

1. To Peter (not described by the evangelists, but mentioned in Luke 24 : 34).
2. To the Twelve (strictly, the Eleven, for Judas was dead; there were two separate appearances, a week apart, Thomas being absent the first time).
3. To more than five hundred Christians, — probably the appearance in Galilee recorded in Matt. 28 : 16-20. Most of these were still living when Paul wrote, and doubtless he had examined many of them.
4. To James, probably Christ's brother according to the flesh, who became the head of the Jerusalem church and the author of the Epistle of James; an appearance not elsewhere recorded. Doubtless James himself told Paul about it, and very likely this appearance made James a believer, though he had been a doubter.
5. To all the apostles, probably at the time of his ascension.
6. To Paul himself, on the Damascus Road, the appearance which changed Paul from a bitter persecutor of Christians into the chief of Christian apostles.

The list is not complete, — it omits the appearances to Mary Magdalene, to the other women, to the two of Emmaus, to the seven by the Sea of Galilee; and possibly the appearance to the Eleven on a mountain is not the same as the appearance to the five hundred. Paul, however, knew of the principal appearances, and they were numerous enough and well enough substantiated to convince him beyond the shadow of doubt. What convinced him may well convince us.

12. **Now if Christ is preached that he hath been raised from the dead.** So great emphasis was laid on Christ's resurrection that the preaching of Christ amounted almost to that fact alone; all the rest of Christian doctrine flowed from it. **How say some among you that there is no resurrection of the dead?** Some, not many; but they were doubtless loud talkers. They took the ground of the great majority of ancient thinkers, namely, the Epicureans of Greece and Rome and the Jewish Sadducees, who held that men ceased entirely to exist after death; the Stoics, who held that at death men were absorbed into the Divine and lost their personality; and the Platonists, who believed in immortality, but of a vague and unsubstantial sort. The doctrine that the dead are raised, that they have bodies and substantial personalities, was for many centuries a great hindrance to the progress of Christianity, giving rise to the formation of divers powerful heretical sects.

13. **But if there is no resurrection of the dead, neither hath Christ been raised.** In that case, Christ was self-deceived or an impostor, for he preached the resurrection, foretold his own resurrection, promised to all believers eternal life in him. If there is no resurrection, then "the answer to Christ's prayer, 'Father, into thy hand I commend my spirit,' was annihilation! And he who had made his life one perpetual act of consecration to his Father's service received for his reward the same fate as attended the blaspheming malefactor." — *F. W. Robertson.*

14. **And if Christ hath not been raised, then is our preaching vain, your faith also is vain.** "Vain" means "empty," meaningless, void of comfort and power and significance. They would have nothing to preach, nothing to believe in; for unless

15. Yea, and we are found false witnesses of God ; because we witnessed of God that he raised up Christ : whom he raised not up, if so be that the dead are not raised.

16. For if the dead are not raised, neither hath Christ been raised :

17. And if Christ hath not been raised, your faith is vain ; ye are yet in your sins.

18. Then they also that are fallen asleep in Christ have perished.

19. If we have only hoped in Christ in this life, we are of all men most pitiable.

20. But now hath Christ been raised from the dead, the firstfruits of them that are asleep.

Christ were the Son of God, and his deity attested by his resurrection as he prophesied, he was a mere man, and a self-deluded man at that.

15. **Yea, and we are found false witnesses of God.** We are discovered in that case to be the worst kind of impostors, lying about God, for we have been asserting with all possible emphasis that God raised Jesus from the dead. **Because we witnessed of God that he raised up Christ.** God's purpose in this act was to give his crowning testimony to his Son, and place him before mankind as assuredly their Saviour. **Whom he raised not up, if so be that the dead are not raised.** If that general statement of the impossibility of any resurrection is true, Christ's resurrection is to be held impossible.

16. **For if the dead are not raised, neither hath Christ been raised.** Paul is eager to fix his point firmly in the minds of the Corinthian Christians, and he knows that repetition is one secret of sound teaching.

17. **And if Christ hath not been raised, your faith is vain ; ye are yet in your sins.** Their sins were removed by the atoning death of the Son of God ; but the death of a mortal being, one that did not rise from the grave, would have no saving power. The resurrection is the seal of the atonement, God's witness that it is accepted and valid. But the Corinthian Christians *knew* that they were saved men ; therefore they should *know* that theirs is a risen Saviour.

18. **Then they also that are fallen asleep in Christ have perished.** This is another unutterably sad consequence of a denial of the resurrection, that those whose faith in Christ has made death seem merely a sleep from which they were soon to wake, have in reality fallen into ruin, have forever perished ! An impossible thought.

19. **If we have only hoped in Christ in this life, we are of all men most pitiable.** If our Christian faith has been only an empty hope, a hope confined to this brief life, having no firm basis on God's purpose from the foundation of the world and no endless outreach through eternity, then we are to be pitied above all other men, since our hopes, being most exalted, have farthest to fall in their collapse.

20. **But now hath Christ been raised from the dead.** *Now*, the opposite having been proved false, we can confidently believe the positive statement of Christ's resurrection. Paul has come to the triumphant climax of his argument. **The firstfruits of them that are asleep.** As the first sheaf of the Jewish harvest each year was presented in the temple on the sixteenth of the month Nisan, "probably the day of the resurrection of Jesus" (Findlay), so Christ's resurrection was but the first sheaf, a sample and earnest of the harvests of resurrection to come. In other words, Christ's resurrection does not stand alone, but involves ours and renders it certain. This is what Christ meant when he said that he was the resurrection and the life, and that those that believe on him shall never die.

The conclusion of this glorious chapter is a grand hymn to immortality. In language the most daring, with thought the most majestic, Paul rises to the heights of prophecy. He sees the time when death itself shall be vanquished by the Lord of life ; yea when the Conqueror himself shall humbly lay his weapons at the feet of his Father. He presents a glowing picture of the immortal frame which is to be ours, free forever from earthly corruption, weakness, and dishonor, resplendent with deathless purity, glory, and power. Fired by the dazzling vision, Paul cries in ecstasy : "*O death, where is thy victory ? O death, where is thy sting ? Thanks be to God, who giveth us the victory through our Lord Jesus Christ.*" And he closes the whole discussion with the characteristically practical suggestion : "Therefore, dear

brothers, since you know that your earthly labors are not to end in nothingness but to be carried on into eternity, be ye steadfast, unmovable, always abounding in the work of the Lord."

**THOUGHTS ON IMMORTALITY.** "The deepest word in the New Testament respecting immortality is that word concerning God: 'He is not the God of the dead, but of the living.' It enunciates the principle that to be possessed by God is a relationship that can never end." — *Prof. H. R. Mackintosh.*

"To our Lord and to St. Paul the real meaning of the idea of the resurrection of the body is that the life of the future will be richer not poorer than this life, and that individuality, personal distinctions, and the results of the activities of this life will be preserved in the next." — *Canon B. H. Streeter.*

"The body bears all the marks of being the instrument or tool of the soul. The soul sharply distinguishes itself from the body, handles it, resists it, and especially does it master and mould it to its own use. It looks as though the soul were gradually outgrowing the body and letting go of this crutch, while it is developing wings on which to soar into a wider and freer life." — *Rev. James. H. Snowden, D.D.*

"Conviction of immortality as shown by the soldier records (in the World War) is so powerful and so common that one cannot believe that so many men, and these alert in every fibre, could be altogether deluded." — *Winifred Kirkland.*

"God is a living God. Those in touch of heart with him are like him. They take on his quality of life. Though they have died here yet they are living. They are living with him. They are living his sort of life." — *S. D. Gordon.*

### LESSON III. — April 19.

#### LIFE IN THE EARLY CHURCH. — Acts 4:1—5:11.

PRINT Acts 4:32-37; 5:1-5.

**GOLDEN TEXT.** — *The multitude of them that believed were of one heart and soul.* — ACTS 4:32.

**Devotional Reading:** Ps. 133.

**Primary Topic:** A STORY ABOUT GIVING.

**Lesson Material:** Acts 4:32-37.

**Memory Verse:** God loveth a cheerful giver. 2 Cor. 9:7.

**Junior Topic:** HOW THE FIRST CHRISTIANS LOVED ONE ANOTHER.

**Lesson Material:** Acts 4:32-37; 5:1-5.

**Memory Verse:** Acts 4:32.

**Intermediate and Senior Topic:** HOW THE EARLY CHRISTIANS LIVED TOGETHER.

**Topic for Young People and Adults:** LESSONS FROM THE EARLY CHURCH.

#### THE TEACHER AND HIS CLASS.

The **Primary Classes** will not study the tragedy of Ananias and Sapphira, but will confine their lesson to the beautiful story of the generous giving of the early Christians, making much of the teaching regarding thoughtfulness for others, especially for the poor, and generous sharing of all the good things we have.

The **Older Classes** will find this lesson full of topics of great timeliness. We still have the poor with us, in the church and outside it. How can we help them without pauperizing them? What is communism? Why is it to be rejected? What is socialism? What is "Christian Socialism"? How far are the early practices of the church to be imitated to-

day? What is the bearing of all this on labor questions? How would these principles revolutionize society? What tendencies toward lying and hypocrisy remain in the church? How are they to be met and overcome? What message for us under these circumstances has the boldness of Peter and John? These are some of the vital points of the lesson.

**Question Suggested for Discussion.** Who belong to "the Ananias Club" of to-day?

#### THE LESSON IN ITS SETTING.

**Time.** — Probably in the year A.D. 30.

**Place.** — Jerusalem, the early church holding its meetings "from house to house."

## THE ROUND TABLE.

### FOR RESEARCH AND DISCUSSION.

A Sanhedrin trial.  
Communism distinguished from the custom of the early Christians.  
The character of Barnabas.  
The characters of Ananias and Sapphira.  
Sudden punishments in the Bible.  
The value and necessity of severe penalties.

## THE PLAN OF THE LESSON.

**SUBJECT:** How the Early Christians Lived Together.

### I. THE EARLY CHRISTIANS TESTIFYING, Acts 4:1-31.

Peter and John before the Council.  
"We cannot but speak."  
Prayer and power.

### II. THE EARLY CHRISTIANS GIVING, Acts 4:32-37.

All things common.  
To each according to his need.  
The example of Barnabas.

### III. FALSEHOOD AMONG THE EARLY CHRISTIANS, Acts 5:1-11.

The example of Ananias and Sapphira.  
The terrible punishment.  
The salutary fear of all.

## THE TEACHER'S LIBRARY.

Brand's *Sermons from a College Pulpit*. Kingsley's *All Saints' Day*. Watkinson's *Lessons of Prosperity and The Education of the Heart*. Sydney Smith's *Sermons*. Huntington's *Christ in the Christian Year*, Vol. I. Bishop of Frederickton's *Sermons*. Eli Corwin and Anna Oliver in *Heroes and Holidays*. Hepworth's *Rocks and Shoals*. Dale's *Christ and the Future Life*. Rice's *The Return to Faith*. Burrell's *Hints and Helps on the Lessons of 1892 and The Unaccountable Man*.

### I. THE EARLY CHRISTIANS TESTIFYING, Acts 4:1-31.

**PETER AND JOHN BEFORE THE COUNCIL.** We learn from the "they" of verse 1 that John as well as Peter addressed the wondering crowd after the healing of the cripple at the Beautiful Gate; and indeed it would have been difficult to keep the "Son of Thunder" still on such an occasion. While the two were still speaking, up came the priests whose temple service had been depleted of its usual congregation, the captain of the Levites whose task was to guard the temple and who were under the orders of the priests, and certain representative Sadducees, the Jewish party in power both in secular and ecclesiastical office.



Sanhedrin in Session.

The latter objected to Christian preaching because it contravened their doctrine that death ends all, and all three parties objected to it because they thought it tended toward revolution and rebellion against established authority, i.e., themselves.

These officials arrested Peter and John, and, since it was late in the day and the Jewish laws forbade trials after dark, they put the two apostles in prison till the next day. The Jews, it should be noted, did not employ imprisonment for punishment.

Undeterred by this arrest, many were added to the church by the events of the day and by Peter's and John's sermons, so that the number of Christians was now 2,000 more than at Pentecost, or 5,000 in all.

On the next morning an especially notable session of the Sanhedrin was convened to judge the case. Annas, the old high priest, was there, and his son-in-law Caiaphas, the present high priest, with the famous Johanan ben Zaccai, a certain Alexander, and other kindred of the high priest. Then there were leading Sadducees, elders or heads of families, scribes or lawyers, and chief priests or heads of the twenty-four divisions of priests — seventy-one in all.

Placed before this august body, the highest court of the Jews, Peter and John were asked what power or authority (name) they had exercised in the cure of the cripple. Very promptly Peter answered, as the Holy Spirit guided him, that the miracle had been worked by the authority of Jesus Christ of Nazareth, — the same whom they, the Sanhedrin, had crucified, though through the Roman agency, but whom God had raised from the dead. Then, rising to a sublime height of inspired speech, Peter

4:32. And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common.

glorified Christ as the neglected stone spoken of by the Psalmist (in Ps. 118:22), which had now become the chief stone in the entire building; for "in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." What an utterance for an obscure fisherman who only a few weeks before had cowered before a serving maid and denied that he knew this same Jesus! John also spoke, though his words are not recorded, and both addresses amazed the Sanhedrin with their boldness; and the healed cripple, standing beside the apostles, made an argument not to be gainsaid.

NO OTHER NAME. "There is a vessel tossing out on the wild Atlantic waves to the west of the Spanish coast. She is bound for the Mediterranean. How shall her head be pointed? To the busy port of Marseilles? To the sunny bay of Naples? To the Tiber's mouth? To the isles of Greece? To the Golden Horn? To the port of Jaffa? To the harbor of Alexandria? To all of these places she is going; but to steer for any of them now would be in vain, and worse than vain — disastrous. There is only one course for her to take. She must steadily steer for the Straits of Gibraltar. Let her once pass within that narrow entrance, and she may go wherever the blessed winds of heaven may most easily and pleasantly carry her." — *Quoted by Rev. Eli Corwin, D.D.*

Let us be bold as Peter was to uphold the honor of the One Name. "There is but one thing which you have to fear in earth or heaven, — being untrue to your better selves, and therefore untrue to God." — *Charles Kingsley.*

"We stand in the narrow, crowded streets of modern Rome, and the great dome of St. Peter's seems only a little larger than a dozen other domes. We wander off mile after mile over the Campagna, and those other domes sink out of sight, while the monster of Michael Angelo soars up in mountain majesty. So, when we look at human life from some other sphere, that name which seems even now the name above every name will rise into a majesty beyond all earthly thought." — *Prof. William North Rice.*

The miracle was not to be denied, and it was a "notable" one. All the Council could do was to threaten and bluster and forbid any further teaching and miracle-working in the name of Jesus. If they expected to accomplish anything by this, they little knew the Spirit-filled characters of Peter and John. "We must heed God rather than you," said the apostles courageously; "we cannot but speak the things which we saw and heard." The Sanhedrin knew that the people were with the apostles, so they could do nothing but repeat their impotent threats and let them go.

Then followed a conference of the Christians, doubtless largely attended, at which Peter and John reported the details of their trial, with its triumphant outcome, and all the assembly burst out in prayers and songs of gratitude and praise, together with petitions for continued courage to speak and heal in Christ's name. God answered those prayers at once, manifesting himself by the shaking of the building, and sending forth the Christians to preach Christ boldly wherever they might go. Such was the glorious result of the healing of that cripple by the Beautiful Gate of the temple.

II. THE EARLY CHRISTIANS GIVING, Acts 4:32-37. In the account of the early church, though it is very brief, is condensed a vast amount of stimulus for the church of all ages. We must not fail to take account of their different circumstances, but none the less we must not fail to learn the lesson of the early Christians' joy and peace and power. By living according to their fundamental principles we may get their blessed results.

32. And the multitude of them that believed were of one heart and soul. The early Christians were in complete agreement on all matters, because their belief was so vital; they were so close to Christ that they were close to one another. **And not one of them said that aught of the things which he possessed was his own.** Christ had laid down love to one another as the mark by which his disciples should be known to all men (John 13:35). True love is infinitely greater than any earthly possession. True love makes us eager to share with the loved one, and we rejoice more in his possessing anything than in owning it ourselves. **But they had all things common.** "All those who have sketched a perfect society, as Plato in his *Republic*, and Sir Thomas More in his *Utopia*, have placed among their regulations this kind of com-

33. And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35. And laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

36. And Joseph, who by the apostles was surnamed Bār'-nā-bās (which is, being interpreted, Son of exhortation), a Levite, a man of Cyprus by race,

munity of goods which was established by the first Christians. In theory it is the perfection of a commonwealth, but there is need of perfection in the citizens before it can be realized. There can be no question that an expectation of Christ's immediate return from heaven, acting along with the unity of thought and feeling, made these men willing to part with their possessions and goods, there being, as we shall see from the case of Ananias, no constraint upon them to do so." — *Cambridge Bible*.

33. And with great power gave the apostles their witness of the resurrection of the Lord Jesus. The Greek verb implies what cannot be fully rendered in the translation, that the apostles testified under the strong feeling that they owed it to Christ to do so; their witness-bearing was a little payment of the great debt of gratitude they owed their Saviour. This has been the glad compulsion of all Christian testimony since. "What we especially need in our time is witness of the same kind and delivered with the kind of power that belonged to it when it came from the lips of the apostles." — *R. W. Dale*. And great grace was upon them all. God's grace was manifested in their lives, rendering them gracious toward one another, and giving them favor in the eyes of all. The people of Jerusalem could not deny the blessedness of a doctrine that brought forth such fruits.

34. For neither was there among them any that lacked. "For" shows that there follows the reason for the favor the Christians enjoyed: their unselfishness was the best possible advertisement of Christianity, and the same is true to this day. If there were any needy among them, they were not allowed to remain in need. For as many as were possessors of lands or houses sold them. "This cannot be taken literally, for then the early believers would have been singularly devoid of common sense. The sale of lands and houses was doubtless exceptional, and even then did not extend to the very roof over one's head. But the need of the brotherhood — and this is the great fact — was felt by those who had means, and so felt that it was spontaneously supplied." — *Bible for Home and School*. And brought the prices of the things that were sold. "Kept bringing," as the need arose. The tense in Greek is the one that denotes frequent or habitual action. This certainly implies that only certain things were sold, and not all their possessions.

35. And laid them at the apostles' feet. The apostles, who had been friends and coworkers with the Lord Jesus, were held in high honor both for themselves and for the great association to which they had been admitted. The early Christians knew that they would administer the common fund wisely and in the spirit of Christ, and laid it at their feet in token that they were to have absolute control of it. And distribution was made unto each, according as any one had need. Some would be in need because they were widows or orphans or aged or sick; others because they were giving all their time to preaching Christ, and had no time to earn their support. Of course, many of them, perhaps the majority, needed no help, but could help others. The motto of the ideal society — a motto often held up as the goal of social progress — is "From each in accordance with his ability, to each in accordance with his need."

36. And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of exhortation). This instance is given, out of many that might have been given, perhaps because it was the first and set the example for all the rest, but more likely because of the prominence afterwards attained by Barnabas, who became the able comrade of Paul in his first missionary journey. Though inferior to Paul as an orator, he was an able speaker, and seems to have excelled in kindly and winsome appeal; hence his nickname, which is always used hereafter in this history. A Levite. The tribe of Levites, descended from Jacob's son Levi, were set apart for the care of the sanctuary. In ancient times Levites held no land, but were distributed among the tribes. This custom may have fallen into abeyance in later times (Jere-

37. Having a field, sold it, and brought the money and laid it at the apostles' feet.

5:1. But a certain man named Ān-ă-nī'-ăs, with Săp-phī'-ră his wife, sold a possession.

2. And kept back *part* of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

3. But Peter said, Ān-ă-nī'-ăs, why hath Satan filled thy heart to lie to the Holy Spirit, and to keep back *part* of the price of the land?

miah, e.g., held land and sold it), or the land may have come to Barnabas through his wife, or the land may have been in Cyprus and the customs there have been different. Barnabas is the only Levite mentioned by name in the New Testament. **A man of Cyprus by race.** Cyprus is a large island in the eastern part of the Mediterranean. Many Jews had settled there, and the home of Barnabas may have been there at this time. He afterward labored there as a missionary, and Cyprus furnished numerous Christian evangelists in the early days of the church. Being of Greek training, Barnabas was especially fitted to work well with Saul of Tarsus (Paul).

37. **Having a field, sold it, and brought the money and laid it at the apostles' feet.** There may have been something remarkable in this gift, either its size, or the manner or time in which it was made.

**III. FALSEHOOD AMONG THE EARLY CHRISTIANS, Acts 5:1-11.** The introduction of the story of Ananias and Sapphira at this point (or at all) is strong evidence of the authenticity of the record; for what false historian would have followed close upon a statement of the unity and generosity of the early Christians with such a terrible example of the contrary as this? To be sure, it illustrates the power of the Holy Spirit at work in the church, but not at all along the line that Luke has been following, and the only possible reason for its insertion here is that it happened, and happened just at this time. The narrative is plain, brief, matter-of-fact, with no attempt to moralize.

1. **But a certain man named Ananias.** He was the Judas of the early church, and fell, as Judas fell, because of worldliness and greed. His name, which is the same as the Hananiah of Dan. 1:6; Jer. 28:1, means "Jehovah is gracious," and is in marked contrast to his story; it must have been the true name, for it would never have been invented for such a character. **With Sapphira his wife.** This name also is sadly inappropriate, for it means "beautiful" or "precious," and is the same as our "sapphire." Husband and wife, as so often happens, were alike in disposition and purpose, though they may have been quite different at the start. **Sold a possession.** A piece of land, in this case, but the Greek word might apply to a building, or any kind of property.

2. **And kept back part of the price.** Probably not a large part of the price, or the discrepancy would have been so conspicuous that they would know they would be found out. It would, of course, have been all right if they had said that they were bringing only part of the price, but they pretended to be contributing all of it. **His wife also being privy to it.** They had planned the trick together; it was not done on the impulse of the moment. **And brought a certain part, and laid it at the apostles' feet.** Possibly they sought praise for their supposed devotion to the common cause; possibly their offence was still more gross, since they may have been seeking to be supported by the community on the ground that they had surrendered their entire property to the community. "Ananias did not say in words that the money he brought was all he got for the land, but he acted in such a way as would make the apostles think it was all. He did not tell a lie, as his wife did, but he acted a lie, which is just as bad." — *Anna Oliver.*

3. **But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Spirit.** The Holy Spirit must have told Peter that Ananias was lying. All falsehood is a lie to the Holy Spirit even more than to men, but the circumstances of the young church were so solemn and important that this lie was even more wicked than lies always are. For such an act a heart of which Satan had entire possession was needed. **And to keep back part of the price of the land?** To keep it back hypocritically, while pretending that all was given.

4. **While it remained, did it not remain thine own?** That is, no one was compelling Ananias to sell the possession at all; he did it of his own accord. **And after it**

4. While it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God.

5. And Ān-ā-nī'-ās hearing these words fell down and gave up the ghost: and great fear came upon all that heard it.

was sold, was it not in thy power? That is, no one compelled or even urged Ananias to give away the price of the possession after he had sold it; he could not claim that he kept back part of it secretly because he needed it and had no other way of retaining it for his own use. **How is it that thou hast conceived this thing in thy heart?** The question implies a long-conceived design, a plan deeply thought out, a temptation not resisted but cherished and gloated over. **Thou hast not lied unto men, but unto God.** Of course Ananias had lied to men, but that was a matter not worth mention compared with the awful fact that he had lied to God; to the Holy Spirit, Peter had just said, thus making clear the deity of the third person of the Trinity. Far too often we fear human knowledge of our sins, and take little if any thought of the really serious thing, that God knows all about them.

5. **And Ananias hearing these words fell down and gave up the ghost.** It was not a case of apoplexy, brought on by fright or remorse or anxiety; the account, especially when taken in connection with the death of Sapphira, points evidently to the direct interposition of the Holy Spirit to whom Ananias had lied. Does any one regard the punishment as too severe, especially in view of the fact that hypocrisy and falsehood even in the most solemn matters are not so punished to-day? Let him remember that the church stood at its critical beginnings, as did the Mosaic priesthood in the days of Nadab and Abihu (Lev. 10:1, 2); in each case a terrible warning was necessary in order to prevent profanation of divine institutions, the intrusion of unworthy motives that would have destroyed the church of God. This awful penalty actually had the effect of preserving the purity of the infant church, and we can hardly believe that anything less severe would have done so. **And great fear came upon all that heard it.** Upon all that saw it, we may be sure, and also upon all to whom the news came. The church had been popular; a growth to five thousand members had been made with surprising and perhaps too easy quickness. This event would make men hesitate and examine their motives before they declared themselves to be Christians. The church would grow more slowly, but the growth would be sound and true.



Tombs Cut in the Rocks.

**THE DEATH OF SAPPHIRA.** The body of Ananias was promptly removed by some of the younger men present (it will be remembered that Peter was probably the oldest of the apostles), and was at once laid away in one of the cave tombs, for in that hot climate immediate burial after death was the necessary rule. A meeting seems to have been in progress, which was quietly continued, no one leaving the room to spread the tragic tidings. The meeting was long continued, for three hours later Sapphira came to it, all unconscious of the fate of her husband. Probably the sum that Ananias had laid at Peter's feet was still on the floor, and, pointing sternly to it, the apostle asked her if the land had been sold for that sum. She stoutly replied that it had been, and then Peter disclosed to her the awful news, and announced to her (doubtless through the intimations of the Holy Spirit) that her death would immediately follow. The stroke fell upon her in an instant, and her dead body was laid beside her husband's. No wonder that the double tragedy inspired in all that heard of it a salutary fear of a God whose just penalties descended so promptly upon wrongdoers; and certainly the event contributed powerfully to the purifying of the infant church from whatever taint of worldliness may have become attached to it,

and to preserve it clean and strong and true for many days to come. "The loss of two lives was a means of saving many more." — *Rev. David James Burrell, D.D.*

**THE SIN OF ANANIAS AND SAPPHIRA.** "Lying, the sin of all sins, undermines the whole structure of human character, and leaves it ready to topple down. The liar's character is a hollow, deceitful thing, fair only in outward appearance, but blackened and utterly rotten at the heart. His moral substance is eaten out. He has nothing left but a thin exterior, to depend upon for time and eternity." — *Rev. James Brand.*

"If you do not want Satan to fill your heart, as he filled the hearts of these two, take care that God fills it first. Of the primitive Christians we read, 'And they were all filled with the Holy Spirit.' They were full of pureness, unselfishness, strength, holy joy, enthusiasm, love; and Satan could do nothing there." — *Rev. William L. Watkinson, D.D., LL.D.*

"The highest motive to the cultivation of truth is that God requires it of us. He requires it of us because falsehood is contrary to his nature." — *Sydney Smith.*

"Outside the church are financial Ahab's and social Jezebels. Inside are Ananias and Sapphira, pretending to give to God, for missions or Bible societies, a hush-money fragment of what they have seized from their fellow-men." — *Bishop F. D. Huntington.*

"What we give to the church we give to God. This is a great principle, which it would be well if Christians could more clearly see and act upon; for it would greatly tend to promote the cheerfulness of giving." — *John, Bishop of Fredericton.*

"Get money, get it in manly fashion, get it with kingly hands, and use it with a kingly heart." — *George H. Hepworth.*

## LESSON IV. — April 26.

### STEPHEN THE FIRST MARTYR. — Acts 6:1—7:60.

PRINT Acts 6:8-15; 7:54-60.

**GOLDEN TEXT.** — *Be thou faithful unto death, and I will give thee the crown of life.* — *REV. 2:10.*

**Devotional Reading:** Ps. 27:7-14.

**Primary Topic:** THE STORY OF A BRAVE MAN.

**Lesson Material:** Acts 6:1-15; 7:51-60. **Print** Acts 6:8-15; 7:54-60.

**Memory Verse:** Pray for them that persecute you. *Matt. 5:44.*

**Junior Topic:** STEPHEN THE FIRST MARTYR.

**Lesson Material:** Acts 6:1-15; 7:51-60. **Print** Acts 6:8-15; 7:54-60.

**Memory Verse:** Acts 7:60.

**Intermediate and Senior Topic:** STEPHEN A CHRISTIAN HERO.

**Topic for Young People and Adults:** THE CHARACTER AND MESSAGE OF STEPHEN.

### THE TEACHER AND HIS CLASS.

The Younger Classes will admire the character of Stephen, and should learn from him to be faithful to their duties whatever they are, to be true to the right in the face of all temptations to be false, to forgive those that harm them, and to seek strength from God in prayer. The Old Testament history which Stephen reviews in his address may be familiar to them, and they will see why Stephen brought it in.

The Older Classes will find in the appointment of the seven deacons much that is suggestive for modern church life. Stephen's address bears on our own na-

tional history as well as the Jews', for we also have in many ways been untrue to God's plan for us. Stephen's martyrdom calls upon us in trumpet tones to rise from our easy-going lethargy and do and dare for Jesus Christ. Consider the causes that need their martyrs to-day.

**Question Suggested for Discussion.**  
What great causes to-day call for martyrs?

### THE LESSON IN ITS SETTING.

**Time.** — A.D. 36.

**Place.** — Jerusalem. The stoning may have taken place just east of the wall bounding the temple area, on the edge of

the Kidron valley, near the present St. Stephen's Gate, named from the first Christian martyr.

### THE ROUND TABLE.

#### FOR RESEARCH AND DISCUSSION.

The office of deacon.  
Synagogues in Jerusalem.  
The character of Stephen.  
Stephen's address analyzed.  
A Jewish trial.  
Martyrdoms in the Bible.  
Stonings in the Bible.

### THE PLAN OF THE LESSON.

#### SUBJECT : Stephen a Christian Hero.

#### I. STEPHEN THE DEACON, Acts 6 : 1-7.

The apostles serving tables.  
The first seven deacons.  
The growth of the church.

#### II. STEPHEN THE PREACHER, Acts 6 : 8—7 : 53.

Full of grace and power.  
False witnesses.  
A people condemned.

#### III. STEPHEN THE MARTYR, Acts 7 : 54-60.

Cut to the heart.  
The glory of God.  
The martyr's prayer.  
Stephen the Christian hero.

### THE TEACHER'S LIBRARY.

Jones's *The Unfettered Word*. Mercer's *Bible Characters*. Dykes's *From Jerusalem to Antioch*. Bishop Simpson's *Sermons*. Mayo's *Graces and Powers of the Christian Life*. Whyte's *Bible Characters*. Ker's *The Day-Down and the Rain*. Hastings's *Greater Men and Women of the Bible*. Knox Little's *Manchester Sermons*. Bovard in *The Pacific Northwest Pulpit*. Admirable stories are Florence M. Kingsley's *Stephen, a Soldier of the Cross*, and Burris Jenkins's *Princess Salome*, in which Stephen is one of the principal characters.

**I STEPHEN THE DEACON, Acts 6 : 1-7. THE APOSTLES SERVING TABLES.**  
At the beginning of the Christian church the twelve apostles administered all its affairs. It was like the concentration of all offices in Moses as the children of Israel found themselves in the wilderness after their escape from Egypt. And as in the case of Moses, so in that of the apostles, the load proved too heavy. The breaking point was a complaint made by the Hellenists against the Hebrews.

"The Hellenists were those Jews who spoke the Greek language, and whose ordinary abode was out of Palestine. They were commonly looked down upon by the Hebrews, who prided themselves upon having adhered to the national language and (for the most part, though not exclusively) to the national home. This jealousy found its way even into the Christian body. Out of that common fund, of which we have read in former chapters, there was a daily distribution, in the form of food or money, according to the wants of each person or each household. A suspicion arose that this distribution was not fairly made. You all know how common such misunderstandings and such imputations are in all charitable ministrations. Human nature is the same in all times ; and here we read of its first outbreak in a blessed and holy society. The Hellenists considered that their widows, the desolate and des-



From a photograph by Bonfils.

St. Stephen's Gate.

6:8. And Stephen, full of grace and power, wrought great wonders and signs among the people.

stitute members of their section of the church, were overlooked in the daily distribution." — *Dean C. J. Vaughan*. The trouble was that the apostles had enough labor with their spiritual leadership of the church without "serving tables," as they called the presiding over the tables on which the money and food were distributed. It would be an analogous case if the pastor of a large church were obliged to take care of the church property, distribute the church benefactions, act as janitor, and play the organ! His legitimate work would suffer greatly.

**THE FIRST SEVEN DEACONS.** In this emergency the apostles, without forsaking their leadership, did the wise thing in calling a church council. They set the case plainly before the assembly, and pleaded for more time for prayer, preaching, and teaching. Moreover, they proposed a plan, that seven men should be appointed to have charge of the distribution of the common fund, "men of good report, full of the Spirit and of wisdom." These are the necessary qualifications still, if any church office is to be well filled — a good reputation, practical wisdom, an abounding supply of spiritual life.

The plan proved acceptable to the church, and they proceeded to choose seven deacons — seven because that number expressed completeness to a Jew, as a dozen does to us, or perhaps because the church in Jerusalem at that time was divided into seven congregations. Though these seven are often called deacons, that title is not used here, though it is derived from the Greek verb "serve" in the expression "to serve tables" — a "deacon" is simply a "servant."

The seven, who were set apart for this service by the apostles' prayers and their hands laid upon the deacons' heads in token of the passage of authority and power from one to the other, were Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus of Antioch. Only the first two are heard of again, which indicates that, like the twelve disciples of Christ and like any other body of Christian workers, there is always room in the Christian plan for men of modest and mediocre powers, provided those powers are directed by the Holy Spirit. Further we notice that all seven names are Greek, which indicates that the Hebrews were so eager to remove from the church every suspicion of neglecting the Hellenists that they placed the entire matter in their hands, trusting them to care for the Hebrew widows and other dependents. It is never a mistake to go the limit in brotherly trust and confidence, and a too careful balance of authority and of honor often defeats its own ends.

**THE GROWTH OF THE CHURCH.** Perhaps it was because the twelve apostles were freed for more intensive preaching and teaching; at any rate it is significant that at this point Luke introduces the statement that the teachings of Christianity were more widely disseminated and the size of the church in Jerusalem was greatly increased. Special mention is properly made of the adhesion to the church of a large number of Jewish priests. For these men to become Christians meant profound conviction and involved real sacrifice. They must have lost their positions and their livelihood. In many cases they lost their friends and became surrounded by bitter and persecuting foes. When we remember how cruelly the Hebrew hierarchy attacked Jesus, let us also remember that many of the earliest Christians came boldly out of the ranks of the Hebrew priesthood.

What caused this notable growth? Primarily, the presence of God's Holy Spirit, and then the obedience of the Christians to him, manifested in lives of Christian brotherhood, in fervent zeal for Christ, and in courageous testimony. Such conditions will bring about the growth of any church and of any Christian congregation.

**II. STEPHEN THE PREACHER,** Acts 6:8-7:53. The most conspicuous of the seven deacons, the one named first in the list and the only one characterized, is Stephen. He is spoken of as "a man full of faith and of the Holy Spirit," and nobly does his history bear out the praise.

**8. And Stephen.** His name, which means "a crown," is significant in view of the crown of Christian martyrdom which he was the first to wear. "According to tradition both he and Philip were among the seventy chosen by Jesus. On the other hand, Plumptre argues that he was a Roman goldsmith, whose name, Stephanus, is found in the *Columbarium*, or burial-place, of the household of the Empress Livia. That Stephen was a freedman, and the Stephen of the Acts was active in the synagogue of the Libertines (Freedmen). In this case Stephen was one of the Roman

9. But there arose certain of them that were of the synagogue called the *synagogue* of the Lib'-ër-tines, and of the Çÿ-rë'-nî-äns, and of the Äl-ëx-än'-drî-äns, and of them of Çl-lî'-çiä and Asia, disputing with Stephen.

freedmen visiting Jerusalem at the time of Pentecost; and the appointment of the seven may have had its origin in the customs of the trade-guilds of Rome, such as that to which the goldsmith Stephanus had belonged." — *Peloubet's Teacher's Commentary on Acts*. **Full of grace and power.** "Grace" signifies the evidence of God's favor; "power" means the ability to work miracles. This "fulness" is a sequel and result of his "fulness" of faith and of the Holy Spirit. See what an abounding life was Stephen's, and how it overflowed with fruitfulness. Such may be the life of every one in whom Christ dwells. **Wrought great wonders and signs among the people.** The wonders were signs; that is, they were proofs and tokens of the reality of his testimony, that Jesus was the Son of God: for doubtless the miracles were worked in Christ's name and with the power which Christ conferred through the Holy Spirit. Stephen seems to be in no degree inferior to an apostle in his spiritual ability and achievements.

9. But there arose certain of them that were of the synagogue called the synagogue of the Libertines. "Among the four hundred and eighty synagogues which, according to the rabbis, existed in Jerusalem before its fall, there were some frequented exclusively by foreign Jews of the Dispersion. Families which had removed from the same distant region of heathendom, to settle for purposes of devotion in the holy city, clustered together for daily prayer in the same congregation; exactly as, to this day in Jerusalem, Polish and German Jews only are found in some synagogues, Jews of Spanish origin in others." — *J. Oswald Dykes*. "The Libertines were most likely the children of some Jews who had been carried captive to Rome by Pompey (B.C. 63), and had been made freedmen (*libertini*) by their captors, and after their return to Jerusalem had formed one congregation and used one synagogue especially." — *Cambridge Bible*. **And of the Cyrenians.** Cyrene was an important city in northern Africa (Libya). Many Jews lived there, possessing wealth and influence. The Simon who bore Christ's cross (Matt. 27:32) was from Cyrene, and Jews from Cyrene helped to swell the throng at Pentecost (Acts 2:10). **And of the Alexandrians.** The great Egyptian city of Alexandria contained many Jews, and Josephus describes what was probably their meeting place in most luxuriant terms. **And of them of Cilicia and Asia.** Asia was the Roman province of that name, what we now call Asia Minor, and Cilicia was its southeastern division. Paul is the most famous of the Jews that lived there, but Antiochus the Great took two thousand Jewish families to Asia Minor as leaders of the people in peaceful ways, and their descendants in great numbers dwelt there at this time. Each of the foregoing elements of the population of Jerusalem would need its own synagogue in the city, for they would differ in languages, in customs, in education, and in associations. **Disputing with Stephen.** "Disputing" implies public discussions of an earnest sort, begun usually in a spirit of captious criticism akin to the "heckling" of a modern political gathering.

10. And they were not able to withstand the wisdom and the Spirit by which he spake. This was in accordance with Christ's promise, which modern Christians do not often enough claim (Luke 21:15): "I will give you a mouth and wisdom, which



Philip de Champaigne.  
St. Stephen.

10. And they were not able to withstand the wisdom and the Spirit by which he spake.

11. Then they suborned men, who said, We have heard him speak blasphemous words against Moses, and *against* God.

12. And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council,

13. And set up false witnesses, who said, This man ceaseth not to speak words against this holy place, and the law:

14. For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us.

15. And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.

all your adversaries shall not be able to withstand or to gainsay." No one likes to be defeated in an argument, and these encounters added rapidly to Stephen's enemies, while doubtless they won at the same time many new members for the church, and so he was well content.

11. **Then they suborned men.** They "provided" men, but the implication is that they provided them for an evil purpose, namely, to lie on the witness stand. **Who said, We have heard him speak blasphemous words against Moses, and against God.** So deeply did the Jews revere Moses that to speak slightly of him or his writings was counted equivalent to profaning the holy name of Jehovah.

12. **And they stirred up the people, and the elders, and the scribes.** The elders, or heads of clans, and the scribes, men versed in the sacred law, had become already incensed against the apostles because of their influence with the people, and now the common people were added to the enemies of the Christians by the lie that disrespect had been shown to their glorious temple in which they took so much pride, the center and symbol of their race and nation. **And came upon him, and seized him.** The language is similar to that describing the attack upon Christ himself by the scribes and Pharisees in the temple. Luke 20:1. **And brought him into the council.** The Sanhedrin or ancient assembly of seventy-one Jewish leaders and rulers, the chief judicial body of the nation. "The place was the Gazith, the great hall of the temple of Herod, magnificent still with that now buried greatness which we moderns may imagine from the huge substructures brought to light in our own days by western energy." — *Canon W. J. Knox Little*.

13. **And set up false witnesses.** Those mentioned in verse 11. **Who said, This man ceaseth not to speak words against this holy place, and the law.** They no longer charge Stephen with blasphemy against God (see verse 11), but against the temple and against the law of Moses (and therefore against Moses).

14. **For we have heard him say, that this Jesus of Nazareth shall destroy this place.** Thus the false witnesses called against Christ (Matt. 26:60, 61) brought substantially the same charge against him, the statement being a perversion of our Lord's prophecy that the temple of his body would be destroyed and that he would raise it up again in three days. Doubtless Stephen had been repeating this prophecy of Christ's in his preaching about Christ's resurrection, and had been wilfully misunderstood just as the Saviour was. Or possibly Stephen had been repeating Christ's prophecy of the destruction of the temple (Matt. 24:2), which he uttered as a warning to the Jews to repent while there was time. **And shall change the customs which Moses delivered unto us.** Stephen may have been repeating some of Christ's sayings such as those in Matt. 6 and 23; but Christ aimed at fulfilling and completing the customs which Moses established by his regulations, not at destroying them; he came, as he said, "not to destroy but to fulfill."

15. **And all that sat in the council, fastening their eyes on him.** They were his judges, and were gazing intently upon him as if to read his very soul. **Saw his face as it had been the face of an angel.** It was such an inward illumination of the Holy Spirit as Moses had after he had communed with God (Ex. 34:29-35), and it was enough of itself to free Stephen from all suspicion of blasphemy. It is a stirring suggestion that Luke may have owed this beautiful touch to the sorrowful memory of the persecutor Saul, who was probably present at the trial.

7:54. Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55. But he, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

"Once, at my very side  
Shone there a Face,  
Full of unfathom'd love,  
Full of all grace.

"From it a radiance streamed —  
Sunlight sublime!  
There gathered holy looks,  
Those of all time.

"Opened eternity;  
Then, at a word,  
Knew I the Face of him —  
Jesus, my Lord!" — *Mrs. Merrill E. Gates.*

"The face of young Stephen had the reflected glow of that one Face on it, as he sat there before the council. Many years afterward Paul the apostle remembered that glorious face, and saw in it the possibility for such a glorious transformation to come to every man who gives himself up to be a whole-souled disciple of Jesus Christ; and, writing to the Corinthians, he declares: 'We all, with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory.' " — *Rev. Louis Albert Banks, D.D.*

A PEOPLE CONDEMNED. Stephen's defence is one of the most remarkable addresses in the Bible. We probably owe our report of it to Paul, on whom it made a deep impression, and who gave it to Luke as it was fixed in his memory; of course we have only the general outline. Paul was so struck with the speech that years afterward he used its method as the plan of his sermon at Antioch of Pisidia (Acts 13:16-41). At Athens (compare verse 48 with Acts 17:24) he quotes the Scripture that Stephen quoted, with the same application. In Paul's letters are echoes of Stephen's address: compare Rom. 2:29 with verse 51, Gal. 3:19 with verse 53, 2 Tim. 4:16 with verse 60.

The address, in its reverent and believing treatment of Scripture, was a refutation of the charge that Stephen had slighted the law of Moses. In its emphasis upon God's care for the Jews it was a solemn witness to Stephen's patriotism. The speech saw in all Jewish history a mirror of Christ. Joseph, ill treated by his brothers, became their saviour. Moses, scorned by his own people, became their deliverer from bondage. The same Moses, after he had led the exodus, was mocked and disobeyed by his people, who made the golden calf and would even return into their slavery in Egypt. Thus also the Jews persecuted and slew all their prophets, just as only a few months before they had slain the Messiah whom the prophets had foretold. The Jewish law indeed came from heaven, said Stephen, but the Jews have not kept it. The address was a stern condemnation of a faithless people. It effectually turned the table upon Stephen's accusers. "He knew as he looked into the set faces before him that his doom was sealed; he could not be true and save his life; true he must be. He pleads, but not for life nor honor. He speaks as one facing his last opportunity for pleading a life-engrossing cause." — *Rev. Charles Lincoln Bovard.*

III. STEPHEN THE MARTYR, Acts 7:54-60. "Stephen led forward in the long procession of martyrs. His boldness and exhilaration shed a boldness and an exhilaration upon all Christian martyrdom to come." — *Alexander Gardiner Mercer.*

54. Now when they heard these things. We are not to conclude that they allowed Stephen to bring his speech to an end. They were maddened into a frenzy by his bold charges, and would hear no more. They were cut to the heart. The same thing is said of the Sanhedrin after they had heard the statement of Peter and the other apostles, Acts 5:13, and the verb is found only in those two places. It means the cutting of saw-teeth, and describes profound anger, fierce indignation. And they gnashed on him with their teeth. They were like mad beasts, and wanted to tear him limb from limb. Such is the "gnashing of teeth" of the lost in hell (Matt. 8:12; 13:42).

55. But he, being full of the Holy Spirit. A characteristic of Stephen which has been pointed out already (Acts 6:5), and which alone enabled him to bear perse-

56. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57. But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord;

58. And they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul.

cution with so great fortitude. **Looked up stedfastly into heaven.** How great the contrast: his look upward, his foes glaring at him like wild beasts; his gaze calm and steady, theirs wild and distracted! **And saw the glory of God.** It was some visible token of God's presence, — perhaps a great light, like the Shekinah over the mercy seat; perhaps a vision of the Great White Throne, with throngs of angels around it, and some of them hastening to escort him thither. **And Jesus standing on the right hand of God.** This was the triumphant, glorified Saviour, a vision such as Christ himself had told his judges should some day be seen (Matt. 26:64). "Did ever a man nobly testify to the truth, nobly live, and act, and suffer, to whom the heavens were not opened, revealing the glory of God, and Jesus Christ standing at the right hand of God?" — *A. D. Mayo.*

56. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Stephen must have realized that such an assertion of



The Martyrdom of St. Stephen.

Fra Angelico.

Fresco in Chapel of Nicolo V., Vatican, Rome.

ecstatic vision would only enrage his judges still further, but in his joy and amazement he could not help his cry. He saw the Son of man (Christ's favorite name for himself, a name used by the prophets of the Messiah and describing him as Representative Man) *standing*, not *sitting* (as Christ had foretold), at God's right hand, as if Christ were about to descend to the aid of his imperilled follower.

57. **But they cried out with a loud voice, and stopped their ears.** They pretended that Stephen had been speaking blasphemy, and they would drown it with their outcry, and stop their ears lest it enter their pure minds. Stephen had just charged them with being "uncircumcised in heart and ears" (verse 51), and thus quickly did they verify the charge. **And rushed upon him with one accord.** They did not wait for the legal vote of condemnation; it was a lynching.

58. **And they cast him out of the city.** They were carrying out the injunction of Lev. 24:14, which commanded that persons to be stoned must be carried outside the camp. Thus also Christ was crucified outside the city walls. **And stoned him.** "There was a place set apart for such punishment. The person to be stoned was

59. And they stoned Stephen, calling upon *the Lord*, and saying, Lord Jesus, receive my spirit.

60. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

placed on an elevation twice the height of a man, from whence with his hands bound he was thrown down, and then a stone as much as two men could carry was rolled down upon him by the witnesses, after which all the people present cast stones upon him." — *Prof. J. Rawson Lumby*. And the witnesses laid down their garments at the feet of a young man named Saul. It was their outer garments, which, being loose and flowing, were taken off that they might be left free for their ghastly work. Saul was at this time between thirty and forty years old, and the Greek word translated "a young man" would apply to that age. He was old enough to be the foremost persecutor of the Christians, sent by the Sanhedrin as far as Damascus on his hostile errand.

59. And they stoned Stephen, calling upon the Lord. The tense of the participle implies continuous calling. It may be questioned how the Jews dared to execute Stephen any more than Jesus, since the Romans had reserved to themselves the right of capital punishment; but there is nothing to show that the Jews did not obtain permission from the Romans, or, if they did not, the event may have taken place when Pilate had fallen or was about to fall, and when the Roman authorities were anxious to win Jewish favor and would not call them to account even for acts as lawless as this. And saying, Lord Jesus, receive my spirit. Thus the Lord himself, dying on the cross, had prayed, "Father, into thy hands I commend my spirit" (Luke 23:46). It is the final prayer of all Christians.

60. And he kneeled down, and cried with a loud voice. Christ also had cried with a loud voice in uttering his closing prayer (Luke 23:46). They were still stoning him, but he managed to struggle to his knees. Lord, lay not this sin to their charge. Here also Stephen imitated Christ on the cross (Luke 23:34). Perhaps he had heard the Saviour utter that heavenly prayer; certainly he had heard about it from the apostles. And when he had said this, he fell asleep. Stephen's was a terrible death in its exterior circumstances, but his soul found it to be only a calm couch on which he fell gently asleep. "The pagan burying-place carried in its name no suggestion of hope or comfort. It was a burying-place, a hiding-place, *monumentum*, a mere memorial of something gone; a *columbarium*, or dove cot, with its little pigeon-holes for cinerary urns; but the Christian thought of death as sleep brought with it into Christian speech the kindred thought of a chamber of rest, and embodied it in the word 'cemetery,' *the place to lie down to sleep*." — *Prof. Marvin R. Vincent*.

STEPHEN THE CHRISTIAN HERO. "Stephen is the central figure between Jesus and Paul." — *Rev. James Hastings, D.D.*

The chief feature of the character of Stephen is that he was full of the Holy Spirit. "Faith takes hold of the Saviour, but it is an intellectual apprehension — it is the hold of a trembling hand; but let the Spirit come into the heart, and faith seems easy." — *Bishop Matthew Simpson*.

"In the stoning of Stephen there was lost to the Pentecostal Church another Apostle Paul. Stephen was a young man of such original genius and of such special grace that there was nothing he might not have attained to had he been allowed to live." — *Alexander Whyte*.

"But great as his loss was, and splendid as might have been his future life, far more grand was the divine fortune of his death. His death shed life into the Christian heart. 'Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.' The harvests come out in gold from the death of the seeds." — *Alexander Gardiner Mercer*. "The blood of the martyrs is the seed of the church."

"Martyrs we may not be unto blood; but witnesses, and sufferers, too, for Christ we all must be. In our lives, if not in our deaths, we surely need great Stephen's steadfast courage, and his clear-eyed faith, and his heaven-piercing hope, and his God-like charity. After such life, death shall be as sweet as a falling on sleep, and beyond it is the crown laid up, and the conqueror's palm, and the welcoming Lord." — *J. Oswald Dykes*.

## LESSON V. — May 3.

## THE BENEFITS OF TOTAL ABSTINENCE. — Daniel 1:1-20.

## PRINT vs. 8-17.

**GOLDEN TEXT.** — *Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank.* — DAN. 1:8.

Devotional Reading : Ps. 65 : 9-13.

Reference Material : 1 Cor. 9 : 24-27.

Primary Topic : FOUR SENSIBLE BOYS.

Lesson Material : Dan. 1 : 1-20. Print vs. 8-17.

Memory Verse : Look not thou upon the wine. Prov. 23 : 31.

Junior Topic : THE BENEFITS OF TOTAL ABSTINENCE.

Lesson Material : Dan. 1 : 1-20. Print vs. 8-17.

Memory Verses : Prov. 23 : 31, 32.

Intermediate and Senior Topic : A SOUND MIND IN A SOUND BODY.

Topic for Young People and Adults : SOME BENEFITS OF TOTAL ABSTINENCE.

## THE TEACHER AND HIS CLASS.

The Younger Classes know little about strong drink, but they should be taught its perils, and this is a good lesson with which to instruct them. The story of the four Hebrew lads will inspire them by example, and any number of present-day illustrations may be added showing the vast gains of total abstinence and of the national prohibitory law. Teach them the silliness of making fun of this great and blessed reform.

The Older Classes may pass over the familiar story quickly, and go on to apply it to present-day conditions. You may have a debate between a pretended opponent of prohibition and an advocate of it. Some one may read a brief history of prohibition in the United States. You may have a talk on the benefits of the Eighteenth Amendment by some public officer acquainted with its practical results.

**Question Suggested for Discussion.** Why is the prohibition principle sound and how is it to be applied ?

## THE LESSON IN ITS SETTING.

**Time.** — Daniel taken to Babylon (Beecher), B.C. 605.

**Place.** — Babylon, Nebuchadnezzar's magnificent capital.

## THE ROUND TABLE.

## FOR RESEARCH AND DISCUSSION.

Daniel's temptation.

How Daniel resisted temptation.

The effect of alcohol on the body.

The effect of alcohol on the mind.

The effect of alcohol on the soul.

The harm that drunkenness does society.

## THE PLAN OF THE LESSON.

## SUBJECT : A Sound Mind in a Sound Body.

## I. DANIEL'S MANLY PURPOSE, vs. 1-8.

Daniel in exile.

Daniel's great opportunity.

Daniel's daring resolve.

The why of total abstinence.

## II. DANIEL'S VICTORIOUS PURITY, vs.

9-16.

A sensible test.

Total abstinence proves its value.

The great American experiment.

## III. DANIEL'S WISDOM AND POWER, vs.

17-20.

Wisdom from God.

Daniel and the heathen magicians.

Total abstinence and the intellect.

## THE TEACHER'S LIBRARY.

Miller's *Devotional Hours with the Bible*. Commentaries on Daniel, by Driver (*Cambridge Bible*), Charles (*New Century Bible*), Farrar (*Expositor's Bible*), Thomson (*Pulpit Commentary*), etc. Taylor's *Daniel the Beloved*. Hunter's *The Age of Daniel*. Deane's *Daniel, His Life and Times*. Whyte's *Bible Characters*. Crafts's *World Book of Temperance*. Palmer's *Temperance Teachings of Science*. Colman's *Beauties of Temperance*. Bower's *Alcohol: Its Influence on Mind and Body*. Barker's *The Saloon Problem and Social Reform*. New York City under Prohibition, by Corradini and Stoddard. Cherrington's *America and the World Liquor Problem*. Clip-sheet of the Methodist Episcopal Board of Temperance. Horsley and Sturge's *Alcohol and the Human Body*. Oswald's *The Poison Problem*. Hobson's *Alcohol and the Human Race*. Wilson's *After Two Years*. Warner's *Social Welfare and the Liquor Problem*.

**I. DANIEL'S MANLY PURPOSE, vs. 1-8. DANIEL IN EXILE.** Daniel was born in Judah in the reign of the good king Josiah, who did so much to overthrow the idolatry which had seized upon his country and to reëstablish the pure religion of

Jehovah. The influence of this reformation remained with Daniel all his life. Jeremiah was then beginning his noble work, and young Daniel may have come under his inspiring instruction. The Northern Kingdom had fallen and was in exile in Assyria, leaving a terrible warning to the Southern Kingdom of Judah.

The two vast world powers, Egypt and Assyria-Babylonia, were struggling for supremacy. Judah lay between the two, and was sure to fall into the hands of one of them. It cast in its lot with Egypt, and thus was defeated with that empire in the second battle of Carchemish at the fords of the Euphrates (B.C. 605), one of the decisive battles of history, the result of which was to make Nebuchadnezzar of Babylon the master of the world.

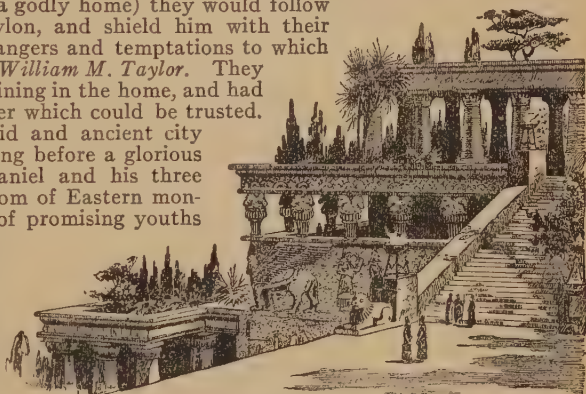
It may have been in connection with the battle of Carchemish, but probably later, that Nebuchadnezzar swooped down upon Jerusalem to punish the Jews for aiding Egypt, and to cement his own authority over them. He conquered Jehoiakim, then king of Judah, he carried off part of the sacred vessels of the temple which he placed in his own heathen shrines, and he bore into exile in Babylon a number of Hebrew captives, among them being Daniel and three other youths named Hananiah, Mishael, and Azariah. All four names include El or Jah, the name of God, "Daniel" meaning "God is my judge." Their heathen captors changed their names to Belteshazzar, Shadrach, Meshach, and Abednego, names compounded from those of Babylonian deities. Daniel's name, "Belteshazzar," means "Bel, protect his life!"

**DANIEL'S GREAT OPPORTUNITY.** The youth must have been about fourteen when he was taken from Jerusalem. "We may conceive what an affliction his departure would be to his parents' hearts, and with what earnest, prayerful solicitude (for his must have been a godly home) they would follow him in thought to Babylon, and shield him with their supplications from the dangers and temptations to which he would be exposed." — *William M. Taylor*. They had given him a good training in the home, and had formed in him a character which could be trusted.

Arrived at the splendid and ancient city of Babylon, it was not long before a glorious opportunity came to Daniel and his three friends. It was the custom of Eastern monarchs to rear a number of promising youths in their palaces, and select the best of them for their own officers. Foreign lads from among the captives made by war were frequently chosen, as being apart from the influence of kindred, and as more likely to resist intrigues and adhere faithfully to the service of the king. Among those chosen for this purpose in Nebuchadnezzar's court were Daniel and his three young friends, whose bright faces and alert bearing gave promise of large abilities.

"Daniel and the others would be instructed in the principles and maxims of statecraft and diplomacy, and all the historical, scientific, philosophical, and religious lore accumulated through past ages. Science of any description in its proper sense of the orderly system of classified facts, was yet in its swaddling-clothes. Such knowledge as they possessed was chiefly valued as the handmaid of religion. The observations of astronomy were principally used in the interests of astrology, with its puerile and superstitious belief in the influence of the conjunction of planets and stars upon human fortunes and misfortunes." — *Rev. A. Mitchell Hunter*. One verse of the Bible revered by Josiah was worth the whole of it, as Daniel doubtless fully realized.

The modern youth is placed in a position much like Daniel's. Before him also great opportunities open. Our wonderful civilization has given him a possible range of experience and thought, an equipment of books and of material resources, and possibilities of far-extended and permanent influence such as Nebuchadnezzar never dreamed of. Like Daniel also, the modern youth is faced with vast quantities of knowledge that is foolish or harmful, and with experiences which are ready to drag



Hanging Gardens of Babylon.

From an old print.

8. But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank : therefore he requested of the prince of the eunuchs that he might not defile himself.

him down. He has Daniel's choice to make at every turn. Well for him if he has Daniel's courage to make it !

**DANIEL'S DARING RESOLVE.** 8. **But Daniel purposed in his heart.** "The heart is the place to settle all questions of principle. There was no long puzzling in Daniel's case about his duty. He did not go round asking advice of his friends. He did not try to find a back door out of the perplexity in which he was placed. He did not ask : 'How will this affect my future condition here in this royal court? May it not interfere with my advancement? Will it not make it harder for me to get along as a captive?' He met the question on the grounds of moral right, and settled it instantly, and never reopened it." — *J. R. Miller*. **That he would not defile himself with the king's dainties.** Rich food, sent as a special favor from the king's table. This food would not have been prepared according to the strict laws of Moses, the meat might be of kinds forbidden to Jews by the Scripture, and all of it would probably be too highly seasoned or otherwise unhealthful. Most important of all, the food would be consecrated to some heathen deity before the meal, and in eating it Daniel would seem to give in his adherence to idolatry. On religious and hygienic grounds alike Daniel would be defiling himself if he ate it, lowering his ideals and his physical tone at the same time. **Nor with the wine which he drank.** The temperance question arises early in history. Daniel had the good sense to see that if he was to rise in the kingdom it must be by a clear head and a pure heart, and that wine is the deadly foe of both. He was a temperance reformer before the temperance reform was dreamed of, and was two thousand years ahead of his day. **Therefore he requested of the prince of the eunuchs that he might not defile himself.** The eunuchs were confidential servants employed in the palace, especially in the harem, where young boys would naturally be educated. Their superintendent was an officer of great responsibility and influence. Daniel's request was a daring one, because "the Oriental takes special pleasure in plumpness of bodily form" (Hunter), and if any of his charges should fall away in flesh the officer in whose hands they had been placed would be discredited and might lose his place or even his life. Doubtless Daniel realized how great a favor he was asking, but so much was at stake that he ventured to ask it.

**THE WHY OF TOTAL ABSTINENCE.** The use of alcohol destroys the tissues of the body, deadens the nerves, weakens the muscles, renders every organ incapable of performing its functions at its best. Alcohol is never a food, always a poison. It ruins the artist's delicacy of touch. It spoils the artisan's firmness, force, and stamina. It creeps through all parts of the body, dimming the vision, dulling the brain, reducing the flesh to a sodden mass. It is no stimulant, but to-day is rightly classed with the narcotics. It does not warm, but makes the body more sensitive to the cold. It is useless and worse than useless in medicine, and useful drugs are at hand to do what it is falsely supposed to do. No one is better off for alcohol. It is never an agent of life, always an accomplice of death.

"O madness! to think use of strongest wines  
And strongest drinks our chief support of health,  
When God, with these forbidden, made choice to rear  
His mighty champion, strong beyond compare,  
Whose drink was only from the liquid brook!" — *Milton's "Samson."*

"The moment scientific research established alcohol's affinity for nerve tissue and its terrible effects upon the brain and central nervous system, that moment debate ended. Instantly it became evident that a nation must become sober or wither." — *Richmond P. Hobson*.

"When I was young I never did apply  
Hot and rebellious liquors in my blood,  
Nor did not with unblushful forehead woo  
The means of weakness and debility;  
Therefore mine age is as a lusty winter,  
Frosty, yet kindly." — *Shakespeare, "As You Like It."*

"Alcohol is the most implacable enemy of the human organism. The advocates of moderate drinking might as well recommend moderate perjury. Our lager-beer enthusiasts might just as well advise us to introduce a milder brand of rattlesnakes.

9. Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs.

10. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse looking than the youths that are of your own age? so would ye endanger my head with the king.

11. Then said Daniel to the steward whom the prince of the eunuchs had appointed over Daniel, Hān-ā-nī'-āh, Mīsh'-ā-ēl, and Āz-ā-rī'-āh:

12. Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

The alcohol habit, in all its forms and in every stage of its development, is a degrading vice." — *Felix L. Oswald, M.D.*

II. DANIEL'S VICTORIOUS PURITY, vs. 9-16. Daniel "was the stuff that heroes are made of." — *Rev. James Hastings, D.D.* Having made up his mind, he had no intention of backing down.

9. Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs. Something of this favor was of course due to Daniel's naturally winning qualities, but these would not avail without the aid of God in acting upon the officer's heart. "The close correspondence between Daniel and Joseph has been frequently remarked. Each finds favor with his master, and afterwards with a foreign monarch. The grace of God enables each to overcome the temptations into which his circumstances lead him. The acute and natural faculties of each are miraculously increased by God; and, lastly, each is sent into a foreign land to comfort exiled Israel. No less striking is the resemblance of Nebuchadnezzar to Pharaoh." — *Ellicott.*

10. And the prince of the eunuchs said unto Daniel, I fear my lord the king. Well might he fear him, for Eastern potentates had absolute power, and a man's life was not worth a wisp of straw if he offended them. The mighty king Nebuchadnezzar was especially to be feared, for he was the greatest ruler of his time. **Who hath appointed your food and your drink.** Possibly the king had taken some special interest in the four Hebrew captives, but more likely their regimen was that laid down by royal authority for all lads being educated for the service of the state. **For why should he see your faces worse looking than the youths that are of your own age?** They would naturally be compared with other young fellows of their age; such comparisons are constantly made, and believers in temperance are always glad to have them made. **So would ye endanger my head with the king.** A far less trivial offence than this would lead to capital punishment in that passionate court. We need to learn of such conditions in order properly to appreciate our own land of safety under the law.

11. Then said Daniel to the steward whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah. Daniel showed his strength of character in his determination. Denied by the prince of the eunuchs, undismayed he turns to another official, a subordinate, perhaps a steward, perhaps an instructor, certainly the man in immediate charge of the four youths. With him he went over the entire ground again. The struggle for temperance and purity requires just this persistency.

12. Prove thy servants, I beseech thee, ten days. Ten days would be long enough to effect an improvement in health, if any were to come; and if harm resulted, it would be so slight as to be easily remedied. It was a reasonable test. In regard to American temperance experiments before prohibition, the attempt of some States to hold annual elections on the subject of saloons or no saloons was faulty because the year of no saloons was too brief a time for prohibition to show its full benefits, and to accustom former drinkers to live without their drams. **And let them give us pulse to eat, and water to drink.** Probably peas, beans, lentils, the most nourishing form of vegetable diet. But according to some, "the word translated 'pulse' denotes vegetable food in general, and there is no reason for restricting it to leguminous fruits, such as beans and peas." — *Rev. James Hastings, D.D.* "To the present day among the inhabitants of the district around ancient Babylon, indeed over the Levant generally, dates and raisins, with grain, and in the season fresh fruit,

13. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's dainties; and as thou seest, deal with thy servants.

14. So he hearkened unto them in this matter, and proved them ten days.

15. And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties.

16. So the steward took away their dainties, and the wine that they should drink, and gave them pulse.

form the staple diet. Daniel really prayed to live as the common people." — *Rev. J. E. H. Thomson*. As for water, the universal experience of mankind justifies Pindar's famous dictum, "Water is best." Water is the ideal drink, satisfying thirst, never palling on the taste, entering freely into all organs and tissues of the body, and contributing most effectively to health and activity.

13. Then let our countenances be looked upon before thee. Prohibition never shrinks from being put to the test. All it asks is a fair chance to prove its value. And the countenance of the youths that eat of the king's dainties. Temperance courts comparison with intemperance. In its effects on body, mind, and soul, in private and in society, it has no fear that it will not give a superb and convincing account of itself. And as thou seest, deal with thy servants. This may mean punish them for having disobeyed the king's orders; but probably it means that in case the experiment failed the Hebrew youths would be returned to the diet of the other youths, while if it succeeded, the diet of their choice would be continued indefinitely.

14. So he hearkened unto them in this matter, and proved them ten days. "In the bas-reliefs portraying a feast from the palace of Assurbanipal, the guests are seated in messes of four around small tables. If then, as is probable, all these young cadets at the Babylonian court sat in the royal presence, they would have a table to themselves, and thus the peculiarity of their meal would not be patent to the whole company. Had the number of friends been more, they would have been conspicuous; had they been fewer, they would have been observed by those added to make up the number." — *Pulpit Commentary*.

15. And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties. This was not a miracle, it was merely the natural result of a temperate diet. The fairness which is noted is particularly prized in the East, where skins are usually dark. The fatness was valued as a token of superior rank, since in those lands of poverty all common people were (and still are) sadly emaciated or at least lean, while the nobility alone, and their servants, have any opportunity to become corpulent. It is also to be noted that modern physicians regard plumpness as a sign of health in youth, while corpulence is to be avoided by the mature if they would avoid disease. The fatness which so often accompanies chronic alcoholism is unhealthy, and means bloated tissues and stagnant organs.

16. So the steward took away their dainties, and the wine that they should drink. To avoid comment, the table of the four Hebrew youths was first provided with food like all the others, but this was quietly taken away, perhaps under guise of changing the courses, and their healthful food substituted. And gave them pulse. It has been unkindly suggested more than once that the steward would be more willing to carry out this arrangement because he could sell the rich food thus removed from the table of the Hebrew lads, or at least give it to his friends. At any rate, he can hardly have allowed the change without the consent or at least the connivance of his superior, the prince of the eunuchs.

THE GREAT AMERICAN EXPERIMENT. After more than a century and a half of constantly growing agitation and education, the United States on June 30, 1919, entered into war-time prohibition, which continued until January 16, 1920, when the Eighteenth Amendment to the Constitution went into effect, forbidding the manufacture, sale, or transportation of intoxicating liquors in our country and their exportation from our country. It was required that thirty-six States should ratify the amendment within seven years. As a matter of fact, forty-five States ratified it within fourteen months, most of them as soon as their legislatures could meet;

ratifying by tremendous majorities, many of them unanimously. To remove the amendment from the Constitution would require the vote of thirty-six States, which can never be obtained. Congress has declared an intoxicating liquor to be one containing more than one-half of one per cent of alcohol, the limit fixed by the liquor men themselves and used for many years by the United States Internal Revenue officers. Repeated decisions of the Supreme Court have upheld the law. Every year sees it better enforced and more firmly entrenched in public sentiment. It is the greatest step in advance ever made by any nation.

The distinguished British journalist, Philip Whitwell Wilson, in his *After Two Years, A Study of American Prohibition*, finds that prohibition had in two years cut down the number of American drinkers from 20,000,000 to 2,500,000, only 1,000,000 of whom are steady drinkers; that the churches and the women are solidly back of the reform; that the majority of working men and doctors are for it; that prohibition has helped the theaters, boomed the hotels, increased motoring, improved real estate, conserved health, paid debts, diminished crime, that it has not increased the drug evil, and that smuggling and bootlegging only prove how hard it has become to get the stuff. "I was not a Prohibitionist," he says, "before I came to the United States. Nor was I entirely convinced on the subject until I had returned to Great Britain and seen the alternative. . . . The only thing that stirs my own mind is the contrast between the health and the happiness that I have seen in the New World, especially among the women, and the cloud of expenditure on alcohol of which I was scarcely conscious in the Old World until I saw what life can become for the masses of the people without it."

Before national prohibition came into force two-thirds of the population of the United States and nineteen-twentieths of the area of the country was "dry." This shows how absurd is the liquor statement that prohibition was "sneaked through" Congress, or forced upon Congress by the Anti-Saloon League. If ever a measure had the vast majority of our people behind it, it is the Eighteenth Amendment.

Under prohibition the United States has more money to spend for schools, and spends it. Comparing the wet year of 1916 with the dry year of 1920, the nation spent on elementary and secondary schools \$640,717,053 increased to \$1,036,151,209; the receipts of colleges and universities rose from \$113,850,848 to \$189,235,242, and gifts to their endowments rose from \$19,776,363 to \$50,906,752.

Most of the prohibition law violators are aliens or children of aliens not yet Americanized. In Connecticut these constitute 90 per cent of the violators, in California 85 per cent, in Louisiana 90 per cent, in Illinois 90 per cent, in Wisconsin 90 per cent, in Missouri 88 per cent, and so on down the list. The opposition to the Eighteenth Amendment has been aptly called "the Rebellion of Ellis Island."

Before the coming of prohibition the United States had several hundred hospitals for the cure of alcoholism. Now fully half of these have closed their doors for lack of patronage.

The enforcement of prohibition in Eastern cities meets with peculiar difficulty, yet here are some of the results of three years of prohibition in Wilmington, Del.: crime of all kinds reduced from 8,778 cases a year to 4,529 cases; drunkenness from 2,703 to 623; disorderly conduct from 631 to 257; non-support of families from 208 to 170; murders from 20 to 8; offences against chastity from 102 to 60; deaths of infants from 138 to 89; juvenile offences from 790 to 615. Such a showing as this may be made for every city, and in many cases far more favorable.

New York City, because of its large foreign elements, is the city where prohibition is hardest to enforce, and yet if prohibition had no other figures to show than these in our national metropolis, it would be a marked success. Prohibition has halved (and more) the arrests for intoxication in New York City, and has made a thirty per



A Clean Sweep.

17. Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

cent decrease in the number of inmates of all institutions under the Department of Correction. It has halved the number of admissions for alcoholism in the hospitals, and deaths from that cause have been more than halved. The diseases rendered more dangerous by alcoholism, such as tuberculosis, pneumonia, and Bright's disease, show a marked decrease; so does alcoholic insanity.

III. DANIEL'S WISDOM AND POWER, vs. 17-20. This story of the four Hebrew lads "teaches the crown and blessing of faithfulness." — *F. W. Farrar*.

17. Now as for these four youths, God gave them knowledge and skill in all learning and wisdom. They were in training to be officers of the king, and would need, in addition to the ordinary studies of the day, to be able to speak Aramaic (the common language of business), Assyrian (the court language and the language of history), Accadian (the ancient sacred tongue), and Egyptian (the language of the great kingdom to the west). The author of the book is quite right in accrediting their knowledge and wisdom to God, for he alone gave them the intellect to grasp learning, and up-

held them in their zeal to study. And Daniel had understanding in all visions and dreams. He learned the Chaldean system of interpreting the innumerable omens from natural objects, and further along the book illustrates Daniel's conspicuous ability in interpreting dreams.

DANIEL AND THE HEATHEN MAGICIANS. When the time set apart for their training had elapsed, the four Hebrew youths were brought before Nebuchadnezzar for examination, and we can imagine the anxiety and fear they felt when summoned to the presence of that empire-conqueror and mighty sovereign. They were probably examined in the languages they would be expected to use, questions of state management would be put to them, and they would be obliged to show close familiarity with the rules and superstitions of the Chaldean



Taking a Hint from the Ostrich.

magic and idolatrous religion. The result was so satisfactory that the king chose them to be numbered among his astrologers and magicians, and perhaps selected them for his personal attendants. He found them to be ten times wiser than all his other sages, thanks to the prudent and temperate mode of living which they had adopted. It was a great triumph for prohibition.

TOTAL ABSTINENCE AND THE INTELLECT. "Railroading preceded the laboratory experiments in demonstrating that a much smaller quantity of alcohol than is required to make a man drunk weakens his memory for orders, his power to read signals quickly, and his ability to act with promptness and accuracy. If an office worker takes even a moderate dose of one glass of beer daily, he decreases his efficiency by an average of seven per cent. In other words, it requires fifteen men, indulging in one glass of beer daily, to do the work which properly should be done by fourteen abstainers." — *Edwin F. Bowers, M.D.*

"Under the immediate effect of the liquor, the drunkard is regardless of his duties and obligations to himself, his family, and to society. He is inefficient, improvident, unthrifty, unreliable; often violent, dangerous, and criminal. When deprived of his accustomed dram, he is morose, despondent, and often unendurably wretched, with a craving for the liquor which in the perverted state of his brain is irresistible. His depression and despair sometimes lead to suicide, preceded, it may be, by the murder of his family." — *Prof. A. B. Palmer, LL.D.* From such a fearful spell as this the Eighteenth Amendment has delivered the United States.

## LESSON VI. — May 10.

## PHILIP AND THE ETHIOPIAN TREASURER. — Acts 8:26-39.

GOLDEN TEXT. — *The opening of thy words giveth light.* — Ps. 119:130.

Devotional Reading : Isa. 53 : 7-12.

Primary Topic : A MAN WHO DID WHAT GOD TOLD HIM.

Lesson Material : Acts 8 : 26-39.

Memory Verse : Thy word have I laid up in my heart. Ps. 119 : 11.

Junior Topic : PHILIP AND THE ETHIOPIAN TREASURER.

Lesson Material : Acts 8 : 26-39.

Memory Verse : Rom. 10 : 13.

Intermediate and Senior Topic : HOW PHILIP WON THE ETHIOPIAN.

Topic for Young People and Adults : THE USE OF THE BIBLE IN EVANGELISM.

## THE TEACHER AND HIS CLASS.

The Younger Classes may first listen to the teacher as he tells the story graphically, being warned to listen carefully because of a test that is coming. Then the teacher may tell the story a second time, making pauses at all the names and leading facts, the pupils being expected to fill up the pauses. Finally, call upon one of the class to tell the story from the beginning, the rest interrupting whenever a mistake is made or some fact is omitted.

The Older Classes, after reviewing the lesson story, will make this a lesson in personal evangelism, different members of the class being assigned to tell what it is, why every Christian should attempt it, the requisites for it, the methods most successful, the difficulties to be met and overcome, and finally the splendid rewards. Seek to make the lesson very practical, resulting in some actual evangelistic work undertaken by the class.

**Question Suggested for Discussion.**  
What are "providential leadings" and how can we be sure of them?

## THE LESSON IN ITS SETTING.

**Time.** — Saul's persecution of the Christians and Stephen's martyrdom occurred probably A.D. 36 and in the same year as the events of our lesson.

**Place.** — The road leading from Jerusalem southwestward through an unin-

habited or sparsely inhabited region to Gaza, the ancient Philistine city where one of Samson's feats was performed.

## THE ROUND TABLE.

## FOR RESEARCH AND DISCUSSION.

Roads in Palestine.

Modes of transportation in apostolic times.

The character of Philip.

The location and history of Ethiopia and Abyssinia.

Baptism in the New Testament.

Methods of personal evangelism taught in the New Testament.

## THE PLAN OF THE LESSON.

## SUBJECT : How Philip Won the Ethiopian.

## I. PHILIP'S OPPORTUNITY, vs. 26-29.

Angelic direction.

The earnest inquirer.

Divine errands.

## II. PHILIP'S PREACHING, vs. 30-35.

"Do you understand?"

Isaiah's prophecy.

Preaching Jesus.

## III. PHILIP'S SUCCESS, vs. 36-39.

"What hinders?"

"On his way rejoicing."

The use of the Bible in evangelism.

## THE TEACHER'S LIBRARY.

Burrell's *The Cloister Book* (two chapters). Macmillan's *The Olive Leaf*. Selbie's *Aspects of Christ*. Morrison's *The Footsteps of the Flock*. Bacon's *The Simplicity That Is in Christ*. Poem in Keble's *Christian Year*. Torrey's *Real Salvation*. Poem in Monnell's *Hymns of Love and Praise*. Lowell's *Practical Sermons*. Spurgeon's *Sermons*, Vol. 19.

I. PHILIP'S OPPORTUNITY, vs. 26-29. The Philip with whom we have to do in this lesson is not Philip the apostle but Philip the deacon (Acts 6 : 5), called in Acts 21 : 8 Philip the evangelist. The first part of this chapter tells how, when Saul's persecution caused the Christians to scatter from Jerusalem, this Philip went northward to Samaria, and preached Christ among those ancient foes of the Jews, whom Philip, as a Greek Jew, could approach more successfully than the apostles themselves. Philip worked miracles in Samaria, preached Christ so successfully that he won many converts, and "great joy" filled the hearts of the Samaritans. Simon the sorcerer was among those baptized; and his conversion seems to have

26. But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gā'-zā: the same is desert.

27. And he arose and went: and behold, a man of Ē-thī-ō'-pĕ-ā, a eunuch of great authority under Ćān-dā'-ṣē, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship;

been genuine, in spite of his ignorance of some of the fundamental principles of Christianity. It was from this scene of evangelism, so prospered by the Holy Spirit, that Philip was sent on a mysterious errand.

**26. But an angel of the Lord spake unto Philip.** The angelic message came to Cornelius and Peter in visions (Acts 10 : 3 ; 11 : 5), and perhaps it was delivered to Philip in the same way; or perhaps the angel was actually visible and audible to the evangelist. **Saying, Arise.** He was probably in Samaria, and he may have been resting from his evangelistic labors after Peter and John came to help him. "Arise" is a message needed by most Christians to-day: "Arise from your carelessness, your thoughtlessness, your indifference! Arise from your sloth! Arise from your timidity and fear! Arise from your doubts and unbelief! Arise, and take up with ardor and courage the glorious tasks that God has waiting for you!" **And go toward the south.** He would thus pass to the westward of Jerusalem, and reach the road to Gaza at some distance from Jerusalem. "Toward the south" may be rendered "at noon" (see R. V. margin) which would tell Philip just when he might expect to overtake the Ethiopian. **Unto the way that goeth down from Jerusalem unto Gaza.** Gaza was one of the five great cities of the Philistines, the one farthest south. From here Samson, when entrapped and in peril of his life, escaped by plucking the city gate from its sockets and carrying it to the top of a hill near Hebron. The capture of Gaza, which fell on November 7, 1917, was one of the most important steps in General Allenby's conquest of Palestine during the World War. **The same is desert.** Some consider this to refer to Gaza, "the deserted Gaza." The city had been destroyed about a century before this time and afterwards rebuilt nearer the sea. The ruined city might be described as "the desert" one. But there were two roads to Gaza; one, farther north, went from Jerusalem to Ascalon and thence to Gaza along the coast; the other, the route "toward the south," went by Hebron and thence through the more desert region west of that city. The later is probably the route to which Philip was directed by the angel.

**27. And he arose and went.** It would seem "a wild-geese chase," but obedience, prompt and unquestioning obedience, is always a characteristic of Christ's true followers. **And behold.** Here comes the surprise, a surprise to Philip as well as to the reader. The surprise was in the exact fulfillment of divine plans, drawing together from so great a distance, at a place so unlikely, the evangelist and the inquirer; also in the prominence of the inquirer, and the wide spread of the gospel sure to result from his conversion. It was indeed a notable and marvelous event in Christian history. **A man of Ethiopia.** A Gentile, as Philip was — wholly a Gentile, whereas the Samaritans were part Jews. Philip would be just the man to reach him with the gospel. Ethiopia was the name then given to the vast region south of Egypt now divided between Nubia and Abyssinia. **A eunuch of great authority.** Eunuchs, those confidential servants in the palaces and especially in the harems, had great opportunities to rise in power and influence, and many of them became high officers of state. This would be especially likely to happen in a nation ruled by a woman. **Under Candace, queen of the Ethiopians.** The northern part of Ethiopia was the important kingdom of Meroë, which was long ruled by queens. The general name of these queens was Candace, as the general name of the ancient rulers of Egypt was Pharaoh, of the later rulers Ptolemy, and of Rome Cæsar. **Who was over all her treasure.** Her chancellor of the exchequer, her secretary of the treasury, a place of great responsibility and power; evidently he was a man of character and ability. **Who had come to Jerusalem to worship.** It was a laborious journey of more than a thousand miles, which proved the man's earnestness in his new religion. He was a proselyte to Judaism, the one pure religion of the world up to the time of Christ. Philip was also a proselyte, another bond connecting the two. Proselytes as well as Jews made pilgrimages to Jerusalem at the great feasts, as we learn from the imposing number of them present at Pentecost (Acts 2 : 10), and as we hear of Greeks com-

28. And he was returning and sitting in his chariot, and was reading the prophet Isaiah.

29. And the Spirit said unto Philip, Go near, and join thyself to this chariot.

ing to the feasts in the time of Christ (John 12:20). How many of us would take journeys of two thousand miles to go to church?

28. **And he was returning and sitting in his chariot.** Evidently the feast in Jerusalem was over. His chariot was drawn by two horses, probably, and was a wooden car open behind, and with room for himself, the driver, and a third person. The bottom of the car, resting on the axle and the pole, may have been formed of ropes or leather thongs, and so have been resilient. Chariots were not suited to the rough and hilly roads of Palestine, and were seldom seen there. **And was reading the prophet Isaiah.** "Not only so but reading a Messianic passage in Isaiah. Thus as the Lord had prepared an evangelist for the eunuch, so he had prepared the eunuch for the evangelist." —

*Bible for Home and School.* The way to find out about religion is to go to the fountainhead, the Bible. Do not seek God in nature or in secular books, in yourself or in other men; seek God in his book through which he has chosen to speak to men, and seek him in prayer which brings the Holy Spirit to interpret the book.

29. **And the Spirit said unto Philip.** Doubtless by an inner prompting, an indication of the way in which the former divine directions had come to Philip. **Go near, and join thyself to this chariot.** Philip would not be regarded as intruding, for so important

an officer as the treasurer would be travelling with a considerable retinue, and a lonely traveller would be welcome to join such a company for companionship and protection.

**DIVINE ERRANDS.** "The meeting of these men was no chance meeting by the way. God knew what he was doing when he bade Philip leave the work in Samaria and go down through the wilderness. Blessed is the man whose will is so brought into harmony with the divine will that, hearing, he obeys! Ah, if only we would let God have his way with us!" — *Rev. David James Burrell, D.D.*

"There was much still to do in Samaria. If Philip had reasoned about the divine command, he would naturally have wondered much why he should be sent to such an out-of-the-way desert place. What good could he do in such a spot? And yet he immediately obeyed the divine command. And as he did the will of God, the purpose of the commandment was made known to him." — *Rev. Hugh Macmillan, D.D., F.R.S.E.*



Philip and the Eunuch.

"'Twas silent all and dead  
Beside the barren sea,  
Where Philip's steps were led,  
Led by a voice from Thee —  
He rose and went, nor asked Thee why,  
Nor stayed to heave one faithless sigh." — *John Keble.*

**II. PHILIP'S PREACHING,** vs. 30-35. We come now to an incident full of instruction for all Christians, since every follower of Christ should be a winner of souls such as Philip proved to be.

30. And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest?
31. And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him.
32. Now the passage of the scripture which he was reading was this,  
He was led as a sheep to the slaughter;  
And as a lamb before his shearer is dumb,  
So he openeth not his mouth:
33. In his humiliation his judgment was taken away:  
His generation who shall declare?  
For his life is taken from the earth.

30. **And Philip ran to him.** See how eager he was to seize his opportunity and obey the Spirit's promptings. His soul had been running all the way down there. It is by such zeal that men are won to Jesus Christ. **And heard him reading Isaiah the prophet.** Orientals read aloud when they read, and the Jews especially regarded this as the best way to fix in their minds what they read. To this day, in the schools throughout Asia, it is common for the boys and girls to study at the tops of their voices. **And said, Understandest thou what thou readest?** The treasurer's face may have worn a puzzled look. Philip had had his own experiences as a foreigner, and knew that it was not easy to comprehend all the Hebrew scriptures, and especially the prophets. Moreover, the passage which the treasurer was reading aloud was not one whose Messianic meaning was recognized by the Jews, and Philip knew that the application of its wonderful words to Christ would not be made by the treasurer unaided. This is a good question to ask our pupils and ourselves at every stage in Bible reading, for however much we read it is useless unless we understand the real meaning of the words.

31. **And he said, How can I, except some one shall guide me?** Here was a man of wide influence, accustomed to guide others, but humble as a little child in matters of the spirit. We all need guidance in spiritual matters, and only a fool will dispense with aid in understanding Scripture. God sends us this aid in many ways — through wise commentaries, through sermons and prayer-meeting talks, through Christian conversation, and through his Spirit in our hearts. **And he besought Philip to come up and sit with him.** "It is safe to say that Philip had never before ridden in such state; and probably the Grand Vizier had never before driven with so humble a companion beside him. But neither is thinking of this. It is enough that the truth-seeker has found a teacher." — *Rev. David James Burrell, D.D.* Here was eagerness on both sides, as so often happens in the telling and receiving of the gospel story. It meets the great need of the world. Never doubt that men will welcome it heartily.

32. **Now the passage of the scripture which he was reading was this.** The verses quoted are Isa. 53: 7, 8, but what the eunuch wanted explained was the meaning of the entire passage, the marvelous prophecy of the Suffering Servant. The verses are quoted not from the Hebrew Bible but from the Septuagint, the translation of the Old Testament into Greek. Philip, being a Grecian, would be most familiar with that version, and as it was made in Egypt, the Ethiopian was doubtless reading it. The expressions are somewhat different from the Hebrew, but the essential thought is the same. **He was led as a sheep to the slaughter.** Thus the Lamb of God died as a sacrifice for the sins of the world, at the time when the passover lamb was offered in memory of the preservation of the Hebrews' firstborn in Egypt. The Jews thought of the coming Messiah as a great conqueror, a mighty king, and not at all as a sheep led to the slaughter. **And as a lamb before his shearer is dumb, so he openeth not his mouth.** At his trial before Pilate Christ refused to answer his accusers, their charges were so shamefully false and unjust, and Pilate marvelled at his silence (Mark 15: 3-5).

33. **In his humiliation his judgment was taken away.** His lot was so lowly that justice was not given him at his trial. Christ's trial has been fitly called a lynching, it disregarded so shamefully the laws both of the Jews and of the Romans. **His generation who shall declare?** For his life is taken from the earth, that is, with violence. The question may mean, "Who can sum up the wickedness of the generation that put him to death?" Or it may mean, "Who can sum up the vast number of his spiritual children?" Or it may mean, as in the Revision, "As for his generation, who among them considered that he was cut off out of the land of the living?"

34. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other?

35. And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus.

36. And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, *here is water*; what doth hinder me to be baptized?

34. **And the eunuch answered Philip.** He was answering Philip's question whether he understood what he was reading. **And said, I pray thee, of whom speaketh the prophet this? of himself, or of some other?** The Jews held that Isa. 61 referred to the prophet himself. Possibly the eunuch had heard about Jesus, and he may even have heard that some of his disciples connected him with this prophecy.

35. **And Philip opened his mouth, and beginning from this scripture.** A wise evangelist — a Sunday-school teacher or parent or friend or any one that is trying to lead souls to Christ — will make a start from any point of religious interest he can find or create, any text of Scripture, any bit of experience, any personal contact, any anxious question, even any doubt. **Preached unto him Jesus.** We can easily imagine what Philip told him, — the wonderful outline of the Saviour's life, something about his miracles of healing, his raising of the dead, his feeding of the five thousand; something about his great teachings, the parables, the Sermon on the Mount, his majestic declarations about himself, his revelation of the Father's love; much about his tragic death and the confirmation of all his claims in his own resurrection. This was the substance of the preaching about Jesus in the first century, and remains still the substance of the story that never grows old.

**PREACHING JESUS.** As Philip thought over this experience, "gradually it would grow very clear to him that a single soul must be very dear to God. He would remember how the shepherd had left the ninety and nine, that the one sheep in the desert might be found. From that hour on to the day he died, Philip held fast, in all his work for Christ, to the infinite worth, in the eyes of Christ, of *one*. We must never forget that in a busy city." — *Rev. George H. Morrison, D.D.*

"There is no other joy like the joy of saving men, and it is possible for every child of God, no matter how humble and ungifted, to have this joy. God's most approved method of winning others to Christ is indicated in this passage, the method of personal hand-to-hand dealing with the lost." — *Rev. R. A. Torrey, D.D.*

"Philip is mentioned as going down to Samaria to preach; but Philip was originally set apart to attend to the distribution of the alms of the church. No one of us can be exempted from the work of spreading the gospel because we are engaged in some other work. Though that work may be very intimately connected with the kingdom of Christ, yet it does not exonerate us from the work of endeavoring to bring sinners to Christ in some way or other." — *C. H. Spurgeon.*

**III. PHILIP'S SUCCESS,** vs. 36-39. Not all preaching of Christ, by missionaries, preachers, or laymen, gains immediate results such as Philip gained. Sometimes the results are delayed for years; sometimes they are never disclosed to the eyes of men. But the business of the Christian is to sow the seed, and Christ will take care of the harvest.

36. **And as they went on the way, they came unto a certain water.** We must suppose that Philip journeyed for a considerable time with the treasurer, for he had much to tell and the treasurer had much that he wanted to learn. The fact that Philip's teachings included baptism shows that they were thorough. **And the eunuch saith, Behold, here is water; what doth hinder me to be baptized?** The treasurer had been converted, and proved it by his desire for obedience, for Philip had evidently told him that Christ commanded baptism as the outward sign of allegiance to him. Nothing more accurately proclaims the true Christian than his eager desire to know and to carry out every desire of his Saviour, just as nothing is a clearer evidence of human friendship than for one to be anxious to accomplish the will of another. "Ye are my friends," said Christ, "if ye do the things which I command you" (John 15: 14). This verse is the motto of the Christian Endeavor "Friends of Christ Campaign," conducted during 1923-25.

[37. This verse is omitted from the American Revised Version, as it is not contained in the most ancient manuscripts and seems to be a later addition.] **And**

38. And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him.

39. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing.

Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. "This verse is interesting and important, because it contains the first Christian creed. It is a baptismal formula which belongs no doubt to an early period, probably in the second century." — *Principal W. B. Selbie*. Whether this verse is part of the original or not, the truth underlying it belongs to the original story, for it is clear that the eunuch, before baptism, believed with all his heart in the deity of Jesus Christ. He was baptized as the follower not of a mere man but of the glorified Son of God, the Redeemer of the world. Without such a belief, pervading the life, baptism and church membership are both meaningless and fruitless.

"If thou believest with all thy heart, thou mayest." It is not enough that thou yieldest the assent of thy *understanding* to the fact that Jesus is the Messiah; thou must yield also the assent of thy heart; thou must *feel* this important truth, in order to thy being a true disciple of Jesus, and worthy of admission to his kingdom." — *Rev. Charles Lowell*.

38. And he commanded the chariot to stand still. All his retinue, of course, stopped with him and saw the baptism of their leader. He would be sure to explain why he did it, and he had showed his earnestness so clearly up to this point that we may be certain his zeal would continue. It is the tradition that the eunuch was largely instrumental in evangelizing Ethiopia, and his travelling companions doubtless heard his preaching all the way home and became the first Christian congregation of the new Christian nation. And they both went down into the water, both Philip and the eunuch. It was the Jewish custom to baptize in rivers. Thus John the Baptist baptized in the Jordan. And he baptized him. The duty and privilege of baptism rests upon the direct and repeated command of Jesus Christ (Matt. 28: 19, etc.). No symbol could more perfectly represent the washing away of our sins in the blood of Christ and our entrance into a pure, strong, and beautiful new life in him. Every Christian believer should count it a joy to show his faith by baptism. "As you read this story — in fact, as you read the whole New Testament — you get the impression that the way into the kingdom of heaven, in the days of our Lord Christ and his apostles, was a very obvious and straightforward way to any who was willing to enter it. What a simple business they seemed to make of it!" — *Leonard Woolsey Bacon*.

39. And when they came up out of the water, the Spirit of the Lord caught away Philip. "A miracle? If necessary, yes! God is the God of miracles. It was as easy for him to remove Philip in a rapture as in any other way." — *Rev. David James Burrell, D.D., LL.D.* And the eunuch saw him no more, for he went on his way rejoicing. He went on his way not only to enjoy his glorious religion, but doubtless to spread it abroad. "Tradition ascribes to him the conversion to his new faith of Candace and of many of her subjects. It is possible that this single conversion prepared the way for the wonderful work which took place among the Ethiopians at a later period, when the whole nation renounced their heathen idolatries and became Christian. Valuable manuscripts of the Gospels and of the New Testament, that go back to an early period, have been found in the monasteries of this country; and the occupation of the land by the British army introduced to our notice the unique example of a people, savage and yet Christian, possessing among gross superstitions and vile social practices many of the religious customs and modes of worship of the early Christian church." — *Rev. Hugh Macmillan, D.D., F.R.S.E.*

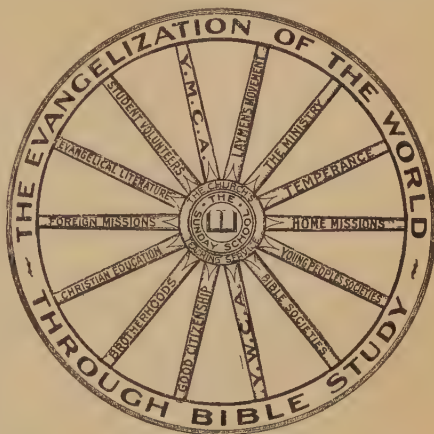
"If, with honest-hearted  
Love for God and man,  
We be humbly striving  
To do all we can;  
He who gives the seed-time  
Gives the large increase,  
Crowns the head with blessings,  
Fills the heart with peace.

"On our way rejoicing  
Gladly let us go,  
A victorious leader!  
And a vanquished foe  
Christ without — our safety!  
Christ within — our joy!  
Who, if we be faithful,  
Can our hope destroy?"

— *Rev. John S. B. Monsell, LL.D.*

THE USE OF THE BIBLE IN EVANGELISM. "Of course, you need to know something about your Bibles in order to do personal work, but you only need one text to start with." — *Rev. R. A. Torrey*. Let no one be afraid to do evangelistic work because he is not a learned Bible scholar. You cannot know too much about the Bible. The more of Bible truth you have at your command, the more efficient you will be as a soul-winner. But the essence of the gospel is in John 3: 16 and in many another verse. Begin with what of the Bible you have, reach out for more, and the Holy Spirit will bless your faithful efforts.

All books on practical evangelism, such as Pope's "Second Timothy 2: 15" (published by the United Society of Christian Endeavor, Boston) make much of the use of the Bible in soul-winning, and point out the Bible texts and passages most helpful for this purpose. Earnest Christians cannot do better than read their Bibles, and especially their New Testaments, having definitely in mind the probable needs of evangelistic work. Mark the margins as you read, and often review the verses thus indicated, committing them to memory, meditating much upon them, and making them so thoroughly your own that they will come instinctively to mind when you need them to remove doubt, inspire faith, and guide beginners into the Christian way.



## LESSON VII. — May 17.

### SAUL BECOMES A CHRISTIAN. — Acts 9: 1-19.

#### PRINT vs. 1-12, 17, 18.

**GOLDEN TEXT.** — *If any man is in Christ, he is a new creature.* — 2 COR. 5: 17.

**Devotional Reading :** Ps. 32 : 1-7.

**Reference Material :** Acts 22 : 1-21 ; 26 : 1-32.

**Primary Topic :** A MAN WHO HELPED ANOTHER.

**Lesson Material :** Acts 9 : 1-18. Print verses 1-12, 17, 18.

**Memory Verse :** Through love be servants one to another. Gal. 5 : 13.

**Junior Topic :** HOW SAUL BECAME A CHRISTIAN.

**Lesson Material :** Acts 9 : 1-18. Print verses 1-12, 17, 18.

**Memory Verses :** Acts 9 : 5, 6.

**Intermediate and Senior Topic :** HOW SAUL WAS CONVERTED.

**Topic for Young People and Adults :** A STUDY OF CONVERSION.

### THE TEACHER AND HIS CLASS.

The Younger Classes will make good use of the sand table in this lesson. The sand will represent the desert and the barren hills around Damascus, and moss, with blocks of wood for houses, will represent the tree-embowered city. Little sticks of wood will stand for the travellers, "Saul" being red, and these will be pushed flat at the proper time in the story.

The Older Classes will make this lesson a study of conversion, those not

Christians that they may be led to follow Saul's example, and the Christians that they may be instructed how to bring about the conversion of others.

**Question Suggested for Discussion.**  
What are the tests of a genuine conversion ?

### THE LESSON IN ITS SETTING.

**Time.** — Saul's conversion, A.D. 35.

**Place.** — Damascus, the traditional place being about a mile from the city, outside the eastern gate.

## THE PLAN OF THE LESSON.

### SUBJECT : How Saul Was Converted.

#### I. SAUL SEES A GREAT LIGHT, vs. 1-3.

Saul's rage.  
Saul's commission.  
Saul's arrest.

#### II. SAUL HEARS A GREAT VOICE, vs.

4-9.

"Why?"  
"Who?"  
"Rise."

#### III. SAUL PRAYS A GREAT PRAYER, vs.

10-19.

A timid messenger.  
"Behold, he prayeth."  
Vision and confession.  
What is conversion?

## THE ROUND TABLE.

### FOR RESEARCH AND DISCUSSION.

Christ's instruction regarding coming persecution.  
How the church has met persecution.  
Saul's history up to his conversion.  
The spirit of persecution: its origin.  
The causes and results of conversion.  
Famous conversions in the New Testament.

## THE TEACHER'S LIBRARY.

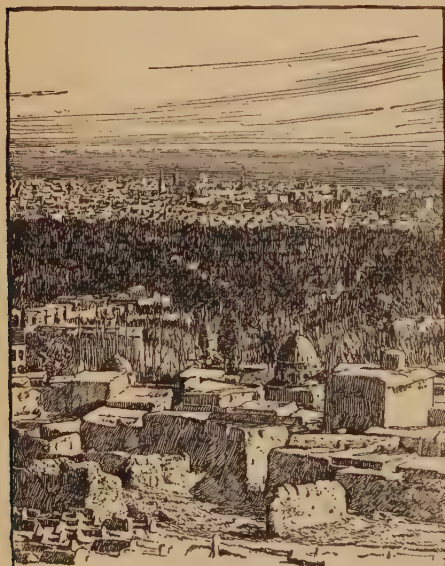
Kelman's *Things Eternal*. Phillips Brooks's *The Law of Growth*. Morrison's *The Wind on the Heath*. Liddon in *Expository Sermons: New Testament*. Hastings's *Great Texts of the Bible*. Warfield's *Faith and Life*. Winona Echoes, 1918. Mayo's *Graces and Powers of the Christian Life*. Prof. Thomas Carter, D.D., in *The Bible Magazine*, 1914. Burrell's *Hints and Helps on the Sunday School Lessons*, 1892. Gouwen's *The Rock That Is Higher*. Work's *Every Day*. Drummond's *The Ideal Life*.

1. But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest,

I. SAUL SEES A GREAT LIGHT, vs. 1-3. We are now to study one of the most interesting stories and one of the most important events in Bible history; at the same time it is one of the most conclusive proofs of the authenticity of the Gospel accounts of the life of Christ. Certainly Paul possessed one of the keenest minds

of the world's history, and he would never have given up his intense prejudice against Christianity and have become its most zealous advocate without the fullest proof of its claims.

1. But Saul. He was named after the first king of Israel, and possessed some of his characteristics: that is, he was energetic, determined, a born leader of men, quick in action, capable of inspiring deep affection, and capable also of earnest devotion. Before his conversion he had also the cruelty that degraded the first Saul. Under the name of Paul he became the greatest man of the New Testament, and in many respects the greatest man of the Bible and of all time. He was the Moses of Christianity. Of Jewish descent, he was born in Tarsus, a famous city in the Roman province of Cilicia, at the northeast corner of the Mediterranean. Tarsus possessed a notable university, and Paul's writings present many contacts with Greek learning; but after obtaining the rudiments of a fine education in his home and in the synagogue school, he was sent by his pious parents to Jerusalem, where he was carefully



General View of Damascus.

trained to be a rabbi, his principal teacher being the famous Gamaliel. He joined himself to the strictest of the Jewish sects, which was also the most fiercely patriotic of the Jewish parties, the Pharisees, who were Christ's bitterest enemies throughout the Saviour's life and the chief agents in accomplishing his death on the cross. Yet breathing threatening and slaughter against the disciples of the Lord. "Yet" implies that the persecution of the Christians headed by Saul had continued for some time, probably for several years. Saul had become apparently

2. And asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem.

3. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven:

a member of the Sanhedrin, a man of wide and powerful influence. He seems to have promoted the stoning of Stephen, by whom he had probably been defeated in the synagogue debates conducted by the proto-martyr. It was at his feet that the witnesses placed their outer garments as they prepared to throw the first stones in that tragedy. His zeal so commended him to the Sanhedrin that they placed him in charge of the attack on the Christians, and he "laid waste the church, entering into every house, and dragging men and women committed them to prison." So great was the ruin and terror he caused that the greater part of the Christians (not including the apostles) fled from Jerusalem, going to the outlying towns of Judæa, to the hated province of Samaria, and even to more distant regions. It was a terrible testing-time, but those stout-hearted Christians did not fail their Lord.

*Illustration.* "I remember, when a mere child, how my dear, pious Jewish mother tried to instil in my little mind and heart a hatred toward Christ, and how she taught me to blaspheme and curse his name. All good, pious, Jewish mothers do so. And why? In most cases the reason for antagonism to Christ on the part of the Jew, in ancient as well as in modern times, is mainly *ignorance*." — *Rev. Henry L. Hellyer.*

**Went unto the high priest.** As presiding officer in the Sanhedrin and head of the Jewish hierarchy, the high priest assumed authority in religious matters over all Jews, however far from Jerusalem they might live.

2. **And asked of him letters to Damascus.** The choice of Damascus shows how far the Christians had fled, and how thorough Saul meant to be in pursuing them. The "letters" were a commission, delegating to him the power of the Sanhedrin in the matter. **Unto the synagogues.** Damascus had been involved in Jewish history from the beginning, and at this time many Jews were living there. In Nero's time ten thousand Jews of Damascus are said to have been massacred, and Josephus declares that most of the women of the city were proselytes to Judaism. Many synagogues were required for the worship of so large a body of believers. **That if he found any that were of the Way.** "I am the Way," said Christ, and his followers often spoke of "the way of truth," "the way of life," "The Way," therefore, was a natural mode of designating the Christian religion, and "men of the Way" was one of the earliest designations of Christians. **Whether men or women.** There were many women among the early Christians, and the genius of Christianity gave them greater influence and scope than did Judaism. Saul's ferocity is shown by his attacking women as well as men, and committing them to the unutterably foul prisons of the times or even putting them to death. **He might bring them bound to Jerusalem.** The Sanhedrin reserved to itself the trial of the Christians, but Saul was to arrest them and bring them before that august body, presenting the evidence in each case and doubtless acting as chief prosecutor or state's attorney.

3. **And as he journeyed.** Evidently the entire party were travelling on foot, but doubtless pack animals carried their luggage. It was a long journey of about six days from Jerusalem, 136 miles. Saul and his party may have travelled northward along the shore of the Mediterranean, and struck eastward, crossing the Jordan north of the Sea of Galilee; or, they may have travelled northward through Samaria, crossing the Jordan south of the Sea of Galilee. **It came to pass that he drew nigh unto Damascus.** The origin of Damascus is unknown, and it may be the most ancient city in the world. In contrast with the desert on the east and the bare hills on the other three sides, the beautiful plain of Damascus seems an earthly paradise. The Abana (Barada), which flows through the city, is its life blood. Damascus possesses innumerable fruit-trees — apricots, pomegranates, walnuts, etc. Its textile industries give us the word "damask," and its ancient sword factories made "Damascus blades" famous, while the Damson plum is a shortened form of the Damascus or Damascene plum. Naaman lived in Damascus, and his house is still pointed out (appropriately in a leper settlement), together with the house of Ananias and the window from which Saul was let down over the wall. **And suddenly there shone round about him a light out of heaven.** Saul must have come near Damascus, into which he was soon to be led, and tradition has fixed the spot of his vision at Es-

4. And he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5. And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest:

Sālehiyeh, "where the umbrageous gardens of the magnificent city first break upon eyes that have been tortured by sterile mountains and thirsty plains, and half blinded by the overpowering Syrian sun. This view has always been famous and always will be, for no one can ride for days across this arid country and suddenly come upon one of the most beautiful oases in the world, smiling with brilliant flowers and luscious fruits, while gurgling streams of pure fresh water run through it in every direction, without being deeply moved. Abraham is said to have rested here for the last time before entering the Promised Land. Here came Mohammed, and, looking down upon the beautiful oasis and the magnificent city, is said to have exclaimed, 'I will go no farther; there can be but one Paradise for man, and mine shall be beyond the grave.'" — *Rev. Francis E. Clark, D.D., LL.D.* "In Acts 22 : 6 we are told that the time of day was 'about noon' when the vision was seen, and in Acts 26 : 13 Paul says that 'at midday' the light was 'above the brightness of the sun.' The mid-day glare of an Eastern sun is of itself exceedingly bright, and the hour was chosen, we cannot doubt, in order that 'the glory' of this heaven-sent light should not be confounded with any natural phenomenon. It was in the midst of this glory that Christ was seen by Saul (1 Cor. 15 : 8), so that he could enumerate himself among those who had beheld the Lord after his resurrection." — *Cambridge Bible.* It was (and is) the custom of travellers to rest during the noontime in those hot countries, and it has been suggested that Saul was omitting this custom and hastening on in order to reach Damascus before the Sabbath.

II. SAUL HEARS A GREAT VOICE, vs. 4-9. Saul's conversion is a complete picture of what happens when any soul is won to Christ, though of course the supernatural element in the case of the modern Christian is not manifested in just the same way; but it is there none the less.

4. And he fell upon the earth. He was terrified by the intense light, and doubtless also there was an immediate sense of a supernatural presence. His travelling companions also fell to the ground (Acts 26 : 14), and for the same reason. They were not blinded, however, so that the light was brighter to Saul than to them; indeed, Saul alone saw the resplendent vision of the glorified Lord. And heard a voice saying unto him, Saul, Saul. The voice was speaking Hebrew (Acts 26 : 14), which was Christ's ordinary language. Evidence of this is the Hebrew form of Saul's name here used by Luke, *Saoul*, though elsewhere he uses the Greek form *Saulos*, except in the speech of Ananias (Acts 9 : 17), who had just received the name from Christ. Further evidence that we have here Christ's own words is the duplication of the name, which seems to have been characteristic of him when speaking with especial earnestness: "Martha, Martha" (Luke 10 : 41), "Simon, Simon" (Luke 22 : 31). Why persecutest thou me? Christ had identified himself with his disciples when in the flesh, declaring that whoever received them received him (Matt. 10 : 40), and whoever did them a kindness did it to him (Matt. 25 : 40). Isaiah had said of him centuries before, that "in all the affliction of his people he is afflicted" (Isa. 63 : 9). The knowledge of this should keep us from adding the least burden to the lives of any of Christ's followers.

5. And he said, Who art thou, Lord? The glorified Saviour must have looked like Christ in the flesh, so that we may be quite certain that Saul had never seen Christ, but was absent from Palestine during the years of his public ministry. In addressing him as "Lord" Saul paid instinctive tribute to the supernatural character of the vision, and implied his readiness to follow one whose lordship he so promptly acknowledged. "Though Saul had often before asked the question who Jesus was, yet it had been prejudice which asked it, while now it was conscience." — *Rev. John Kelman, D.D.* And he said, I am Jesus whom thou persecutest. "I am Jesus of Nazareth" is the full expression used by Christ (Acts 22 : 8), — "I am Jesus the lowly, Jesus the despised. You have been persecuting me in my humble followers. Know now that they are the followers of the Son of God." From that moment Saul was transformed from the proud and savage persecutor of Christians to the convinced, wholehearted, zealous and marvelously efficient servant of Jesus Christ.

6. But rise, and enter into the city, and it shall be told thee what thou must do.

7. And the men that journeyed with him stood speechless, hearing the voice, but beholding no man.

The Authorized Version adds here, "It is hard for thee to kick against the pricks." Those words are not found in the oldest manuscripts, but were probably inserted here by some copyist from Paul's own account of his conversion in Acts 26:14, 15, where the ancient manuscripts place them. The pricks or goads were used to urge forward sluggish or unruly oxen, and the more they kicked against them the more they hurt—not their owners, but themselves. This common Greek proverb is found in Æschylus, Euripides, and Pindar, and by quoting it Paul gave us a glimpse of his classical knowledge. The goads that were urging Saul into faith in Christ were his aroused conscience, the glorious influence of Stephen's heroic death, his knowledge of the Old Testament prophecies which Christ's life had fulfilled, his growing knowledge of that life itself in its beauty and wisdom and power, the example of the many faithful Christians, and the supreme movings of the Holy Spirit, the omnipotent providence of God. These all proved irresistible. He could make no headway against them.

In the same way there crept into the Authorized Version at this place the following words from Paul's own account, "and he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise," etc. There was the best of reasons for Saul's astonishment at the supernatural appearance of Jesus and for his trembling at the sudden realization of the awful thing he had been doing and the instantaneous and complete reversal of his entire mode of thought. Like the practical, energetic man that he was, he at once sought relief in action: "Now that I must *think* differently, what shall I do? How can I make amends for the evil past? How can I build up in life my new belief?" It is the question of all true converts. Not to ask it is to be content with a Christianity of words and feelings, which soon slips back again into virtual infidelity. "For such a man as Saul, conversion without commission would have been a sham and therefore an impossibility." — *Rev. John Kelman, D.D.*

6. **But rise, and enter into the city.** It would be the first impulse of the converted, shamed, and terrified Saul to turn back from the city where he had planned to carry to a climax his persecuting rage. He may have been expected by the Jewish authorities; how could he face them with his new and opposite convictions? But the Christian's post is not where he will be most at ease, but where he can accomplish most for his Lord. "God says to Saul, 'Still go into the city where you meant to go. Your new life must walk over the same road where the old life was walking.' Where men are thickest, and these duties which come of men's relationships to one another grow most complicated and multitudinous, where experiences grow most plentifully in the hard-paved, much-trodden street,—there is the place for the Christian to feed and use his Christianity." — *Phillips Brooks*. **And it shall be told thee what thou must do.** In Paul's account of his conversion given to King Agrippa (Acts 26:16-18) the announcement of what Paul was to do is placed in the mouth of the glorified Jesus himself; but for the sake of brevity and force Paul there has condensed the story, omitting altogether the visit of Ananias, through whom Christ really spoke those words and gave Paul the great commission. He was to be a minister of Christ, bearing witness of his great experience not only to the unbelieving Jews, but especially to the Gentiles whom his birth and training so fitted him to reach; and the result was to be a great deliverance of men from Satan, their salvation from sin, their entrance into their divine inheritance through faith in Christ. It was a splendid fore-glimpse of the most glorious career a man ever had.

7. **And the men that journeyed with him stood speechless.** They "were fixed" and speechless, not standing upright but prone on the ground as was Saul (Acts 26:14). Saul needed and had with him a considerable company of men, some as luggage-carriers, others to help him seize his prisoners and take them to Jerusalem. **Hearing the voice but beholding no man.** Paul, in his account of the event (Acts 22:9), says that his companions did *not* hear the voice, but the seeming contradiction is due to an untranslatable difference in the Greek of the three passages, verses 4, 7 of this chapter, and Acts 22:9. In verse 4 and 22:9 the word "voice" is in the accusative case, implying an *understanding* hearing, but in verse 7 "voice" is in the

8. And Saul arose from the earth ; and when his eyes were opened, he saw nothing ; and they led him by the hand, and brought him into Damascus.

9. And he was three days without sight, and did neither eat nor drink.

10. Now there was a certain disciple at Damascus, named An-ā-ni'-ās ; and the Lord said unto him in a vision, An-ā-ni'-ās. And he said, Behold, *I am here, Lord.*

genitive case, implying the hearing of a sound without comprehending its meaning. So there is no real contradiction here. Saul himself not only heard the voice of the risen Lord but saw him so clearly that he afterwards counted himself among the number of disciples to whom Jesus appeared after his resurrection (1 Cor. 9 : 1 ; 15 : 8).

8. And Saul arose from the earth. Probably he was the first to rise, both being the most alert of the party and having received the command to do so. And when his eyes were opened, he saw nothing. His eyelids were raised, but upon blackness, his vision having been destroyed by the intense light. But his spiritual blindness had been removed, and the eyes of his soul saw clearly, which a man like Saul would reckon a superb exchange for physical eyesight. "When you see nothing, you see Christ. When you see that your best is rags, you see his riches." — *Rev. George H. Morrison, D.D.* And they led him by the hand, and brought him into Damascus.

Saul's companions were evidently able to see as before ; the blinding light had been centered upon Saul. And what a reversal ; the haughty leader obliged to be led, the proud persecutor entering thus humbly, sadly, and subdued the city which he had expected to enter as a dreaded inquisitor !

9. And he was three days without sight. It may have been during these three days that Saul had those wonderful visions and revelations of which he afterwards told (2 Cor. 12 : 1-4), when he did not know whether he was in the body or out of it, and was lifted up to the third heaven and admitted into unspeakable mysteries. At any rate we may be sure that during those days his spiritual vision grew ever stronger, and he saw his Saviour more clearly every day. And did neither eat nor drink. His repentance and sorrow for the great wrongs he had done, together with the mental excitement of the scene he had passed through, took away his desire for food and drink, and the fasting in turn clarified his mental vision and enabled him to concentrate upon what had become the one object of his life, that he might know Christ.

III. SAUL PRAYS A GREAT PRAYER, vs. 10-19. The culmination of this wonderful event was a very quiet scene, preceded by three very quiet days ; but it was a true climax, and each day Saul must have felt himself raised upon a loftier plane of spiritual experience.

10. Now there was a certain disciple at Damascus, named Ananias. It is well to have this name redeemed for us, though the popular usage still connects it with the hypocritical liar whose sin was so tragically punished in the early days of the church. Paul describes him (Acts 22 : 12) as a devout man, observant of the law of God, and highly honored by all the Jews in Damascus. A more suitable messenger could not have been found. He seems to have been already a Christian, and well acquainted with Saul's persecuting career. And the Lord said unto him in a vision, Ananias. As Peter was sent to Cornelius by a vision, so Ananias to Saul ; and as Peter's objections were met and he was prepared for his errand, so in the case of Ananias.



From a photograph by Wilson.

Street Called Straight, Damascus.

This street is now covered by an arched roof.

11. And the Lord *said* unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth;

12. And he hath seen a man named Ān-ā-ni'-ās coming in, and laying his hands on him, that he might receive his sight.

17. And Ān-ā-ni'-ās departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit.

Also, both Saul and Cornelius were prepared for their visitors by visions. See Acts 10. And he said, Behold, I am here, Lord. Ananias must have been much in communion with his Lord to recognize his summons so readily and respond to it so promptly.

11. And the Lord said unto him, Arise. "Arise" to the smitten Saul, fallen on the earth, and "Arise" to the Christian Ananias. "Arise" is one of the most frequent and inspiring messages from the Son of God. And go to the street which is called Straight. It is very likely that this Straight Street is the street which to this day is the leading feature in the map of Damascus, a street which was straight, and so in marked contrast with the other streets. It runs for a mile east and west through the city, and is now called Sultana or Queen Street. Formerly it was a magnificent street, a hundred feet wide, with side pavements for foot passengers separated from the main highway by marble colonnades.

*Illustration.* "Where does your soul live? Does it live in the street called Straight, or does it live in crooked places? It was a fine message which old Ben Jonson sent to a man who had spoken ill of his worldly conditions. 'He despises me,' said the philosopher, 'because I live in an alley. Tell him that his soul lives in an alley.'" — *Rev. E. W. Work, D.D.*

And inquire in the house of Judas for one named Saul. Judas is another name which we are glad to find redeemed with happier associations. A man of Tarsus. Saul had evidently not been long enough in Jerusalem to become identified with it in common speech, and "Saul of Tarsus" he has remained to this day. For behold, he prayeth. "Behold" expresses the marvel of it, — not that Saul had not prayed before; we may believe that he had been very punctilious in the matter of prayer; but his prayers had been formal, and now they were from the heart. Now also he had learned to go to God through Christ, and was for the first time entering into the full blessedness of prayer. "To say, 'Behold, he prayeth!' is equivalent to saying, 'Behold, a man in Christ!'" Dr. Charles Hodge used to startle us by declaring that no praying soul ever was lost. When we really pray, we are actually in enjoyment of communion with God. And is not communion with God salvation? — *Prof. Benjamin R. Warfield.*

12. And he hath seen a man named Ananias coming in. The vision granted to Saul had not only pictured his coming visitor, but had told him his name. And laying his hands on him, that he might receive his sight. How amazing must this have appeared to Ananias, that he was to be the instrument for working so great a miracle as the opening of blind eyes, one of the most wonderful of the miracles that he had learned that the Messiah had worked!

No wonder Ananias shrank from his task. He was commanded to confront the arch-persecutor of Christians, the man whose coming to Damascus had been whispered tremblingly among the followers of Christ, many of whom were probably even then in hiding, perhaps Ananias among them. No wonder he found it hard to believe the Lord's assurance, that Saul had been set apart to preach Christianity, that he was to stand before kings with this proclamation, that the special field of his ministry was to be the Gentiles, and that, far from bringing woes any longer upon the Christians, he was himself to suffer much for Jesus' sake. The revelation to Ananias was as revolutionary, in its way, as had been the revelation of Christ to Saul on the road outside Damascus, and it is to the eternal credit of Ananias that without another word of objection, implicitly believing what had been told him, he rose in prompt obedience and went upon an errand which now was seen to be not perilous but highly honorable and blessed.

17. And Ananias departed, and entered into the house. The traditional "house of Judas" is shown, of course. It is a little mosque, and opposite it is a fountain

18. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized.

set into a wall where Saul is said to have been baptized. And laying his hands on him. In token of the transmission of healing and also as a sign of kindly and trusting fellowship. Said, Brother Saul. He used the familiar Hebrew name which Christ had used in the vision. "Brother" shows how completely the hesitation and fear of Ananias had been overcome; that word was Saul's outward admission into the Christian church, which is a great and blessed brotherhood, Jesus Christ himself being the Elder Brother of believers.



From a photograph by Wilson.

House of Ananias, Damascus.

*Illustration.* "Who knows but that some one is waiting at this moment for you or me to lay hands upon him and call him 'brother'? There are many in this world who are looking for tenderness. The man whom you pass on the street corner might look up and hope again if you would speak to him the sacred name of brother. To himself he has sadly said, 'No man careth for my soul.'" — *Rev. E. W. Work, D.D.*

The Lord, even Jesus, who appeared unto thee in the way which thou camest. Ananias must have received this information from the Lord in his vision, and his knowledge of what had happened to him was a token to Saul that the unknown messenger came from Christ and would lead him in Christian ways. **Hath sent me.** Why did not the Saviour appear again to Saul and himself work the miracle of restored vision? Be-

cause it is always Christ's way to use men, as far as men can be made to answer his purpose. This is the wise economy of the supernatural which is one of the most striking characteristics of the New Testament history. **That thou mayest receive thy sight.** This was not presumption on the part of Ananias, for the Lord had told him that he was to work the stupendous miracle. **And be filled with the Holy Spirit.** This was the great miracle, after all, that God in the Holy Spirit would come down and fill a human heart; and this wonder is within the reach of every faith-filled follower of Jesus Christ.

18. And straightway there fell from his eyes as it were scales. Luke the physician uses here a technical medical term, employed also by Hippocrates in his account of a disease of the eye. **And he received his sight.** He seems, however, to have received it only partially, for he was constantly obliged to use an amanuensis for his letter-writing, and when he signed his name to authenticate his letters wrote in "large characters" (Gal. 6:11). Also when brought before the high priest he did not recognize him (Acts 23:4, 5). **And he arose and was baptized.** This baptism was at the bidding of Ananias (Acts 22:16), as we learn from Paul's account, which thus dovetails into the account here given. Saul was thoroughly converted, and was glad to give in his outward adhesion to the Christian faith. This he confirmed (verse 19) by proceeding to live with the Christians and associate with them as a brother in their meetings and their Christian work. It was characteristic of Saul to plunge directly into any course of action that he adopted, and to give it all the powers he possessed. Thus he proved the reality of his conversion, and thus the Holy Spirit manifested his presence with him.

**WHAT IS CONVERSION?** It is the definite turning of the soul away from sin and to its Saviour. It is the about-face of a life. "Conversion" does not mean some abnormal experience in the spiritual life of a man; it is a natural experience

in the history of the religious life of every soul which seeks after God." — *Rev. James Hastings, D.D.* The outward facts of conversion may range from peace to profound agitation, from a quiet perception of truth to a sudden burst of conviction; but the inward facts are in all cases the same.

"The new influence which remoulded Saul's life belonged to a sphere which is above nature; but a kindred influence, scarcely, if at all, less powerful in its results, may be dispensed by persons or by causes which are strictly within our range of observation. The character of a friend, a startling occurrence, a new book, may form the frontier line between a past and a future which has little in common with it. A susceptibility to such influences is by no means a sign of feminine weakness. On the contrary, the most masculine natures, if true to the higher promptings of conscience and to the higher sides of existence, are peculiarly open to them." — *Canon H. P. Liddon.*

"Sudden as Saul's change may appear, it was so only in appearance. The voice out of heaven spoke at the right moment, — when his soul was ready to respond." — *Rev. A. D. Mayo, D.D.*

"That change from self-will to the will of Christ broke Saul's pride. The whole stress was shifted from Saul to Jesus, and he who had once been so sure of himself, now treasured his dependence on his Master as the choicest thing in life. He had capitulated without reservation, and only sought now to receive his orders. For him to live was Christ." — *Rev. John Kelman, D.D.*

"The people who need Saul's change most are not those, always, who are most thought to need it. The really difficult cases are the people who cannot see really that their life could be much better." — *Henry Drummond.*

"Saul did not convert himself, did not designate his work to himself, did not characterize it with suffering, did not furnish his own spiritual equipment for it. All was from God." — *Rev. David James Burrell, D.D.*

"Saul's conversion was an epochal event both for the man himself and for the future history of the race. But God's dealings with a man do not close with his conversion. The conversion even of such a man as Saul of Tarsus is not the sole goal of God's endeavor. For ringing through that initial experience of his Christian life comes the music of a far diviner purpose: 'Thou shalt be a witness to all men.'"  
— *Prof. Thomas Carter, D.D.*

## LESSON VIII. — May 24.

### SAUL BEGINS HIS GREAT CAREER. — Acts 9: 20-31.

**GOLDEN TEXT.** — *I determined not to know anything among you, save Jesus Christ, and him crucified.* — **I COR. 2: 2.**

**Devotional Reading:** Josh. 1: 1-9.

**Primary Topic:** HOW GOD SAVED SAUL FROM DANGER.

**Lesson Material:** Acts 9: 20-30.

**Memory Verse:** Jehovah will save me. Ps. 55: 16.

**Junior Topic:** SAUL PREACHING IN DAMASCUS.

**Lesson Material:** Acts 9: 20-31.

**Memory Verse:** Rom. 1: 16.

**Intermediate and Senior Topic:** SAUL, A BOLD PREACHER.

**Topic for Young People and Adults:** COURAGE IN WITNESSING FOR CHRIST.

#### THE TEACHER AND HIS CLASS.

The Younger Classes will be interested in the two dramatic stories of Saul's escapes. Try to inspire them with Saul's courage. No matter what hindrances and opponents they may meet, they can be brave to do the right, as Saul was. Get the pupils to tell of times when Christian boys and girls need courage to follow Christ.

The Older Classes will gain much from considering Saul's conduct at this critical period, when he was starting out on his new life. The lesson has many teachings for us in our relations to new converts. Also it urges all Christians to be bold in evangelistic work, and the reasons and methods of soul-winning should form a large part of the discussion.

**Question Suggested for Discussion.**  
When is it one's duty to vouch for others?

# THE LESSON IN ITS SETTING.

**Time.** — Saul's conversion and first preaching in Damascus, A.D. 35. Saul's stay in Arabia and return to Damascus, A.D. 36-38. Saul's visit to Jerusalem and escape to Cilicia, A.D. 38.

**Place.** — Damascus; somewhere in Arabia (of which Damascus was then the chief city); Jerusalem; Tarsus.

## THE PLAN OF THE LESSON.

**SUBJECT:** Saul's Boldness in Preaching.

### I. SAUL'S COURAGE IN DAMASCUS, vs. 20-22.

A prompt beginning.  
Successful witness-bearing.  
The proof of Christ.

### II. SAUL'S ESCAPE FROM DAMASCUS, vs. 23-25.

The preparation in Arabia.  
More bold preaching.  
Enemies and safety.

### III. SAUL'S ESCAPE FROM JERUSALEM, vs. 26-31.

The disciples' fear.  
Brotherly Barnabas.  
A second escape.  
Courage in witnessing for Christ.

## THE ROUND TABLE.

### FOR RESEARCH AND DISCUSSION.

Saul's boldness in preaching.  
The escapes in Saul's life.  
A study of Saul's visions.  
Periods of retirement in Bible lives.  
The character of Barnabas.  
Saul's relation to the Twelve.

## THE TEACHER'S LIBRARY.

Alexander Maclaren's *Expositions of Holy Scripture*. Sydney Smith's *Miscellaneous Sermons*. Ropes's *The Apostolic Age*. Whitefield's *Sermons*. Purves's *Christianity in the Apostolic Age*. Drummond's *The Ideal Life*. Hastings's *Great Texts of the Bible*. Lee's *Eventful Nights in Bible History*. Bartlett's *The Apostolic Age*. Newbolt's *Words of Exhortation*. Mackay's *The Man in the Street*. Dykes's *From Jerusalem to Antioch*. Watkinson's *Mistaken Signs*.

20. And straightway in the synagogues he proclaimed Jesus, that he is the Son of God.

**I. SAUL'S COURAGE IN DAMASCUS, vs. 20-22.** "No Christian can doubt that in the conversion of Saul the cause of the Kingdom of God in this world passed a great crisis and received a vast increment of power." — *Prof. James H. Ropes*. Of this we become aware immediately, and the perception grows upon us as we proceed in the reading of the splendid history.

20. **And straightway.** "Straightway" is the adverb of Mark's Gospel, and so probably it was Peter's adverb, a clear index to the downright character of the chief of the Twelve. It was Saul's adverb also. Whoever is seized upon by the Christian faith will not be a procrastinator, but will do with his might, promptly and eagerly, the great work that his hand finds to do. **In the synagogues.** The synagogue was the great popular religious institution of Judaism. The synagogue service had in it the forum element, and gave a chance for a man with a message to be heard. Christ made the synagogue the basis of his preaching, and at the very outset the carpenter's Son was invited to speak in his own synagogue at Nazareth. Saul, through all his missionary labors, whenever he came to a new city, started with preaching in the synagogues, where he was most likely to find ready and at least informed hearers. He had come to Damascus with letters to the synagogues (Acts 9: 2). Those letters he never presented, but in their stead he had an amazing truth to proclaim. No longer the messenger of death, he came as the herald of eternal life. **He proclaimed Jesus.** He who had come to denounce Jesus and seize the followers of Jesus, now appeared as himself a follower, and was proud to be the herald of the lowly Nazarene, the new King of his life. There is in all history no more striking transformation of character and conduct than this. **That he is the Son of God.** Many are ready to proclaim Jesus, that he was a good man, a wise man, a man of power and insight; but such proclamations, if they go no farther, are empty air. Because if Jesus made a false claim in declaring that he was the Son of God, where was his wisdom? Where even was his goodness? He was the profane egotist that the Jews charged him with being. "In this sign we conquer," this is the only charter of the church, this is the only right of Jesus to the regard of men to say nothing of their worship, that he is (not merely *was* but eternally *is*) the Son of God. So only can he be the Saviour of the world.

21. **And all that heard him were amazed.** As well they might be, for Saul's conversion upset all their expectations. Moreover, his story, with its great light, its visions, and its wonderful healing, brought the supernatural very close to them. All faithful Christian messengers have much wherewith to cause amazement. Ours

21. And all that heard him were amazed, and said, Is not this he that in Jerusalem made havoc of them that called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests.

22. But Saul increased the more in strength, and confounded the Jews that dwelt at Damascus, proving that this is the Christ.

23. And when many days were fulfilled, the Jews took counsel together to kill him:

is no humdrum gospel of the commonplace. **And said, Is not this he that in Jerusalem made havoc of them that called on this name?** Doubtless Stephen's was not the only Christian martyrdom which Saul brought about. Note also the indication in this question of the place of prayer in the early church, and that the early Christians prayed to Jesus as God. They had many and urgent reasons, in those days of bitter persecution, for calling on the Name that is above every name. **And he had come hither for this intent, that he might bring them bound before the chief priests.** Very likely the Sanhedrin had sent letters ahead of Saul, to announce his coming and bid the Jews of Damascus be ready to advance his errand by making lists of the Christians and learning where they might be found and arrested. The chief priests were the heads of the twenty-four courses of priests that took turns serving in the temple.

22. **But Saul increased the more in strength.** Under the guidance of the Holy Spirit he became daily more thoroughly confirmed in his Christian faith, and proportionately stronger for the work of preaching which lay before him. His influence grew stronger day by day, and his power over the hearts of men. The Christian life is found by whoever enters it to be a way of steady growth and progress. **And confounded the Jews that dwelt at Damascus.** Saul had received the best education of his day. He was a pupil of Gamaliel, the most celebrated rabbi of the times. He had reached out also and absorbed Greek and Latin culture. His training had made him a skilful debater, and not a Jew in Damascus was a match for him. **Proving that this is the Christ.** Saul was learned in the Jewish Scriptures, and could prove that all the prophecies of the Messiah had been fulfilled in Christ's life. From the Christians in Damascus he could learn about the miracles wrought by Christ and especially about Christ's resurrection on which in his preaching and writing he laid so great stress as proving Christ's deity. Many of Christ's marvelous sayings would be repeated to him, and he would bow before the divine wisdom of the great Teacher. We see in Paul's letters how fully he had grasped all the lines of Christian evidence, and at least the beginnings of all these arguments were formulated at this time.

**THE PROOF OF CHRIST.** The best and final proof of Christ is just such a proof as Saul himself furnished: a transformed life. "Saul's life was changed. It was changed at its most radical part. He had changed centers. Saul deliberately removed the old center from his life, and put a new one in its place. Instead of 'to me to live is Saul,' it was now, 'to me to live is Christ.'" — *Henry Drummond*.

"To the critic of the Christian religion there has always been one insuperable difficulty. That difficulty is St. Paul. Wherever the critic goes, and however successful he may find or fancy himself elsewhere in explaining and analyzing, that strange, heroic figure stands before him on every path. How came St. Paul to be converted? How came this learned and dogmatic Pharisee to be the most devoted champion of a despised and rejected Christ?" — *Rev. James Hastings, D.D.* The only possible answer is that Paul was thoroughly convinced of Christ's deity.

II. **SAUL'S ESCAPE FROM DAMASCUS**, vs. 23-25. The proof of Saul's fidelity in preaching is the opposition it aroused, of which we are next to learn. Christ bade Christians beware when all men speak well of them. There are those whose good opinion no Christian can afford to have.

23. **And when many days were fulfilled.** The "certain days" of verse 19 is contrasted with the "many days" of this verse, the latter period being plainly the longer. To these "many days" we must certainly refer Saul's visit to Arabia, which he mentions in Gal. 1:17, 18. Saul's journey back to Jerusalem occurred "after three years," counting from the time of his conversion, but to a Jew "three years" may not have meant more than one whole year and parts of the years preceding and following it. "Arabia" is a very indefinite term. Saul may have merely gone into the deserts east of Damascus, or he may have gone many hundred miles to

24. But their plot became known to Saul. And they watched the gates also day and night that they might kill him :

25. But his disciples took him by night, and let him down through the wall, lowering him in a basket.

the southeast. His purpose may have been evangelism, but more likely he sought a period of quiet and strengthening meditation and prayer after the stormy time through which he had been passing, and wished also to confirm his faith by an examination of the Old Testament in the light of what he had learned about Jesus Christ. We have no record of any deeds of his in Arabia, but doubtless those were among the most profitable months of his life. **The Jews took counsel together to kill him.** This was no sudden and passionate onset, but was a deliberately conceived plot. When Saul first preached in Damascus the Jewish leaders were so taken by surprise that they could not gather themselves together in opposition to him ; but on his return from Arabia, though doubtless he spoke with more power than before, they were no longer overcome by amazement, and were able to plan his death.

24. **But their plot became known to Saul.** There were evidently a considerable number of Christians in Damascus, and these had their friends and sympathizers who were not open Christians, and who, learning of the plot against Saul, would not be slow to whisper a warning. **And they watched the gates also day and night that they might kill him.** They would not think it possible for Saul to escape except through some city gate, and there they planned to assassinate him — a sufficient indication of the insecurity of the times. Paul himself, in 2 Cor. 11 : 32, says that the governor of Damascus, an officer of King Aretas of Arabia Petraea, joined with the Jews in this design against Saul. We do not know how Aretas came into authority over Damascus, but we do know that Herod Antipas had deserted the daughter of Aretas, who was his wife, for the infamous Herodias, the wife of his (Herod's) brother Philip, and that in revenge Aretas had waged war successfully against Herod. Doubtless it was in connection with this quarrel that Aretas had come into possession of Damascus, for the Roman governor of Syria had aided Herod.



Italian basket used by the peasantry in Italy, answering precisely to that used by the ancient Roman farmers.

25. **But his disciples took him by night.** Not "the disciples" but "his disciples," showing that by his preaching Saul had won a company of believers who regarded him as their teacher and leader. **And let him down through the wall.** Some disciple lived in a house built against the wall, with a window opening through the wall. Out of this window Saul was lowered, as Rahab of Jericho lowered the spies (Josh. 2 : 15), and Michal helped David to escape (1 Sam. 19 : 12). The Jews of Damascus were not familiar with their Old Testament or they would have bethought themselves of this possibility. **Lowering him in a basket.** The kind of basket named here (*spuris*) was large and

flexible, suited to the purpose, — the kind named in connection with the feeding of the four thousand (Matt. 15 : 37), when seven baskets of fragments were gathered up. The srips or wallets (*cophinoi*) mentioned in connection with the feeding of the five thousand (Matt. 14 : 20) were much smaller.

ENEMIES AND SAFETY. "God works in divers manners, and through various agencies. He can show mighty signs and wonders — bow the heavens and come down — make a way for his ransomed through the sea — ride upon cherubim. He can employ the mighty and glorious spirits who stand before his throne, and break through the feeble barriers raised by man as the fire devours the stubble. He can thus come forth, as it were, out of his place, in the greatness of his majesty, and overawe and confound his enemies. Or he can make use of humbler instruments, and work his great designs by the agency of men and by the ordinary course of nature. No angel was sent to deliver Saul from Damascus — no earthquake levelled the walls of the city or terrified the sentinels — and yet Saul owed his safety as certainly to the will of God as did Peter when the latter was freed from prison." —

Bishop Alfred Lee.

26. And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple.

27. But Bär'-nă-bās took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus.

Let every Christian be sure of one thing, that whatever foes beset, seen or unseen, earthly fears and sorrows or fiends of the pit, our Father in heaven is at hand to protect us, and in his own best way and time he will overcome every enemy and surround us with the fortress of his love.

III. SAUL'S ESCAPE FROM JERUSALEM, vs. 26-31. Christians, when persecuted in one city, are bidden to flee to another. That is what Saul did throughout his great career. His field was the world, and somewhere in it at all times he knew that he could find souls ready to receive his Saviour and theirs.

26. And when he was come to Jerusalem. Saul, having discovered his great sin, was manly enough to go back to the place where it was chiefly committed, there to make what amends he could. It would have been far easier for him to be a Christian in Tarsus than in Jerusalem, but Saul never chose a course because it was easy. "During this visit to Jerusalem must be placed the vision which he had in the temple (Acts 22: 17-21) in which he was directed, in spite of his wish to the contrary, to leave Jerusalem and go to the Gentiles." — *Prof. George T. Purves*. He assayed to join himself to the disciples. He sought to learn where their meetings were, and probably he was present at some of them. He sought to associate himself with them openly, walking with them and talking with them in public places. Before his conversion he had tried to show in every way that he was the very opposite of a Christian; now he sought in every way to identify himself with the Christians. And they were all afraid of him, not believing that he was a disciple. We may be sure that Saul was at first welcomed by his old-time associates in the Sanhedrin and among the other Jewish rulers, who would find it hard to believe that he had really become a Christian. He had been absent perhaps three years, and had hidden himself in Arabia and Damascus, distant regions from which no news had come of him. Doubtless he told his story to the Christians, but it was a strange story and would seem incredible. "It is all a trick," they would say, "to worm himself into our confidence and learn all about us, that he may persecute us again as he did three years ago, and utterly destroy us." In this suspicion the Christians were justified, and it was part of Saul's deserved punishment.

27. But Barnabas took him. We have already heard of this noble man (Acts 4: 36). "It is here that we see the loving intervention of St. Barnabas, that bright and godlike apostle, with his grave and commanding mien, so that the men of Lystra called him Jupiter." — *Canon W. C. E. Newbolt*. He was a Levite, and he came from Cyprus, which was not far from Cilicia. He may have attended the famous schools of Tarsus, and there have become acquainted with Saul. Moreover, he was a man of generous temper, as his ready gift of his field to the needy church made evident, and he would be quick to perceive Saul's honesty and the truth of his remarkable story. And brought him to the apostles. Saul had gone to Jerusalem primarily to see Peter (Gal. 1: 18), the chief of the apostles, who was with Jesus through all his ministry and who could tell Saul many things about the Saviour which by this time he was hungry to know. The other apostles are not named by Saul in the account written for Galatia, and probably most of them were absent from Jerusalem at the time; but he mentions meeting James the brother of Jesus, who afterwards wrote the Epistle of James, and whom he calls an apostle though he was not one of the original Twelve; he had, however, become a Christian after Christ's death and resurrection, and he had risen high in honor in the Jerusalem church. He also could tell much about the Master, and especially of his boyhood and youth and home life. And declared unto them how he had seen the Lord in the way, and that he had spoken to him. Probably Barnabas had independent means of knowing of Saul's wonderful experience, perhaps through communication with some of Saul's companions who went with him on the fateful journey to Damascus, and who shared his experience though in less degree. And how at Damascus he had preached boldly

28. And he was with them going in and going out at Jerusalem,  
29. Preaching boldly in the name of the Lord: and he spake and disputed against the Grecian Jews; but they were seeking to kill him.

30. And when the brethren knew it, they brought him down to Cæs-ä-rë'-ä and sent him forth to Tär'-süs.

31. So the church throughout all Judæa and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied.

**in the name of Jesus.** Saul had proved the reality of his conversion by his bold preaching in Damascus on two occasions, separated by more than a year. He could not have been trying to trick the Christians there, for no arrests followed, and Saul himself was driven from the city. Barnabas probably had independent sources of information here also. "Brothers, we need this open mind still. It is incalculable how many are lost to the church by the cold shoulder being given them when they come fresh into a new congregation. I beseech you, be like Barnabas to all strangers in the church." — *Rev. W. Mackintosh Mackay.*

28. **And he was with them going in and going out at Jerusalem.** This was not a long time, for his visit to Jerusalem lasted only fifteen days in all (Gal. 1: 18), but during that time he was admitted fully into the fellowship of the Christians in Jerusalem. "This understanding was as an anchor that bore all the strain and stress of parties in the days that were to come, and so was of priceless value for the union of Jew and Gentile in one church of Christ." — *James Vernon Bartlet.*

29. **Preaching boldly in the name of the Lord.** The result of his bold preaching in Damascus did not discourage Saul, nor did similar persecution ever daunt him through all his life. **And he spake and disputed against the Grecian Jews.** The same word, "disputed," alluding to public debates in the synagogues, is used in the account of Stephen's controversies with the Grecian Jews in which he was opposed by Saul, controversies which resulted in Stephen's death. Now Saul, who was persecutor then, takes Stephen's place as defender of Christianity. It is one of the most remarkable reversals of history. **But they were seeking to kill him.** As they had sought (successfully) to kill Stephen and as the Jews of Damascus had sought to kill Saul. The spirit of bigotry is not far from the spirit of murder.

30. **And when the brethren knew it.** "The brethren" was a common name for the Christians. Like the Christians of Damascus, those of Jerusalem were wide-awake, and had their private sources of information. **They brought him down to Cæsarea.** The seacoast city, the Roman capital of Palestine. From Cæsarea (where Paul was later to suffer a long imprisonment) he could go by ship to Tarsus, or by land following the road along the Mediterranean northward. **And sent him forth to Tarsus.** This city of Cilicia, the Roman province at the northeast corner of the Mediterranean, was Saul's birthplace, where doubtless he still had many friends. There he would be safe, and from there he could reach out with his Christian work.

31. **So the church throughout all Judæa and Galilee and Samaria had peace.** It had peace because its arch-persecutor, Saul of Tarsus, had become its advocate and leader. It also had peace because the Jewish enemies of the church had their hands full with their resistance to the outrages of the crazy and self-willed Emperor Caligula, who insisted that he should be worshipped. The Jews tore down the altars erected to him, and he transformed their synagogues into his temples. Only the uprising of the entire people prevented his setting up his statue in the sacred precincts of the temple at Jerusalem. "A man climbing a hill stops every now and then to take breath and look about him; and in the earlier part of this Book of the Acts of the Apostles there are a number of such landing-places where the writer suspends the course of his narrative, in order to give a general notion of the condition of the church at the moment. We have in this verse one of the shortest, but perhaps the most significant, of these resting-places. There are three significant items: outward rest, inward progress, outward increase." — *Alexander Maclaren.* **Being edified.** Built up like an edifice, transformed into a spiritual temple, founded in Christ and fashioned in beauty and strength by the Holy Spirit. **And, walking in the fear of the Lord.** The godly fear that is the beginning of wisdom, a fear of offending God that leads to obedience to his law and then to love of that law and of

him. To "walk" in the fear of God is to live one's daily life in obedience to him. "The fear which dwelt in our Lord himself must dwell in his disciples. Christ was penetrated by a sense of religious awe and conscientiousness; he was delicately alive to the will of his heavenly Father; he had an acute sympathy with whatever was venerable and holy; he had a quick sensibility to discover unrighteousness, and an unutterable shrinking from its contact; and because of this conscientiousness and circumspection he had power with God and prevailed." — *Rev. William L. Watkinson, D.D.* And in the comfort of the Holy Spirit. "Comfort" is from the Latin word for "strong" and the Latin preposition "with." To "comfort" another is to strengthen him by being with him and for him. That is what the Holy Spirit does; he is our Advocate, our Defender, our Protector, our Guardian, our Friend. Thus, though he is our Consoler, he is far more than that, as the early church proved abundantly. "We hear a great deal nowadays about 'forward movements,' and I sympathize with all that is said in favor of them. But I would remind you that the precursor of every genuine forward movement is a Godward movement, and that it is worse than useless to talk about lengthening the cords unless you begin with strengthening the stakes." — *Alexander MacLaren.* Was multiplied. Christianity is a vast multiplication table. It multiplies the number of churches, so that they soon come to possess nations. It multiplies the number and influence of Christians. It multiplies the talents of every believer. The world divides and diminishes; Christ increases and augments.

COURAGE IN WITNESSING FOR CHRIST. Saul's courage in witnessing for Christ was born of pure motives, his conviction of the truth of Christianity. Saul could have had no other motive "to sacrifice the consideration in which he was held by his countrymen; to expose himself to ridicule and contempt, to persecution, to poverty, to the most extreme and the most varied distress. Could the Christians hold out to him any magnificent temptations? Could they buy him by the gorgeous allurements of honor, power, and opulence? Alas, what could the Christians give? Begging themselves for life, for bread, for compassion; flying to rocks and caverns not to conceal crimes, but to worship that Saviour who had just left the earth: what hopes and promises could they hold out to mercenary talents and venal ambition? The persecuted cannot protect; power is not in the gift of poverty; the indigent and afflicted have nothing to offer but a share in their misery." — *Sydney Smith.*

Saul's courage was in the face of determined opposition and fierce persecution. "Opposition never yet did, nor ever will, hurt a sincere convert. Nothing like opposition to make the man of God perfect. None but a hireling, who careth not for the sheep, will be affrighted at the approach of barking of wolves. Christ's ministers are bold as lions. It is not for such men as they to flee." — *George Whitefield, the famous evangelist of the eighteenth century.*

"Thus doors were shut one after the other, that at last the feet of the great missionary might be ready to enter in at one undreamed-of door, the door behind which there lay in unvisited darkness the mighty civilized peoples of the west — Greece and Rome and Gaul, and the hope of a new Christendom that should be, and the life of all the world." — *J. Oswald Dykes.*

## LESSON IX. — May 31.

### PETER AT LYDDA AND JOPPA. — Acts 9:32-43.

**GOLDEN TEXT.** — *And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed.* — MARK 16:20.

**Devotional Reading :** Isa. 55 : 1-7.

**Primary Topic :** TWO WONDERFUL THINGS THAT PETER DID.

**Lesson Material :** Acts 9 : 32-43.

**Memory Verse :** Jehovah is gracious and merciful. PS. III : 4.

**Junior Topic :** THE STORY OF TWO MIRACLES.

**Lesson Material :** Acts 9 : 32-43.

**Memory Verse :** Jas. 1 : 27.

**Intermediate and Senior Topic :** TWO GREAT MIRACLES.

**Topic for Young People and Adults :** THE PLACE OF MIRACLES IN THE SPREAD OF THE GOSPEL.

## THE TEACHER AND HIS CLASS.

The Younger Classes, after going over the lesson story in the usual way, may review it in the following manner. Divide the class into two sides. One side will consult in whispers and then ask the other side a question. That side will consult in whispers and then answer the question if it can. The second side will then ask a question, and so it will go until all the points have been brought out. The side that answers most questions correctly will be the victor.

The Older Classes will study the place of religion in the healing of disease, the Christian view of death, the duty of active beneficence, and the development of Christian character as illustrated in the life of Peter. Four members of the class may be asked to lead the discussion of these four topics after the main facts of the lesson have been brought out.

**Question Suggested for Discussion.**  
How can the church bring out the practical side of Christianity?

## THE ROUND TABLE.

### FOR RESEARCH AND DISCUSSION.

Miracles worked by Peter.  
The healing of Æneas compared with similar miracles wrought by Christ.  
The raising of Dorcas from the dead compared with Christ's three resurrection miracles.  
The same compared with the resurrection miracles of Elijah and Elisha.  
Bible emphasis on good deeds like those of Dorcas.  
The character of Dorcas.

## THE LESSON IN ITS SETTING.

**Time.** — A.D. 41. Paul was at this time laboring in and around Tarsus.

**Place.** — Lydda, in the Plain of Sharon. Joppa, in the same plain, on the sea-coast.

## THE PLAN OF THE LESSON.

### SUBJECT: Two Miracles and Their Teachings.

#### I. HEALING FROM CHRIST, vs. 32-35.

Eight years of helplessness.  
"Jesus Christ healeth thee."  
Many turning to the Lord.

#### II. THE USEFUL LIFE OF DORCAS, vs. 36-39.

"Full of good works."  
An urgent appeal.  
Sorrow for loss.

#### III. MIRACLE AND BELIEF, vs. 40-43.

Prayer and power.  
"Tabitha, arise."  
Many believe.

## THE TEACHER'S LIBRARY.

Hastings's *Greater Men and Women of the Bible*.  
Mackay's *Bible Types of Modern Women*. Sangster's  
*Women of the Bible*. Adeney's *Women of the New Testament*. Milligan in *Women of the Bible*. Martin's  
*Women of the Bible*. Macduff's *The Footsteps of St. Peter*. Birks's  
*Studies in the Life and Character of St. Peter*. Morrison's  
*The Footsteps of the Flock*. Elmslie's *Sermons*. Talmage's  
*Sermons on the Holy Land and Old Wells Dug Out*. Robertson's  
*Sermons*, Fifth Series. Spurgeon's *Sermons*, Vol. 10.

32. And it came to pass, as Peter went throughout all parts, he came down also to the saints that dwelt at Lyd'-dā.

**I. HEALING FROM CHRIST, vs. 32-35.** Luke, in turning here from the story of Saul to that of Peter, makes clear that the keynote of his book is the extension of the gospel to the Gentile world; for he has just shown Saul receiving his commission to work for the Gentiles and even forced out into that work by the Jews themselves, and now he turns to Peter and shows how the head of the Twelve was brought to see that this same extension of the gospel to the Gentiles was in accord with the will of God. Luke did the work of a true historian in making plain the providences of God.

32. And it came to pass. Not by chance, but by the ordering of God in his all-wise providence. As Peter went throughout all parts. Saul mentions only two of the twelve apostles as seen by him when he visited Jerusalem, so that probably all but those two were absent on evangelistic tours like this of Peter's. There were Christian communities by this time in many of the towns of Judea and Samaria, all of whom needed instruction and guidance; and besides, the apostles were eager to extend the church into new territory in obedience to Christ's last command. **He came down also to the saints.** "Down" because Lydda is situated in a hollow of the low-lying Plain of Sharon. A saint is a holy person, and this is one of the first names for Christians, bestowed upon them partly because of the coming of the Holy Spirit upon them, and partly because of the blessed and helpful life which the presence of the Holy Spirit brought about. All Christians, to this day, are "called to be saints." **That dwelt at Lydda.** Lydda was a large village or small city near Joppa, a day's journey (about twenty-four miles) northwest of Jerusalem. Its

33. And there he found a certain man named *Æ'nē-ās*, who had kept his bed eight years; for he was palsied.

34. And Peter said unto him, *Æ'nē-ās*, Jesus Christ healeth thee: arise, and make thy bed. And straightway he arose.

ancient name was Lod, and its modern name is Ludd. Cassius, after the death of Julius Cæsar, sold the people of Lydda into slavery for failure to pay the contributions assessed, but Antony freed them. St. George, the patron saint of England, is said to have been born at Lydda, and to have been buried there. A splendid church was erected in his honor, and its ruins are the only important object in Lydda today. According to the Mohammedans, the gateway of Lydda is to be the scene of the final battle between Christ and Antichrist, and is to witness the complete triumph of the Saviour and the beginning of his undisputed reign.

33. And there he found a certain man named *Æneas*. We are left to infer, though we are not definitely told, that *Æneas* was among "the saints" whom Peter was visiting, and that the Lord was about to heal one of his own whose faith was added to Peter's in furnishing the condition of the miracle. *Æneas* may have been a Greek proselyte to Judaism; at any rate, his name is Greek, the name of the Trojan hero who ranked next to Hector, the hero of Virgil's *Æneid*.

Who had kept his bed eight years.

Luke, the physician, notes carefully the length of the illness. It was no brief illness which Peter cured, caused perhaps by imagination and easily banished by acting upon the mind, but it was a malady about which there could be no doubt,

rendering the poor victim helpless for eight long years. Only miraculous power could restore health to such a chronic invalid. Luke the physician would make sure of this point. **For he was palsied.** Paralysis (shortened to "palsy") is a terrible disease characterized by the loss of the power of motion, due to some affection of the motor centers of the brain or of the spinal cord. This case, of eight years' standing, was plainly incurable by earthly physicians.

34. And Peter said unto him. Did *Æneas* ask to be healed? He did not need to, and perhaps had no expectation of so great a boon; his pitiable condition was a sufficient prayer. *Æneas*, Jesus Christ healeth thee. That is the way Peter worked the cure of the cripple at the Beautiful Gate of the temple (Acts 3:6). He had tended toward boastfulness in the old days, but now his only thought was the exaltation of Jesus Christ, and he would give his Saviour all the glory of the miracle. **Arise, and make thy bed.** "He is to assume the performance of the duties that belong to one who is in health and strength." — *Prof. George H. Gilbert*. "The Orientals do not leave their beds laid out in the places where they sleep, except when actually in use. By day they are removed, and stowed away in places reserved for them. When therefore Peter tells *Æneas* to 'make his bed,' he in effect tells him to clear away his bedding, to fold it up, and take it from the room, to place it in the usual repository." — *Killo*. **And straightway he arose.** In the ordinary course of nature, if a sufferer from paralysis regains his powers of motion at all, the recovery is very slow, hardly to be noticed from day to day or even from week to week. The miracle effected an instantaneous cure. "If you have believed in Jesus, you are made whole, and you are to show people how whole you are. If Christ has saved you, he will save you from being selfish. You will endeavor to help the poor; you will try to instruct the ignorant. He who truly becomes a Christian becomes in that very same day a practical philanthropist." — *C. H. Spurgeon*,



From a photograph by Bonfils.  
General View of Lydda.

35. And all that dwelt at Lŷd'-dâ and in Shâr'-ôn saw him, and they turned to the Lord.

36. Now there was at Joppa a certain disciple named Tăb'-î-thă, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37. And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her in an upper chamber.

35. And all that dwelt at Lydda and in Sharon. By Sharon is probably meant, not another city like Lydda, no city bearing this name having been found, but the famous plain of Sharon, extending about sixty miles north and south along the coast from Joppa to Cæsarea. "Of this region Luke would gain knowledge during his presence with Paul at Cæsarea (Acts 27:1)." — *Prof. J. Vernon Bartlet*. **Saw him.** The long sickness of Æneas was generally known, and we may be sure that in the great joy of his recovery he would walk about feely, show himself to many, and tell all that would listen about the wonderful cure. **And they turned to the Lord.** Not to Peter, for the apostle had made it plain to whom the miracle was to be ascribed. It is one mark of a true servant of Jesus Christ that he turns people's hearts not to himself but to his Lord. "This spiritual conquest was the more important from the circumstance that Lydda was at that time a seat of Jewish learning, so that not only the poor and illiterate but the educated and cultured were brought to embrace Jesus as the Messiah." — *J. R. Macduff*.

II. THE USEFUL LIFE OF DORCAS, vs. 36-39. "For Dorcas God did a splendid and wonderful act of love, that dispelled the eclipse of death in a sunshine of endless security. What happened to her happens not to us. But God's heart is unchanged. If you be like her, such another, the Divine regard round you in life and in death is as tender and strong as it was about her." — *Prof. W. G. Elmslie*.

36. Now there was at Joppa. The coast of Palestine so lacks indentations that Joppa is its only port, and its harbor is very poor. Joppa (now called Jaffa) is about thirty-five miles northwest of Jerusalem, and is to-day connected with that city by a railroad. It was at Joppa that the cedar logs felled by King Hiram's workmen in the Lebanon Mountains were landed and carried up to make Solomon's temple. It was at Joppa, centuries later, that Jonah, the disobedient prophet, took ship for Tarshish. "Joppa is one of the oldest cities of the world. Some historians assign to it a date anterior to the deluge; but certain it is that its antiquity extends back to the very dawn of history. The town is built on a high ridge or promontory, from which a ledge of rocks extending out into the sea forms a harbor, though it is small and insecure." — *Mrs. S. T. Martyn*. **A certain disciple named Tabitha, which by interpretation is called Dorcas.** We see that women as well as men were given the honorable title of disciples of Jesus. Tabitha is the Aramaic form of a Hebrew proper name meaning *gazelle*, and Dorcas, which is a Greek word, has the same meaning. We must remember that Luke, a Greek, is writing the Acts for a Greek friend and patron, Theophilus, and therefore explains to him the Hebrew words he introduces. **This woman was full of good works and almsdeeds which she did.** Luke is fond of describing people as "full" of a certain quality or action, meaning that they are wholly given up to it, full of zeal for it. "Dorcas appears to have been a woman of good social position at Joppa; but her service was rendered in the old-fashioned forms of almsgiving and the work of her needle. She is the type of the homeliest, simplest, and yet most directly practical form of woman's work. She is apparently a lonely woman, but whether maid or widow we are not told. And we can imagine how in her loneliness Dorcas might, like so many similarly situated, have grown hard and selfish, or have given way to mourning at the bitterness of her lot. But she did neither. She was a disciple, and longed to be of use." — *Rev. James Hastings, D.D.* "This woman was a representative of all those women who make garments for the destitute, who knit socks for the barefooted, who prepare bandages for the lacerated, who fix up boxes of clothing for Western missionaries, who go into the asylums of the suffering and destitute bearing that gospel which is sight for the blind, and hearing for the deaf, and which makes the lame man leap like a hart, and brings the dead to life, immortal health bounding in their pulses." — *T. DeWitt Talmage*.

37. And it came to pass in those days. The days when Peter was in Lydda. **That she fell sick, and died.** Not all the good deeds that ever were done can prevent

38. And as Lŷd'-dâ was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, entreating him, Delay not to come on unto us.

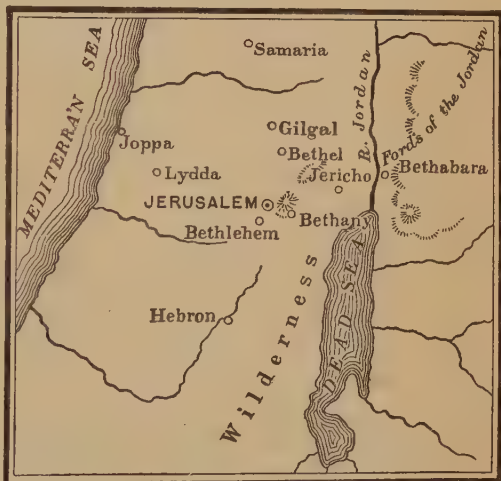
39. And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.

sickness and death; if they could, men would do good for the sake of their health and life and not for motives of compassion and love. **And when they had washed her, they laid her in an upper chamber.** The account of these preparations for the tomb shows that the death of Dorcas was real. In that hot climate burial was usually immediately after death, but probably it was postponed in the case of Dorcas because Peter was known to be near, and because the Christians of Joppa knew of his power and had hopes of a resurrection miracle.

38. And as Lydda was nigh unto Joppa. About eleven miles distant, a three-hours walk. The disciples, hearing that Peter was there. The fame of the healing of Æneas had reached their ears. Sent two men unto him. "So in Acts 10:7

Cornelius sends *two* of his household servants. In unsafe times and by dangerous roads, it was customary to send *two* messengers, both for mutual protection, and that, if anything happened to one, the other might still deliver the message. It was also a security against fraud." — *Bishop Hervey*. **Entreating him, Delay not to come on unto us.** Peter was making a circuit of Christian communities and would soon go to Joppa anyway. The request is very courteous, merely urging him to make at once a visit which he was intending to make in any case. Such a call as this comes repeatedly to ministers of the gospel, evangelists, and missionaries and all true Christians. The world is full of sorrow, doubt, and fear, and men are eager for any one or anything that bears promise of help. The calls on all successful gospel workers are incessant, as they were most importunate when the Divine Healer and Helper was in the flesh.

39. **And Peter arose and went with them.** We are not told, as we were in the cases of Ananias and of Philip, that the Holy Spirit commanded Peter to obey the call and go to the help of the mourning Christians of Joppa; yet we cannot doubt that the apostle went under the guidance of the Holy Spirit, for otherwise he would not have ventured upon his stupendous task. **And when he was come, they brought him into the upper chamber.** "They" means the disciples of Joppa who had sent for Peter, and includes the widows next mentioned. **And all the widows stood by him weeping.** These Christian widows may have been the associates of Dorcas in her good works, — the first "Dorcas association," but with their dear leader gone. Some think, however, that they were poor women whom Dorcas had blessed by her kindly aid. **And showing the coats and garments which Dorcas made, while she was with them.** Two kinds of garments are indicated, the close-fitting undergarments and the loose outer robes. These good women were not showing the work which they themselves had done, in order to persuade Peter to favor Christian workers so efficient as they were and grant their urgent request; no, they were not think-



40. But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said Tāb'-i-thā, arise. And she opened her eyes; and when she saw Peter, she sat up.

ing of themselves at all or pleading their own virtues, but were all wrapped up in loving memories of their dead leader. This was by far the most moving plea they could have made. If they were beneficiaries of Dorcas, they probably were wearing the work of her hands.

*Illustration.* In his beautiful poem on Dorcas, George Macdonald imagines that Dorcas had heard Jesus say that whoever clothed the naked were in reality ministering to him, which was what Dorcas was longing to do.

"Home, home she went, and plied the loom,  
And Jesus' poor arrayed.  
She died — they wept about the room,  
And showed the coats she made." — *George Macdonald.*

**III. MIRACLE AND BELIEF.** vs. 40-43. "Dorcas died regretted: she was worth regretting, she was worth being restored; she had not lived in vain, because she had not lived for herself." — *F. W. Robertson.*

40. But Peter put them all forth. Peter, with James and John, was present when Christ raised from the dead the daughter of Jairus, and as his Master on that occasion first put out of the room all the mourners with their wailing (Matt. 9 : 25), so did



Raising of Tabitha by Peter.

Peter when a similar miracle was sought from him. He would not have his spirit distracted by the wild outcries of Oriental mourners. **And kneeled down, and prayed.** We are not told that Christ prayed in connection with the raising of the daughter of Jairus; and, though he prayed at the raising of Lazarus, it was a prayer of anticipatory thanksgiving (John 11 : 41, 42), offered because of the crowd standing around. Peter doubtless was praying that power to work the miracle might be granted him. "There must be a difference between the Master and the servant, between Him who has life in himself and one whose life is all derived from without." — *Rev. H. A. Birks.* As he was left alone, this statement that he offered prayer before working the miracle must have come from the apostle himself. **And turning to the body, he said, Tabitha, arise.** Peter knew in his heart that his prayer was answered with power, and so he ventured upon the great command addressed to the corpse. If, as is likely, Peter here spoke in Aramaic, his words lacked only a letter of

being the same as Christ used in raising the daughter of Jairus, "*Taiitha cumi*" (Mark 5 : 41), "Damsel, arise." Undoubtedly Peter was here again, perhaps unconsciously, imitating his Lord. **And she opened her eyes.** There is nothing corresponding to this in the story of the raising of the daughter of Jairus, and it is just such a detail as a physician would note down. **And when she saw Peter, she sat up.** The Greek verb translated "sat up" is used elsewhere in the New Testament only once, in Luke's other work, the third Gospel (7 : 15), in the account of the raising from the dead of the son of the widow of Nain — just one more of the many proofs that the Acts and the Gospel were written by the same person.

41. And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive.

42. And it became known throughout all Joppa: and many believed on the Lord.

43. And it came to pass, that he abode many days in Joppa with one Simon a tanner.

41. **And he gave her his hand, and raised her up.** Thus also Christ had done, assisting the daughter of Jairus (Matt. 9:25). Besides life, Peter must have given strength to Dorcas, or she could not have come thus from her death-bed. We recall how Peter's wife's mother, when healed of her fever, proved the reality of her recovery by rising and ministering to Christ (Matt. 8:15). **And calling the saints and widows, he presented her alive.** These were "the disciples" (v. 38), the Christian church of Joppa, who had sent a united summons to Peter at Lydda.

42. **And it became known throughout all Joppa.** The fame of so stupendous a miracle flew swiftly abroad, as in the case of Christ's raising of the daughter of Jairus (Matt. 9:26), of the son of the widow of Nain (Luke 7:16, 17), and of Lazarus (John 12:9-11, 17-19). **And many believed on the Lord.** Yet not so many, we may be sure, though the miracle was so stupendous, as were won by Peter's sermon on the day of Pentecost. They believed on Peter, of course, as a true and able follower of Jesus Christ, but we may be sure that, as in his preceding miracles so in the case of Dorcas, Peter ascribed to Christ all the power by which he worked, and gave him all the glory. "This raising to life of one who had been dead was the most marvelous miracle the apostles had performed. No wonder that it wrought faith in many hearts." — *Prof. Charles R. Erdman, D.D.*

43. **And it came to pass, that he abode many days in Joppa with one Simon a tanner.** The trade of a tanner, because it required contact with dead animals, was held by the Jews in so low esteem that it is said a wife might claim divorce if her husband became a tanner. The introduction of this note here prepares us for the broadening of Peter's mind to include the Gentiles in the circle of the Christian church, which is described in the next chapter. The apostle probably remained so long at Joppa in order to give instruction in the Christian faith to the many converts brought into the church by the raising of Dorcas from death.

LESSONS FROM DORCAS, "The great miracle of the raising of Dorcas follows as the crowning honor for such a beautiful life of long service. It may be said that it was the love she had inspired by her kind deeds that called her back to life." — *Prof. Walter F. Adeney.*

"In the course of my life I have known not a few women who wrought for Jesus Christ after the pattern of Dorcas. Their names are inscribed in no Hall of Fame, but they are written in the Book of Life." — *Margaret E. Sangster.*

"Probably Dorcas had been a fine sewer as a girl; but in her girlish days it would be fancy work. The fancy work never became real work till the pity of Jesus touched her womanly heart. She was not a speaker; she never addressed meetings. I dare say she envied the ladies who could speak. But she learned that there was a service quite as good as that, and that was the service of a consecrated needle." — *Rev. George H. Morrison, D.D.*

"How apt we are to imagine that it is only in certain open and public ways that God can be truly served, and that if these ways are not possible for us, then there is nothing we can do! But Dorcas, stitching in her quiet room, thinking of others, working for others, proves what can be done by those whose lives are in no sense great in the ordinary sense of the term, and that even into the lowliest tasks the spirit of discipleship can be carried." — *Rev. George Milligan, D.D.*

"Merely to do good is not enough to get love; one must be good. It is wonderful how some people do endless good, and yet none cares for them. People do not weep such tears as fell when Dorcas died for the loss of a sewing-machine, useful though such might be, and working for nothing." — *Prof. W. G. Elmslie.*

F. W. Robertson imagines a political economist contemplating the life of Dorcas, and considering the few garments she made as an item in the world's well-being scarcely worthy of being reckoned. Or if an historian should estimate her, he would find her life far beneath the dignity of the large subjects of his ordinary contemplation. Or if an astronomer should come down from thought of the stars to the hum-

ble woman with her needle, he would think it a fall indeed. But to the Eternal Mind there is no great or small. "When all that economist, historian, philosopher, can calculate is gone, the love of Dorcas will still be fresh and living, in the eternity of the illimitable Mind." — *F. W. Robertson.*

We shall have studied this lesson to no purpose unless we in our turn are full of good works and almsdeeds. These are needed to-day as much as in the first century, for the world is still full of sorrow and need.

"And Dorcas in her daughters lives,  
 Industrious and kind;  
 For help her good example gives  
 To willing heart and mind.  
 Lord, in our hearts her spirit stir;  
 She followed thee; we follow her." — *T. T. Lynch, "The Rivulet."*

## LESSON X. — June 7.

### PETER'S BROADENING VISION. — Acts 10:1—11:18.

#### PRINT Acts 11:5-18.

**GOLDEN TEXT.** — *Of a truth I perceive that God is no respecter of persons.* — ACTS 10:34.

**Devotional Reading :** Isa. 61:1-9.

**Primary Topic :** A STRANGE SIGHT WHICH PETER SAW.

**Lesson Material :** Acts 10:1—11:18. Print 11:5-18.

**Memory Verse :** The Father hath sent the Son to be the Saviour of the world. 1 John 4:14.

**Junior Topic :** WHY PETER WENT TO CÆSAREA.

**Lesson Material :** Acts 10:1—11:18. Print 11:5-18.

**Memory Verses :** Acts 10:34, 35.

**Intermediate and Senior Topic :** PETER'S BROADENING VISION.

**Topic for Young People and Adults :** THE GOSPEL INTENDED FOR ALL MEN.

### THE TEACHER AND HIS CLASS.

The Younger Classes will study the entire event, and will be especially interested in the wonderful vision. Its meaning will not be at all beyond them, and will be applied to their treatment of poor children in school and on the playground, of immigrant children from many foreign countries, of all whose opportunities have been less than theirs. Most children are greatly in need of this lesson in brotherly kindness. Make it practical by showing how the class can help these less favored boys and girls.

The Older Classes will use this lesson as a study in the right treatment of other nations by our nation, of the immigrants by our country and its citizens, of the poor and ignorant and criminal by the community and society, of those whose opinions we dislike, of all classes that we regard as below us in any way. How should we associate with them? How can we help them? What help have they to give us? Especially, what would Christ do with them if he were in our place? Ask different members of the class to lead in the consideration of each kind of folks mentioned above.

**Question Suggested for Discussion.**  
 What limits, if any, should be set to Christian fellowship?

### THE LESSON IN ITS SETTING.

**Time.** — A.D. 41, soon after the last lesson.

**Place.** — Joppa, the principal seaport of Palestine. Cæsarea, on the sea to the north, the Roman capital of Palestine.

### THE PLAN OF THE LESSON.

**SUBJECT :** Peter and Cornelius.

**I. CORNELIUS'S VISION, Acts 10:1-8, 30-32.**

A devout centurion.  
 A prayer in faith.  
 An angel's visit.

**II. PETER'S VISION, Acts 10:9-16; 11:1-10.**

A housetop prayer.  
 A strange vision.  
 A strange command.

**III. PETER'S VISIT TO CORNELIUS, Acts 10:17-48; 11:11-18.**

Peter's obedience.  
 Peter's witness-bearing.  
 The coming of the Holy Spirit.  
 The gospel for all men.

## THE ROUND TABLE.

## FOR RESEARCH AND DISCUSSION.

The Cæsareas of the New Testament.  
 Characteristics of Peter's sermons.  
 Visions in the New Testament.  
 The character of Cornelius.  
 Centurions in the New Testament.  
 St. Peter's growth in grace.

## THE TEACHER'S LIBRARY.

Jowett's *College Sermons*. Pierson's *The Heart of the Gospel*. Phillips Brooks's *Twenty Sermons*. De

Witt's *Sermons on the Christian Life*. Robertson's *Sermons, Fifth Series*. Bishop Wells's *Sermons and Addresses*. Vinton's *Sermons*. Bishop Alexander's *Verbum Crucis*. George Dawson's *Sermons on Daily Life and Duty*. Wace's *The Gospel and Its Witness*. Munger's *The Freedom of Faith*. Bushnell's *Sermons on Living Subjects*. Wilson's *The Ideal Humanity*. Bishop Huntington's *Christ in the Christian Year, Vol. I*. Spurgeon's *Sermons, Vols. VI, IX, and XVI*, and *Park Street Pulpit, Vol. I*. Goss's *Hits and Misses*. Sam Jones's *Sermons, Vol. I*. Gordon's *The Revelation and the Ideal*. Banks's *Honeycombs of Life*. Horder's *The Silent Voice*. Foster's *Lectures, Vol. II*. McNeill's *Sermons, Vol. I*. Hastings's *Greater Men and Women of the Bible*.

## I. CORNELIUS'S VISION, Acts 10: 1-8, 30-32. A DEVOUT CENTURION.

We have learned how Saul was prepared and commissioned for his life-work, to give the gospel to the Gentiles. We are now to learn how Peter, the head of the apostles, was prepared to see the value and importance of Saul's great mission, and if he did not co-operate in it, at least not to oppose it.

The place where Peter was led to see that Christianity was for all men, and not for the Jews only, was a most suitable scene for the splendid lesson. "Cæsarea was the great Roman port of Palestine, and the capital, where the Roman governors resided. It was situated in the borders of Phenicia, in a northwesterly direction from Jerusalem, with which it was connected by a fine military road. This Cæsarea had been originally built by Herod the Great. He spent twelve years at this undertaking, and succeeded in making it a splendid monument of the magnificence of his conceptions. Cæsarea was to a large extent a Gentile city, though within some seventy miles of Jerusalem. It had a considerable Jewish population with their attendant synagogues, but the most prominent features were pagan temples, one of them serving for a lighthouse and beacon for the ships which crowded its harbor, together with a theater and an amphitheater, where scenes were daily enacted from which every sincere Jew must have shrunk with horror. Such was the place — a most fitting place, Gentile, pagan, idolatrous to the very core and center — where God chose to reveal himself as Father of the Gentiles as well as of the Jews." — *Prof. G. T. Stokes, D.D.*

God also chose a most suitable person as his agent in bringing this revelation to Peter. All four of the centurions mentioned in the New Testament are noble characters, and among the noblest is Cornelius of Cæsarea. He was a captain, the commander of a "century" of one hundred soldiers in the Roman troops that guarded the Roman capital from possible Jewish insurrection. He may have been a Roman nobleman, member of the famous Cornelian family; but this is by no means certain, since Sulla had freed ten thousand slaves and called them by his own name, Corneli. He was an officer of the Italian "band" or cohort, so called doubtless because originally recruited in Italy. A cohort was one-tenth of a legion, and contained six hundred men. The cohort was made up of three "maniples," of two hundred men each, and each maniple was made up of two "centuries."

A fine character is given to Cornelius. He was not a full Jewish proselyte, but he had seen the folly of idolatry, and he worshipped the one true and invisible God. He did not keep his religion to himself, but he shared its blessings with all his household. He was often engaged in prayer, and so was on the way to greater light. He was not content with a selfish religion, but practised beneficence, giving much in alms to the poor. It is such a life, which has only partial knowledge of God but is hungry for more, that God is eager to bless with the fullest revelation of his glory, his wisdom, and his love. And many such characters have been found throughout the ages cherishing their light amid the darkness of heathenism.

"Cornelius, in the midst of his busy life, observed the regular periods of prayer prescribed by the Jews at 9 and 12 and 3 o'clock daily. Yet this noble, generous, and prayerful man was not saved; for as he was praying an angel appeared to him and bade him send to Joppa for Peter who would tell him words whereby he and his family might be saved. It is almost startling to note the character of the men who are described in the Acts as needing the salvation that can be found in Christ alone. This section of the book narrates three notable conversions: that of the Ethiopian prince, of Saul, and of Cornelius, but all of these were godly men; they were not only of irreproachable morality but they were zealously religious. Are

5. I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners; and it came even unto me:

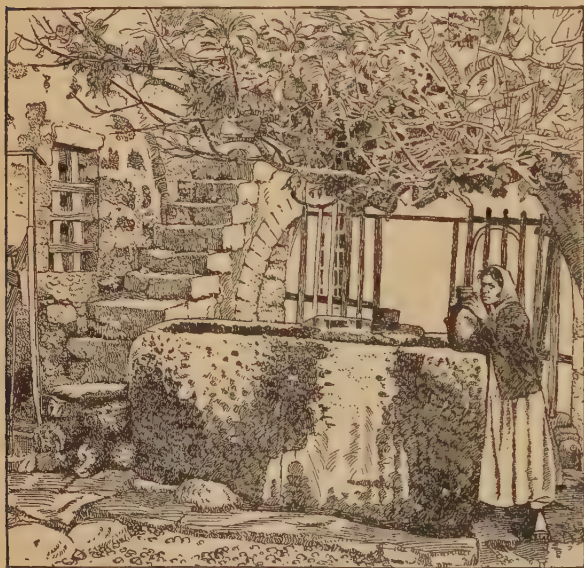
such men lost? Is it absolutely necessary to-day for men of this character to experience a 'new birth'? These narratives seem so to affirm, and they remind us of the words spoken by our Lord to the great teacher of Israel: 'Ye must be born anew.' — *Prof. Charles R. Erdman.*

Why was an angel sent on this errand? Evidently to emphasize its importance as a great new step in the progress of God's revelation to men. And why did not the angel himself disclose to Cornelius the truth regarding Christ? Because God never does through a supernatural agency what can be done as well by human agency. This is part of his plan for the development of mankind.

Cornelius proved his readiness to receive new truth by his prompt obedience. He at once sent on the errand to Joppa two of his household servants and a soldier of his personal staff who shared his religious views and who also is characterized as "devout." Nor did he send his messengers forth blindly, but showed his confidence in them by disclosing to them all that had happened, sure that the knowledge would add zeal to their errand.

II. PETER'S VISION, Acts 10:9-16; 11:1-10. The following account of Peter's experience is the account of the apostle himself, given in Jerusalem before the

church there, and not long after the event. The Jerusalem Christians were all Jews, brought up in the strict Jewish ideas. They had been taught all their lives that Jews alone could be saved, together with the heathen who became Jews through the rite of circumcision and through observance of the laws of Moses. And now revolutionary tidings reach them, nothing less than that Peter, the head of the Twelve Apostles, had so far broken his Jewish caste as to visit the home of an outcaste Roman, eat his unholy food, preach Christ to him and his household, and solemnly receive them all into the Christian church without one of the prescribed ceremonies of Judaism! No wonder these people, their prejudices in-



From a photograph by Bonfils.

House of Simon the Tanner, Joppa.

Showing the stairway leading to the roof.

grained by centuries of narrow teaching and bigoted practices, took Peter sharply to task when he returned to Jerusalem, and bade him explain his conduct. But Peter's explanation was ready.

5. I was in the city of Joppa praying. Peter was living, as we learned in our last lesson, with Simon the tanner. It was the sixth hour of the day, that is, at noon, the day beginning at 6 A.M. This was the second of the three times of day set apart by the Jews for prayer, and Peter had retired for that purpose to the housetop. Eastern houses have flat roofs, and as outside stairways give access to these house-tops, they are often used as places for prayer or quiet meditation or for private con-

6. Upon which when I had fastened mine eyes, I considered, and saw the fourfooted beasts of the earth and wild beasts and creeping things and birds of the heaven.

7. And I heard also a voice saying unto me, Rise, Peter; kill and eat.

8. But I said, Not so, Lord: for nothing common or unclean hath ever entered into my mouth.

9. But a voice answered the second time out of heaven, What God hath cleansed, make not thou common.

versations. For example, Samuel talked on a housetop with Saul before he anointed the young man as king (1 Sam. 9 : 25, 26). And in a trance I saw a vision. He was faint and hungry, and was waiting for his midday meal to be prepared. His mental vision was the clearer for his fasting condition. A certain vessel descending. "Vessel" is used in its most general sense, something to hold things, a container. As it were a great sheet let down from heaven by four corners. The great sheet filled the sky and was a symbol of the Christian gospel which was for all the earth. Cords were attached to the four corners and let it down, those cords, running east, west, north, and south, being tokens that the gospel was to be carried to all points of the compass. The meaning of these features of the vision would become clear to Peter afterwards as he pondered upon them. And it came even unto me. This expresses Peter's surprise that he should be singled out as the recipient of the divine symbol.

6. Upon which when I had fastened mine eyes, I considered. Peter saw at once that this was no empty dream, but a message direct from God such as came to the ancient prophets; he must think deeply to grasp its meaning. And saw the fourfooted beasts of the earth and wild beasts. Not one of each kind, a sort of Noah's ark, but typical animals representing all the great divisions of the animal kingdom. Some of the fourfooted beasts were unclean in Jewish eyes, and all of the wild beasts. And creeping things. The reptiles, repulsive and foul, all unclean and unfit for food. They represented the lowest and most degraded nations. And birds of the heaven. Some of these were clean, doves being used frequently in sacrifices; most of them, however, — all birds of prey, for instance, — were counted unclean.

7. And I heard also a voice saying unto me, Rise, Peter. The apostle may have fallen on the roof, filled with awe at the vision. Kill and eat. Peter had been hungry before he fell into the trance, and his vision fits into his physical condition. He was awaiting a meal; here comes material to satisfy his hunger, but how different from what he had expected!

8. But I said, Not so, Lord. Peter before his conversion had been quite ready to say that his Lord was in error (Matt. 16 : 22). He had not yet lost his over-confidence in his own judgment. For nothing common or unclean hath ever entered into my mouth. "Common" means "fit for the common herd," not fit for God's chosen people, the Jews. Food that was counted unclean in the Jewish laws might answer for the heathen, but no fragment of it should pollute a Hebrew mouth. Peter's boast was that of Ezekiel before him (Ezek. 4 : 14), and the feeling back of it prompted Daniel and his friends in the heroic episode that opened their career (Dan. 1 : 8-12).

9. But a voice answered the second time out of heaven. God is very patient, even with a pupil that contradicts and rebukes his teacher. What God hath cleansed,



Peter's Vision.

10. And this was done thrice : and all were drawn up again into heaven.
11. And behold, forthwith three men stood before the house in which we were, having been sent from Cæsarea unto me.
12. And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me ; and we entered into the man's house :

**make not thou common.** A voice from heaven had laid down the Mosaic law at the beginning of Hebrew history. The requirements as to food and ceremonial then made were most salutary for the Jews, and helped mightily to preserve their purity of mind and body among the foulnesses of heathenism. But now the time had come for Jewish separation to cease, and for the leaven to mingle with the whole lump. The heavenly voice that had given the Mosaic law had authority to revoke it, and it was not for mere man to say No to God. Christ had taught, "Not that which entereth into the mouth defileth the man, but that which proceedeth out of the mouth" (Matt. 15 : 11). The time had come for this truth to be put into practice. "Oh ! there was a largeness in the heart of Christ, of which we have only dreamed as yet,—a something, too, in these words, 'God hath showed me that I should not call any man common or unclean,' which it will require, perhaps, ages to develop." — *F. W. Robertson.*

10. And this was done thrice : and all were drawn up again into heaven. "This repetition of course implies not only that the underlying truth was important, but also that Peter was hard to convince." — *Prof. George H. Gilbert.* Three times Christ had been obliged to repeat his injunction to Peter, "Feed my sheep" (John 21 : 15-17). The great sheet was withdrawn into heaven rather than disappeared below in order that the heavenly origin of the vision might be apparent.

"Peter feel asleep a sectarian. He awoke a cosmopolitan. He was transformed from a bigot to a man almost in the twinkling of an eye." — *Rev. Charles Frederic Goss, D.D.*

**III. PETER'S VISIT TO CORNELIUS,** Acts 10 : 17-48 ; 11 : 11-18. "There is not in Scripture-record a more beautiful and touching story than the narrative of the interview of St. Peter and Cornelius." — *Bishop Edward R. Welles.* Peter



Peter Visits Cornelius. From an old print.

came out of his trance in a state of great perplexity. He had received an undoubted message from the Lord, but he was in doubt about its exact meaning and at a loss how to apply it to life and conduct. Fortunately he was not left long in doubt.

11. And behold, forthwith three men stood before the house in which we were. They had travelled thirty Roman miles and had been two days on the way, their arrival being timed by God's providence exactly with the termination of the vision. It was such an exact correspondence as brought Philip and the Ethiopian to the crossing of their

paths on the road from Jerusalem to Gaza. Having been sent from Cæsarea unto me. On one side was Peter's vision, and on the other side Peter's task, embodied in the three messengers.

12. And the Spirit bade me go with them, making no distinction. This message from the Spirit had come to Peter while he was on the housetop, and while the three messengers were rapping at the door below. Go with them, "nothing doubting," the Spirit had said (Acts 10 : 20). And these six brethren also accompanied me. They were Jewish Christians, as we learn from Acts 10 : 45, and Peter wisely took them with him that they might afterwards testify to the reasons for the step he was taking, and to the effect of his words and actions. It is probable that they were

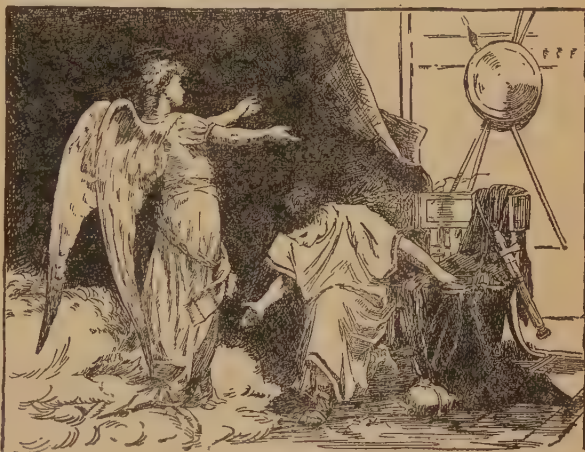
13. And he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is Peter ;

14. Who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house.

Christians who were accompanying Peter on his round of the churches, and were lodging with him in the tanner's house : note the " we were " of verse 11. And we entered into the man's house. This was the next day after they left Joppa (Acts 10 : 24). They had travelled northward along the Mediterranean, and had probably spent the night halfway, at Apollonia. Notice that Peter does not name Cornelius, for to give that hated Roman name would only intensify the opposition of his hearers. They would not forget, however, that " the man " was a Gentile, for that fact was the basis of their criticism of Peter. Peter omits the facts that Cornelius was prepared to receive him, having brought together in his home his kinsmen and his near friends, whom his generous spirit would have to share in the expected blessing, showing that Cornelius was a good deal of a Christian already. Peter also omits, very naturally, the way in which the centurion met him, falling at his feet and worshipping him, an act most amazing in a Roman soldier, but we must remember that he would regard as almost supernatural a being whose coming to him had been announced by supernatural means. Peter promptly refused this homage, as Paul and Barnabas afterwards did at Lystra (Acts 14 : 13-15), and in essentially the same words.

13. And he told us how he had seen the angel standing in his house. " The angel," the well-known angel of whom all Peter's audience had heard, for the story of Cornelius had often been told by this time. " With this narrative before us, we cannot question the fact that the Bible reveals the existence of a higher order of beings than ourselves, who are interested in our spiritual welfare." — *Prof. John De Witt, D.D.* Here again Peter omits much, in order to hasten to the main point. Cornelius had deferentially ushered Peter in, talking eagerly all the way, and in a large room of the house Peter found a considerable company assembled. The apostle was too much of a Jew not to let his hearers know what an exceptional thing he was doing in thus entering a Gentile abode, and frankly told them that he had come in obedience to the command of his God, who had bidden him call no man common or unclean. Then he asked why he had been sent for, and Cornelius answered with an account of the angel who had appeared to him and bidden him send for Peter ; this was in remembrance of his alms and in response to his prayers. Thus, in the words of the angel, Cornelius let Peter know that, Gentile though he was, he was a man of religious faith and holy deeds. And saying, Send to Joppa, and fetch Simon, whose surname is Peter. The angel (Acts 10 : 6) gave other information, telling where Peter was to be found.

14. Who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house. This is not in the first account of the angel's words (Acts 10 : 6) ; but Cornelius was praying to be shown the way of eternal life for himself and his household, and the angel pointed to Peter as able to show him that way. No one who truly seeks salvation seeks in vain.



The Angel and Cornelius.

G. Pagliel.

15. And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning.

16. And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit.

17. If then God gave unto them the like gift as *he did* also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God.

15. And as I began to speak, the Holy Spirit fell on them. "There was a little Pentecost that day in Cæsarea. It is a great mistake to suppose that the first Pentecost at Jerusalem was the end of blessing; it was only the beginning." — *Arthur T. Pierson*. Peter omits an account of his address, which contained matter perfectly familiar to his Jerusalem audience, though marvelous indeed to the roomful in Cæsarea. He began with the powerful utterance, the fruit of his two days of thinking since his vision and the central truth of our lesson: "*Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him.*" "What a grand utterance was that to come from a Galilean fisherman, a bigoted, ignorant, and intolerant Jew! This declaration of St. Peter is an affirmation of the absolute fairness and impartiality of God." — *Rev. William T. Wilson*. "Think! If God had any partiality, what would become of the just government and judgment of the world?" — *John Foster*.

Then Peter went on to describe Jesus Christ and his message to men. Christ had preached good tidings of peace. Christ was Lord of all men, and his peace was intended for all men. Christ was anointed with the Holy Spirit and with power. Christ went about doing good and working great miracles, for God was with him. Christ was crucified by his foes, but gloriously triumphed in his resurrection. Christ had chosen witnesses, Peter and his companions, who saw all these things, who ate and drank with the risen Lord, and who had Christ's commission to preach his gospel to men. Peter's sermon ended with the uncontrovertible testimony of the Hebrew prophets, and with the glorious promise that "*through his name every one that believeth on him shall receive remission of sins*" — EVERY ONE!

Even as on us at the beginning. As at the feast of Pentecost, after another remarkable sermon by Peter. "On us," the Christians of Jerusalem who are now venturing to sit in judgment on these Gentiles of Cæsarea to whom God has vouchsafed the same blessing, — yes, and on the very same apostle through whom the great blessing came at Pentecost, so far as human agency was concerned!

16. And I remembered the word of the Lord. Peter had himself heard it, for it was spoken just before Christ's ascension, probably in the upper room in the house of Mary the mother of Mark, in Jerusalem, and all the apostles were present. **How he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit.** The reference is to the baptisms in the Jordan performed by John the Baptist. Luke recorded this prophecy early in his book (Acts 1:5). It was spoken on a most solemn and exalted occasion, and was so gloriously fulfilled soon afterward that it could not be forgotten. That promise was one of the chief foundation stones of the church.

17. If then God gave unto them the like gift as he did also unto us. Peter lays the responsibility for the whole happening on God; no mere man, not even the chief of the apostles, could summon the Holy Spirit. Only God could send him forth. **When we believed on the Lord Jesus Christ.** The coming of the Spirit did not cause the faith of the early Christians, but he came in response to their faith-filled prayers and worship of Christ. So with Cornelius and his household and friends: if they had not already believed on Christ, the Holy Spirit would not have blessed them with his presence and power. Human faith is the doorway through which the Spirit enters. **Who was I, that I could withstand God?** Peter implies that he might have wished or sought to withstand God, so revolutionary was the very idea of receiving Gentiles into the church without their becoming Jews through circumcision. Indeed, did he not at the beginning of the event rebuke God with his "Not so" (v. 8)?

18. And when they heard these things, they held their peace. They, like Peter, were afraid to oppose what was manifestly a decision and leading of God. Others, however, remained bigoted and insisted that all Gentiles should submit to the rites

18. And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.

of Judaism before they were admitted to the Christian church, and hence arose the first serious discussion among Christians — a schism of which we are to hear much further on in this history. **And glorified God.** For the vast opportunities of growth thus opened to Christianity, and for the revelation of God's all-embracing love. Every new vision of God's character leads men to glorify him. **Saying, Then to the Gentiles also hath God granted repentance unto life.** "By 'repentance unto life' I think we are to understand that repentance which is accompanied by spiritual life in the soul, and ensures eternal life to every one who possesses it." — *C. H. Spurgeon*. God granted repentance as a priceless gift. "Repentance is a privilege because it restores our fallen natures to the likeness of God, secures forgiveness, is a joy in itself, and terminates in glory." — *Alexander H. Vinton*.

*The Gospel for All Men.* "If we were to take this book of the Acts, and put it off at a little distance, so as to get its outline as a whole, and its trend, we should find that its main purpose is to unfold the broadening spirit and form of the church of God." — *Rev. Theodore T. Munger, D.D.*

"The Word and Spirit of Christ go on constantly filling out our small measures of charity and hope, breaking up our petty and jealous judgments, enlarging our sympathies for all classes and conditions of men." — *Bishop F. D. Huntington*.

"What did Peter's vision mean? That the heterogeneousness of humanity could be turned into a great brotherhood of souls and laid against the heart of God as its home." — *Rev. George A. Gordon, D.D.*

"A diseased man is fit to be healed, a poor man is fit for alms, a drowning man is fit to be rescued, a sinful man is fit to be forgiven." — *C. H. Spurgeon*. And so the gospel fits all men.

"As the great German philologist, Max Müller, says, the very word 'humanity' never existed on earth until Christ came. It was then for the first time created to express a new conception. To use the beautiful language of Mazzini, 'The chord of humanity was mute upon the Greek lyre.' This is Christianity's great message: 'There is but one God; all men are the sons of God.'" — *Rev. Louis Albert Banks, D.D.*

## LESSON XI. — June 14.

### THE CHURCH IN ANTIOCH. — Acts 11: 19-30.

**GOLDEN TEXT.** — *The disciples were called Christians first in Antioch.* — ACTS 11: 26.

**Devotional Reading :** Isa. 12.

**Primary Topic :** SOME PEOPLE WHO RECEIVED A NEW NAME.

**Lesson Material :** Acts 11: 19-30.

**Memory Verse :** The disciples were called Christians first in Antioch. Acts 11: 26.

**Junior Topic :** BARNABAS IN ANTIOCH.

**Lesson Material :** Acts 11: 19-30.

**Memory Verse :** Acts 11: 24.

**Intermediate and Senior Topic :** LESSONS FROM THE CHURCH IN ANTIOCH.

**Topic for Young People and Adults :** THE SECRET OF A GROWING CHURCH.

### THE TEACHER AND HIS CLASS.

The Younger Classes may apply all three sections of the lesson to their own work. First speak of the Christian enterprise they may show in enlarging their Sunday-school class, and talk of the children they may add to it. Then discuss the "purpose of heart" that should

animate them: to please Christ and carry out his plans. Finally think of some brotherly thing the class may do, helping some poor family, perhaps, or making some immigrant children feel that they have come to a friendly country.

The Older Classes are in this lesson face to face with three fundamental questions regarding their church: the ques-

tion of wide-awake evangelism ; the question of its underlying motive ; the question of its fellowship. What can your class do to arouse the church from its sluggishness and actually to bring souls into the kingdom ? What can it do to learn the will of Christ and apply it to the church field ? What can it do to illustrate the love of Christ for all men ? Get three members to take the lead in discussing these three topics.

**Question Suggested for Discussion.**  
How can the sound growth of a church be brought about ?

### THE LESSON IN ITS SETTING.

**Time.** — Barnabas went from Jerusalem to Antioch perhaps A.D. 42. Saul was brought from Tarsus perhaps the next year. The famine was perhaps in A.D. 44 and the church in Antioch may have sent relief to Jerusalem the same year.

**Place.** — Antioch, the capital of Syria, on the Orontes, about twenty miles from its mouth.

### THE TEACHER'S LIBRARY.

Salmon's *Non-Miraculous Christianity*. Chapman's *Revival Sermons*. Church's *The Discipline of the Christian Character*. Morgan's *The Life of the Christian*. Burgess's *Sermons on the Christian Life*. McConnell's *A Year's Sermons*. Bancroft's *The Anthem Anglic*. Cox's *Biblical Expositions*. Ful-

ler's *Pulpit Sparks*. De Witt's *Sermons on the Christian Life*. Berle's *Modern Interpretations of the Gospel Life*. Newbolt's *Words of Exhortation*. Coyle's *The Church and the Times*. Simpson's *Sermons*. Gregg's *Things of Northfield*.

### THE ROUND TABLE.

#### FOR RESEARCH AND DISCUSSION.

Gains to the church from persecution.  
The character of Barnabas.  
The central purpose of the early church.  
Hindrances to the widest Christian fellowship in the early church.  
How poverty among Christians should be relieved.  
The church and charity.

### THE PLAN OF THE LESSON.

**SUBJECT :** Lessons from the Church in Antioch.

#### I. THE LESSON OF CHRISTIAN ENTERPRISE, vs. 19-21.

A scattered church.  
Preaching to the Greeks.  
God with the church.

#### II. THE LESSON OF CHRISTIAN PURPOSE, vs. 22-24.

The help of Barnabas.  
Purpose and persistence.  
The Holy Spirit and faith.

#### III. THE LESSON OF CHRISTIAN BROTHERHOOD, vs. 25-30.

The help of Saul.  
The Christian name.  
The Christian fellowship.  
The secret of a growing church.

19. They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœ-ni'-ci-à, and Cyprus, and An'-ti-òch, speaking the word to none save only to Jews.

**I. THE LESSON OF CHRISTIAN ENTERPRISE, vs. 19-21.** The first Christian churches grew rapidly, and were able to face enormous difficulties that would daunt many large churches of to-day. In this lesson we are to learn about one of the most conspicuous and successful of them, and we shall discover three of the secrets of its success. The first is its *enterprise*.

19. They therefore that were scattered abroad upon the tribulation that arose about Stephen. This was the great persecution of which the death of Stephen was the terrible beginning. It was engineered by Saul ; see Acts 8 : 1-4. As the refugees fled, they continued to tell about the Saviour, so that the fierce wind of persecution merely scattered everywhere the seeds of Christianity. Travelled as far as Phœnicia. Phœnicia was the narrow strip of coast between the Mediterranean and the crest of the Lebanon Mountains. It began at this time about sixteen miles south of Mount Carmel, extending about 120 miles north, and its chief cities were Tyre and Sidon. And Cyprus. This large island in the northeastern corner of the Mediterranean lies northwest of Palestine and is about forty-one miles from the coast of Syria. The island is about three-quarters as large as Connecticut. And Antioch. Antioch was a large city in Syria, at the northeast corner of the Mediterranean. It was the metropolis of Syria under the Greeks, and its capital under the Romans. Seleucus Nicator I., the Macedonian ruler, founded it about B.C. 300, naming it after his father Antiochus. Antioch lay on the south side of the Orontes, which was navigable throughout the twenty miles from the city to its mouth. "Its noble scenery, its delicious climate, the quick wit and easy manners of its people, made it one of the favorite resorts of emperors and philosophers, the affluent and the minions of their luxury. Within a wall twelve miles in length it held, in the first century of the Christian era, close upon a million inhabitants. Peopled mainly by Greeks and

20. But there were some of them, men of Cyprus and Ćy-re'-nē, who, when they were come to Ān'-tī-ōeh, spake unto the Greeks also, preaching the Lord Jesus.

21. And the hand of the Lord was with them: and a great number that believed turned unto the Lord.

Jews, it was the seat of a Latin colony, and under the Roman rule it grew into a stately, luxurious city; its harbors were crowded with the ships of all nations, its streets with the merchants of every race. It ranked as the third city of the Empire, only Rome and Alexandria taking precedence of it. It was familiarly known as the Rome of the East." — *Samuel Cox, D.D.* About five miles from Antioch was the village of Daphne, containing a splendid temple of Apollo, both village and temple being a paradise of lovely vegetation. But the name of Daphne was synonymous with sensuality. "The rites practised and the pleasures pursued attested only too well the fact that the religion which consecrated and the art which adorned the shrine had become the instruments of the grossest immorality." — *Prof. John De Witt.* Speaking the word to none save only to Jews. They were hunted fugitives, in strange lands, and at first they would not trust themselves to any but their own countrymen.

20. But there were some of them, men of Cyprus and Cyrene. These Christians, though Jews, had been born in the Greek island of Cyprus and in the far-off north-African city of Cyrene. Brought up among Greeks, they were in a measure free from the prejudices of Palestinian Jews. Who, when they were come to Antioch, spake unto the Greeks also. They could speak Greek, and the other Christians probably spoke only Aramaic. They would feel quite at home with the Greeks, and would very naturally take the great step of telling them about the revelation through Jesus Christ. Preaching the Lord Jesus. They told about his wonderful miracles, they recited his parables and quoted his marvelous sayings, they repeated his claims of Messiahship and deity, related such proofs as the transfiguration, recited the sad story of his crucifixion and the glorious event of the resurrection which crowned his claims with evident truth, and closed by calling upon their hearers to accept Jesus Christ as their own Saviour and follow in the way of life which he pointed out. It was the same "old, old story" which is told to-day, and which never has lost its power to win and transform the lives of sinners.

21. And the hand of the Lord was with them. "The hand of the Lord" (sometimes "the finger of God") is a common Old Testament expression signifying God's presence in human affairs. Sometimes the thought of God's arm is included: "With a mighty hand and a stretched out arm," "Underneath are the everlasting arms." This vivid conception of the Father's presence, the living grace of Jesus Christ, the abiding comfort of the Holy Spirit, must have been a constant help to the early Christians in those days of bitter persecution and severe trials. And a great number that believed turned unto the Lord. This is a condensed expression: they believed in the Lord Jesus and then turned to him and away from their sinful and idolatrous lives. The sentence is closely connected in thought with the preceding one: because the hand of the Lord was with the Christians, therefore many of the heathen turned to the Lord. Always the power of successful evangelism resides in Christ and not in men; this thought keeps the Christian worker humble and at the same time strong and confident.

II. THE LESSON OF CHRISTIAN PURPOSE, vs. 22-24. Not only was this early church in Antioch enterprising, but it was purposeful. Its enterprise was



22. And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Bär'-nă-bās as far as An'-tī-ōch:

23. Who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord:

24. For he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord.

born of an abiding purpose, and at the same time fed and perpetuated that purpose. No purpose continues long that does not work itself out in deeds; no deeds continue long that do not rest back upon a persistent and faith-inspired purpose of the heart and mind. Those Antioch Christians had the right combination.

22. **And the report concerning them came to the ears of the church which was in Jerusalem.** This may have happened before the visit of Peter to Cornelius but the news of it did not disturb the Christians in Jerusalem as did the latter event. Why not? Doubtless because the Antioch evangelists did not associate closely with their Gentile converts, as did Peter of necessity with Cornelius: did not enter their houses, eat with them, live with them. There was no infraction of the Jewish ceremonial laws in this Antioch evangelism, and so the church in Jerusalem could approve of it. **And they sent forth Barnabas as far as Antioch.** Barnabas was the liberal-minded Jewish Christian whose gift of a field to the young church in Jerusalem seems to have been the inspiration to large giving among the early Christians. He had further shown his generosity by his treatment of the suspected Saul, introducing him to the Christians in Jerusalem and vouching for the sincerity of the former persecutor and the reality of his conversion to Christ. His brotherly spirit made him a fit ambassador, and also the fact that he came from the Gentile island of Cyprus, from which, indeed, some of the enterprising Christian evangelists of Antioch had come (verse 20). "He was sent forth, as Peter and John before had been sent into Samaria (Acts 8:14), to confirm and give the sanction and direction of the mother church to the work which had begun in a new center." — *Cambridge Bible*.

23. **Who, when he was come, and had seen the grace of God.** What did he see? He perceived the grace of men, the zeal of the Antioch Christians, the faith of the new converts among the Gentiles, the harmony and joy of the church in Antioch. But Barnabas had the insight to know that all this grace of men had its source in the grace of God, and without that grace could not be sustained for an hour. Without God's grace there can be no gracious church, no "work of grace" in the hearts of men. **Was glad.** "Pollyanna" is called "the Glad Book." It is the sweet and appealing story of a little girl who determines, whatever trial or sorrow may come, to see the best in it, and so to hold on to her gladness and make other folks glad also. Much of the effectiveness and helpfulness of our lives depends upon their joy. The Christian alone is in touch with the unfailing spring of gladness. His happiness does not depend upon will power, he is not constantly cheating himself by pretending that things are better than they are, but his life is hid with Christ in God, and in that calm refuge all is peace and joy. Be glad of the things that rejoice Christ, as Barnabas was, and all your days will be full of sunshine. **And he exhorted them all.** The name of Barnabas, it will be remembered (Acts 4:36), means "Son of Exhortation." It is the duty of every Christian to exhort; that is, to impart to others, as best he can, whatever knowledge of God's truth and whatever spiritual blessing he has received from God. This is the great object of the Christian prayer meeting; and should be, more than it is, the spirit of Christian conversation. **That with purpose of heart they would cleave unto the Lord.** They had turned to the Lord (v. 21), now they must cleave to him. They had started in the way of life, now they must continue in that way, plodding along steadily, day after day. "It is the first step that costs," says the French proverb. The first step cost those early Christians much, — often the love of their relatives, the friendship of many, their livelihood, their safety and peace, their homes, their very lives. But even with all that, the first step was useless without the second step, and the third, and so on through all the long years "walk with Christ." The Christians had needed bold decision to start in the true life; now they needed an unflinching purpose to keep on in it.

24. **For he was a good man.** Barnabas was a brilliant man, an eloquent preacher, a skilful and effective leader and organizer, a man of true genius; but these qualities

25. And he went forth to Tär'-sūs to seek for Saul;

26. And when he had found him, he brought him unto Ān'-tī-ōch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Ān'-tī-ōch.

are not selected by Luke for commemoration. What attracted men to Barnabas was his simple goodness, which shone through his kindly eyes and found expression in all the acts of his unselfish life. Goodness of heart has an influence far beyond brains. "To be great, to be wealthy, to be highly honored for talents or station or influence or services of wide renown, is given to few and is made the duty of none. To be good is, through grace, within the power of all and is required of all." — *Bishop George Burgess*. **And full of the Holy Spirit and of faith.** Luke had thus characterized Stephen (Acts 6 : 5), and Barnabas was a man of Stephen's winsome power. His faith in Christ filled him completely, it was no half-faith; and as a result the Holy Spirit could and did fill him completely. **And much people was added unto the Lord.** That is, unto the Lord's church, unto the number of those who made public declaration of their faith in Christ and showed by their lives that they were his followers. We speak of "additions to the church," but they are nothing unless they are also additions to the Lord; and it is an inspiring thought that even the humblest soul that yields to Christ in glad surrender is an actual addition to Christ's majesty and to his joy.

**III. THE LESSON OF CHRISTIAN BROTHERHOOD,** vs. 25-30. The church in Antioch learned the lesson of enterprise, of evangelism, of growth and enlargement. It also learned the equally necessary lesson of perseverance, of indomitable purpose, without which no progress can continue. Now we are to see that same church learning the lesson of Christian brotherhood, of that co-operation which binds together the new and old members of a church and adds to each the strength of all. The three lessons are these: Make a start! Keep on! All keep on together!

25. **And he went forth to Tarsus to seek for Saul.** Tarsus in Cilicia, in the Roman province of Asia (our Asia Minor) was northwest of Antioch and not far away. It was Saul's birthplace, whither he had gone after the enmity of the Grecian Jews drove him from Jerusalem (Acts 9 : 30). "Barnabas was falling in with our Lord's own method, who, when he had called unto him the Twelve, began to send them forth by two and two." — *Canon W. C. E. Newbolt*.

26. **And when he had found him, he brought him unto Antioch.** If Barnabas had been seeking his own glory, he would not have made Saul his partner in the work at Antioch, for Saul was his superior in every way, and would be regarded as the leader in any enterprise with which he was associated. But all that Barnabas considered was that the work in Antioch was too much for him alone, and that Saul was the best man for the heavy task. He was the best because of his great abilities, because of his birth in a Gentile city and full knowledge of the Gentiles, and especially because he had been set apart by the Holy Spirit for just that kind of work and had already had considerable experience in it. Every Christian worker will, like John the Baptist, be glad to decrease if thereby Christ's cause may increase. **And it came to pass, that even for a whole year they were gathered together with the church.** Literally, "in the church," a phrase difficult to explain. Some consider that the sentence means that Barnabas and Saul were hospitably and cordially received by the church at Antioch; others throw the emphasis on "together" and think that Luke intended to describe the hearty co-operation of Barnabas and Saul in their great work, a co-operation which meant everything to the church. **And taught much people.** Saul had few pastorates so long as this, and none so peaceful. His long stays in Corinth and in Ephesus were concluded by fierce attacks from his foes; but in Antioch he always found a quiet haven, to which he returned with joy after each missionary journey. Here he had perhaps the best opportunity of his entire career to show what he could accomplish, and nobly did the church respond to his efforts. **And that the disciples were called Christians first in Antioch.** The Acts is a book of beginnings. As the Gospel of Luke is the account of what Jesus "began to do and teach" (Acts 1 : 1), so this second history is the account of what the apostles began to do and teach; and as soon as Luke has shown the beginnings with which each locality is connected, he leaves it and hastens to another. Antioch is noted for two beginnings: the Christian name, and Christian missions. As to

27. Now in these days there came down prophets from Jerusalem unto Ān'-tī-ōeh.

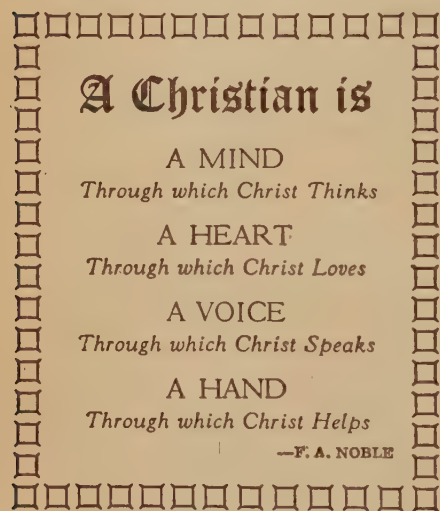
28. And there stood up one of them named Āg'-ā-būs, and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Ēlau'-dī-ūs.

the name, some new appellation was a necessity, for "Nazarenes" and "Galileans" were impossible names in the enlarged church, "disciples," "saints," "brethren," and "men of the Way" were too vague. "Christians" just met the need. The term was probably first given in jest or ridicule, and it was quite in keeping with the habit of Antioch to give it. The name is a combination of a Greek root (*Christ*) with a Latin ending (*-ian*), a Hebrew meaning lying back of all, for *Christ* and *Messiah* both mean "the Anointed One." "Methodist" is another name given originally as a term of opprobrium, referring to the liking for exact and strict modes of Christian life and service which Wesley's followers adopted, though now it has become a term of great honor. The name is

used only three times in the New Testament, — here, once by Agrippa (in ridicule, Acts 26:28), and once by Peter, in which the apostle counsels his readers to be proud of the name and gladly to suffer for it (1 Pet. 4:16). No institution can go far without a name, and Christianity took a long step when it received for its own the name of its divine Founder, the Name that is above every name. Under that glorious name it has won great triumphs, and is going on to win the world.

"It should not be forgotten that Christ was the first Christian. He set the standard, and men are Christians or not according to whether or not they conform to that standard." — Rev. S. D. McConnell, D.D.

"That scornful name wears to-day a crown that outshines all other crowns as easily as the sun outshines the light of a glowworm; for that name Christian is a king that rules kings." — Rev. William Henry Bancroft.



*Illustration.* "Scipio, the worthy conqueror of Africa, had a son that had nothing of his father but the name, being cowardly, dissolute, and given to all debauchery. It happened that he came into the Senate-house with a ring on his finger wherein the picture of his father was most lively made, when the Council by an Act of State commanded him to forbear the wearing of it, adjudging it unfit that he should wear his father's picture who would imitate none of his father's virtues." — Thomas Fuller (1608-1661). So let us be ashamed to bear the name of Christian if we are not sincerely trying to be like Christ.

27. Now in these days. During the year when Barnabas and Saul worked together and won many converts. From their hearty and fruitful co-operation the Antioch church learned its one lesson in brotherhood; now comes a second lesson from another source. There came down prophets from Jerusalem unto Antioch. The early church recognized numbers of leaders as prophets, often calling them at the same time by other titles, such as apostles, teachers, and leaders. Neither in the Old Testament nor in the New Testament was the sole or even the chief function of the prophet the predicting of coming events, though of course that was often the work of the prophet, as in the case before us. "The prophets are not only foretellers, but forthtellers of God's will, as in the case of a Samuel or an Elijah." — *Expositor's Greek Testament*.

28. And there stood up one of them named Agabus. He enters the history again near the close of the book (Acts 21:10, 11), and again as a foretelling prophet, proph-

29. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judæa:

30. Which also they did, sending it to the elders by the hand of Bär'-nä-bäs and Saul.

esying Paul's imprisonment, and doing it by a dramatic act in the style of Ezekiel and Jeremiah. He "stood up" probably in some special gathering of the church at Antioch. **And signified by the Spirit.** He acted out his prophecy, as on the second occasion just referred to, though by what "sign" it was "signified" we are not told. It was evidently his custom to attribute his prophecies to the inspiration of the Holy Spirit, for he did this also on the later occasion (Acts 21:11). **That there should be a great famine over all the world.** That is, over the civilized world, which is all they would be able to learn about, — the Roman Empire. Failure of crops in any one region from which great stretches of country obtained their supplies would then, as now, cause widespread distress. In fact, even to-day with our splendid systems of communication, the world is constantly on the verge of famine, and keeps only three or four months ahead in its supplies. **Which came to pass in the days of Claudius.** Josephus mentions this famine, recounting the aid given Jerusalem by Queen Helena of Adiabene who imported grain from Alexandria and figs from Cyprus to feed the hungry of the Holy City. Claudius was Emperor of Rome from A.D. 41 to A.D. 54, and Roman historians record famines in the second, fourth, ninth, and eleventh years of his reign.



From Akerman.

Coin of Claudius.

This coin was current in the days of Paul.

29. **And the disciples** (members of the church in Antioch), **every man according to his ability.** This is the true principle of giving, as Paul himself laid it down in writing to the Corinthian Christians (1 Cor. 16:2): we are to give, not according to the wealth of any one else, but according to our own means, as God has prospered us. **Determined to send relief unto the brethren that dwelt in Judæa.** Paul in later years continued to further these contributions from the Gentile churches to the poor in Jerusalem, and urgings to that effect are often to be read in his letters. This served three purposes: it helped the needy in Jerusalem (and many Christians there were greatly in want because of the persecutions and famines), it enlarged the hearts of the Gentile Christians and blessed them with divine favor, and it led the Jerusalem Christians to recognize the genuine Christianity of the Gentile Christians so that they ceased to oppose their entrance into the church.

30. **Which also they did.** Some time was required, for the Antioch church was not rich, and the money had to be collected in the weekly offerings. Then it had to be exchanged for supplies, and this also took time. But when the heart is in a task, it is done as speedily as possible. **Sending it to the elders.** The presbyters, the origin of "Presbyterian." They seem at first to have been called also "overseers" (*episcopoi*, from which comes "bishop"). It was their duty to teach and direct the church members, and they were the proper persons to receive the gift and distribute the supplies (through the deacons) to the needy. **By the hand of Barnabas and Saul.** These two, as leaders of the church in Antioch, were the most suitable bearers of the gift. Barnabas came from Jerusalem and would be most welcome to the Jerusalem Christians. Saul probably first suggested the gift and was zealous in promoting it. Both would emphasize the Christian brotherhood that prompted the gift, and would use the occasion to promote the unity of the church which was so near to the heart of Saul, as it was to the heart of his Saviour (John 17:11, 21, 22, 23).

**THE SECRET OF A GROWING CHURCH.** "Look at the church of those converting times! It was filled with the Spirit. It was unworldly. It was daily at work. It spared no sacrifice. It went through the world with the open Book in its hand, and to the Book it made its constant appeal. It believed everything that was in the Book. It preached the cross of Christ, and the resurrection of the dead, and the future judgment before the Great White Throne. It preached that man was lost and that Christ came to seek and to save the lost. It declared that 'there is no other name under heaven whereby man can be saved, but the name of Jesus.' It gave

itself up to soul-saving, and allowed nothing else to distract its attention or use up its time and power. It gave a welcome to everybody, and constantly made a public declaration of its mission, and constantly made a public offer of Christ and redemption through his name. In the reception and treatment of the Holy Spirit, in the representation of Jesus the Master, in its desire to save and its effort to save, it was up to par and above par. When the church is up to par and above par, there are conversions." — *Rev. David Gregg, D.D.*

## LESSON XII. — June 21.

### PETER DELIVERED FROM PRISON. — Acts 12:1-24.

#### PRINT vs. 5-17.

**GOLDEN TEXT.** — *The angel of Jehovah encampeth round about them that fear him, And delivereth them.* — Ps. 34:7.

**Devotional Reading :** Ps. 91:1-12.

**Primary Topic :** PETER AND THE ANGEL.

**Lesson Material :** Acts 12:1-17. Print vs. 5-17.

**Memory Verse :** I am with thee to deliver thee. Jer. 1:8.

**Junior Topic :** PETER'S DELIVERANCE FROM PRISON.

**Lesson Material :** Acts 12:1-24. Print vs. 5-17.

**Memory Verse :** Ps. 34:7.

**Intermediate and Senior Topic :** HOW PETER WAS BROUGHT OUT OF PRISON.

**Topic for Young People and Adults :** THE POSSIBILITIES OF PRAYER.

#### THE TEACHER AND HIS CLASS.

The Younger Classes will be deeply interested in this dramatic story. If you have a class-room and are by yourselves, you can have the pupils act out both scenes of the story, and this will impress the facts upon them deeply. Try to present the lesson in such a way that they will realize the blessed power of prayer and exercise faith in prayer ever after.

The Older Classes will find nearly every verse of the lesson full of spiritual meaning, and it would be a good plan to divide these verses among the members a week in advance, that all these truths may be brought out. Ask the members to come with their own experiences of answered prayer and also with others that they have collected from books or friends.

**Question Suggested for Discussion.**  
What results have we a right to expect from prayer?

#### THE ROUND TABLE.

##### FOR RESEARCH AND DISCUSSION.

Martyrdoms in the New Testament and at later times.

The reign of Herod Agrippa I.

Prisons in the Old Testament.

Prisons in the New Testament.

Bible instances of providential escapes.

Bible proofs of the power of prayer.

#### THE LESSON IN ITS SETTING.

**Time.** — The spring of A.D. 44.

**Place.** — Jerusalem: a prison (perhaps the Tower of Antonia next to the temple area), and the house of Mary the mother of John Mark.

#### THE PLAN OF THE LESSON.

**SUBJECT :** Peter, Prayer, and Power.

##### I. MAN'S EXTREMITY, vs. 1-6.

The martyrdom of James.

Peter in prison.

The hour of doom.

##### II. GOD'S OPPORTUNITY, vs. 7-10.

The shining angel.

Broken chains.

Opened doors.

##### III. ANSWERED PRAYER, vs. 11-24.

The prayer meeting in Mary's house.

Timid Rhoda.

Herod's death.

The possibilities of prayer.

#### THE TEACHER'S LIBRARY.

Iowett's *The Silver Lining*. Nicoll's *The Garden of Nuts*. Law's *The Grand Adventure*. Morrison's *The Wings of the Morning*, *The Footsteps of the Flock*, and *The Wind on the Heath*. Vaughan's *The Church of the First Days*. Burrell's *The Cloister Book*. Lee's *Eventful Nights in Bible History*. McNeill's *Sermons*, Vol. III. Hasell's *Bible Partings*. Foster's *Lectures*, Vol. II. Neale's *Sermons for Children*. Maclaren's *Expositions*. Books on Peter by Meyer, Taylor, Birks, Macduff, Davidson.

5. Peter therefore was kept in the prison : but prayer was made earnestly of the church unto God for him.

**I. MAN'S EXTREMITY, vs. 1-6. THE MARTYRDOM OF JAMES.** After the conversion of Saul the Christians in Jerusalem had a period of rest from persecution ; but it was not to last long. The next attack came from King Herod Agrippa I., grandson of Herod the Great, who had by this time become ruler of all his grandfather's domains. He was an unscrupulous man, who had discarded his rightful wife and married the wife of his brother, the Herodias who, through her daughter's indecent dance, had procured the death of John the Baptist, hated by her because he rebuked Herod for his unholy connection with her. This evil king caused to be beheaded the apostle James, the brother of John, the son of Zebedee, the first of the apostles to meet martyrdom, and the only one so far as the New Testament informs us.

"It was scarcely fifteen years since James had first heard that little word on the Sea of Galilee which had changed him from a fisherman into a fisher of men ; had brought him into daily converse with the Lord of men and of angels, and made him count all things but loss that he might win Christ. He had been one of the favored few in various striking occurrences of the Saviour's life and ministry : in the death-chamber of Jairus's daughter, on the holy mount of Transfiguration, and in the mysterious agony in the Garden of Gethsemane. He had been one of two brothers who, in days of ignorant zeal, had proposed to call fire from heaven upon a Samaritan village which refused them entrance ; and who, again, in days of a no less ignorant ambition, had asked to sit on his right hand and on his left hand in their Master's glory. Boanerges, sons of th thunder, he had named them, in days when the impetuosity of nature had not yet been checked by the influence of grace. To him first of the brothers is that prophecy fulfilled, '*Ye shall indeed drink of my cup of suffering, and be baptized with the baptism of blood that I am baptized with.*' He had given his life in one sense ; now he gave it in another. He had sacrificed self, now he offers life, upon Christ's altar. They who looked upon that early martyrdom from amidst the labors and trials of the apostolical life below, were not likely to feel regret for him who was so much the gainer." — *Dean C. J. Vaughan.*

**PETER IN PRISON.** Herod Agrippa, whose life was stained by so many sins, and whose path to the throne was won by so many tricks and crimes, felt himself insecure in his kingdom, and was extremely anxious to please the turbulent people whom he governed. Josephus tells us that he took pains to live much of his time in Jerusalem, to observe with care the laws of the land, and to celebrate all the sacrifices in which the Jews delighted. Such a man would be open to the charges brought against the Christians by the Jewish rulers, that they were seditious and that they sought to overthrow the Mosaic rites and laws. James, by his bold speech and his impetuosity, had become conspicuous among the Twelve, and was naturally the first victim ; but the real leader was Peter, and when Herod saw how pleased the Jewish rulers were with the execution of James, he proceeded to add to their favor by arresting Peter.

Peter, like James, was arrested at the beginning of the Passover week. Unlike Pilate, the Roman governor who sentenced Jesus, Herod Agrippa would not show disregard for the sacred season by executing Peter during the week, but put him in prison, intending after Passover to make a great show before the people of his zeal for Judaism by arraigning Peter in public, sentencing him, and executing him as he had beheaded James. Mindful of the wonderful powers reported of Peter, Herod kept him under heavy guard, four soldiers being always with him, two chained to the prisoner on either side, and two keeping watch outside the cell. These four were called a quaternion, and there were four quaternions, each to keep watch in turn. Peter's extremity was indeed terrible. His death seemed certain, and close at hand. The fate of his comrade, James, was about to befall him also.

5. **Peter therefore was kept in the prison.** Peter was a fisherman, an outdoor man, and confinement was a sad trial to him. Moreover, the prisons of those days were foul places, dark, unventilated, damp, often swarming with vermin. Mere imprisonment, without anything more, was a severe punishment. **But prayer was made earnestly of the church unto God for him.** "What could a little band of well-wishers effect in the teeth of great worldly powers ? Had they been faithless, they would have taken to plotting ; but being faithful, they took to *praying* instead. We can often accomplish a great deal more by prayer than by all the plots and plans

6. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison.

7. And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands.

that seem so clever." — *Rev. George H. Morrison, D.D.* The church, as we see later in this account, was not meeting in one place, for such a general meeting would not be safe in those times of persecution, but was holding group meetings in private houses. The prayers would be most earnest because Peter was the natural leader of the church, because of his age (he seems to have been the oldest of the apostles), the regard in which he was held by Jesus, and his active and decisive temperament which fitted him to lead. Moreover, he was a most likable man, frank, affectionate, brave, and thoroughly human. It would seem to the Jewish Christians that any of their number could be spared better than he. It was the church's extremity as well as Peter's.

6. And when Herod was about to bring him forth. Peter had been in prison for several days, perhaps a week. It was the last day of the feast, and on the following day Herod planned to have Peter beheaded like James, bringing him before the

people to display his zeal for the Jewish religion. The same night Peter was sleeping between two soldiers, bound with two chains. All possibility of escape seemed to be removed; and yet "how well may Peter sleep when God is watching over his bed and preparing his awaking! How well may he sleep, be it in outward calm or storm, among friends or foes, who sleeps thus on the pillow of trust in God!" — *Rev. Robert Law, D.D.*

And guards before the door kept the prison. These guards were the two remaining soldiers of the quaternion.



Gate of the Traditional Prison of St. Peter.

Herod had probably heard of the miraculous escape of the apostles from prison on a former occasion (Acts 5:18-24). He did not intend that this should occur again, if he could prevent it.

II. GOD'S OPPORTUNITY, vs. 7-10. "Man's extremity is God's opportunity." It would be impossible to find a better illustration of this proverb than in the story of Peter's imprisonment. "When the tale of brick is doubled, Moses comes"; "It is always darkest just before dawn" — there are many proverbs of the same purport, showing the common belief, born of universal experience, that God delights to bring order out of chaos, joy out of deepest sorrow, and peace out of the wildest tumult.

7. And behold, an angel of the Lord stood by him. "The hour must have been between 3 A.M., when the guards would be relieved, and 6 A.M., when they would again be changed and the escape discovered (verse 18). As Peter and his guards were all asleep, it was probably some little time after 3 A.M." — *Dean W. M. Furneaux.* The angel was "of the Lord" because sent by the Lord. The Greek verb denotes sudden coming. And a light shined in the cell. The light came from the form of the angel, and the same phenomenon is often noted in the Bible. The wording here is much like that in the writer's Gospel, Luke 2:9. And he smote Peter on the side, and awoke him. Doubtless Peter's first thought was the alarming one that he was being aroused in order to be led forth to his death. Saying, Rise up quickly. Before his movements were discovered. And his chains fell off from his hands. The guards must have been held in deep slumber by the angel.

8. And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me.

9. And he went out, and followed; and he knew not that it was true which was done by the angel, but thought he saw a vision.

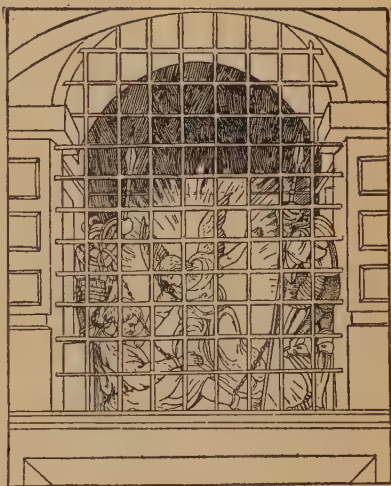
10. And when they were past the first and the second guard, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him.

8. And the angel said unto him, Gird thyself. "A binding up of the loose Oriental robe, so as to be fit for any expeditious movement. Thus the Passover was to be eaten (Ex. 12:11) as if by persons prepared to depart at once. So Gehazi was bidden (2 Kings 4:29) to make himself ready for his journey to the house of the Shunammite."—*Cambridge Bible*. "Gird thyself—gird thyself once more—not yet has the time come which the Master foretold when another shall gird thee."—*Sir W. Robertson Nicoll*. And bind on thy sandals. "St. Peter still observed his Master's rule (Mark 6:9) to be shod with sandals, the shoes of the poor as distinguished from those of the more wealthy."—*Expositor's Greek Testament*. And he did so. "Peter was powerless to achieve his liberty, and God did what Peter could not do. But Peter had to gird himself and bind on his own sandals, and cast his garment about him, and step out. God was ready to do his proper work, but nobody but Peter must do Peter's. There is no squandering of divine power in any miracle."—*Rev. George H. Morrison, D.D.* And he saith unto him, Cast thy garment about thee, and follow me. The cloak or outer garment is meant, for Peter was sleeping in his inner tunic.

9. And he went out, and followed. The old Peter would have interposed objections, mentioned the difficulties in the way; the new Peter quickly obeys. And he knew not that it was true which was done by the angel. He was still drowsy; we have seen on the Mount of Transfiguration and in the Garden of Gethsemane that Peter was a sleepy-head. But thought he saw a vision. He moved as in a dream; all things seemed unreal.

"All his chains and fetters burst,  
Every door wide open flew:  
Peter thought he dreamed at first,  
But found the vision true.  
Thus the Lord can make a way  
To bring his saints relief;  
Theirs it is to watch and pray,  
In spite of unbelief.  
He can break through walls of stone,  
Sink the mountain to a plain;  
They to whom his name is known  
Can never pray in vain."—*John Newton's "Olney Hymns."*

10. And when they were past the first and the second guard. The first guard was probably outside Peter's cell and the second at or near the door of the prison. They came unto the iron gate that leadeth into the city. The gate opened out upon Jerusalem, in the heart of which the prison seems to have been. "A certain monk, who had given his whole life to the redemption of captives, could never read these words without bursting into tears. . . . How often it happens that after manifold



Raphael.

Central group from "The Deliverance of St. Peter,"  
Fresco in the Stanza of Heliodorus, Vatican, Rome.

11. And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12. And when he had considered *the thing*, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying.

experience of relief and emancipation, when it seemed as if the way were clear at last between us and the heavenly Salem, we come to the iron gate. A new difficulty intervenes, so formidable, so strange, so intractable that it seems to turn past ex-

periences of grace into futility. But He who has delivered us in six troubles will deliver us in seven. The iron gate is not like an iron wall, and a gate is meant to let us out as well as to let us in." — *Sir W. Robertson Nicoll*. Which opened to them of its own accord. We may suppose that an unseen angel unbarred the door and threw it open. And they went out, and passed on through one street. "Meanwhile the chill air was striking on Peter; he was coming to himself in the still street." — *Rev. George H. Morrison, D.D.* And straightway the angel departed from him. This also was part of the divine economy of miracle. We should like to be led by angels through all the twisted pathways of our lives, but God grants us their guidance only where we cannot walk alone.

III. ANSWERED PRAYER, VS. 11-24. "No record of human life is so full of dramatic situations as the Bible, because none is written with such insight into the eternal laws which govern it; and not even in the Bible itself is there a more dramatic situation than that which is set before us with the simplicity of perfect art in this chapter." — *Rev. Robert Law, D.D.*

11. And when Peter was come to himself. "When he is left to himself, he comes to himself." — *Alexander Maclaren*. He said, Now I know of a truth, that the Lord hath sent forth his angel. "Yes, 'He shall give his angels charge over thee to keep thee.' Many a time Peter had read and sung that Psalm; but the day came when the promise leaped upon his soul with such life and meaning as it never had before. That day is coming when we shall see that we had more servants to wait on us than we took knowledge of, and were far safer than we had allowed ourselves to think." — *Rev. John McNeill*. "The angel has to be gone before we are sure that he was really here. Reflection discovers more of heaven and of God in the great moments of our lives than was visible to us while we were living

through them." — *Alexander Maclaren*. And delivered me out of the hand of Herod. It was "the hand of the Lord" against the hand of Herod, with no doubt which would triumph. And from all the expectation of the people of the Jews. This expression shows us how the general sentiment of Jerusalem had changed; the people were now as strongly opposed to the Christians as after Pentecost they had been favorably inclined to them.

12. And when he had considered the thing. Grasping what had happened, and deciding what to do next. He came to the house of Mary the mother of John whose surname was Mark. This was the Mark who afterwards wrote the second Gospel,



From Arch of Constantine.

Quaternion of Roman Soldiers.

13. And when he knocked at the door of the gate, a maid came to answer, named Rhō'-dā.

14. And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate.

15. And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they said, It is his angel.

16. But Peter continued knocking: and when they had opened, they saw him, and were amazed.

probably at the dictation of Peter in whole or part. It is thought that his mother's house contained the sacred upper room where Christ celebrated the Last Supper with the Twelve and where the Christians continued to meet after his resurrection. Mark later became the missionary companion of Paul and Barnabas. **Where many were gathered together and were praying.** We may imagine that the number was between twenty and thirty, and that other groups throughout the city were holding similar prayer meetings for Peter.

13. **And when he knocked at the door of the gate.** "The door of the passage leading from the inner court to the street." — *Expositor's Greek Testament*. **A maid came to answer, named Rhoda.** Her name means "Rose." "How does the rose fulfill the purpose of its life? It takes the gifts of God and asks no questions." — *Rev. David James Burrell, D.D.* So Rhoda was quick to believe in the return of Peter in answer to prayer.

14. **And when she knew Peter's voice.** He was a frequent visitor at that house, if, indeed, he did not live there when in Jerusalem. **She opened not the gate for joy.** "Christ wants us all to be sharers in his joy. But remember there is a joy that sometimes hinders duty, and there is a joy that sometimes hinders faith. May not that be the reason why in our spiritual life God sometimes has to take our joy away? It is so supremely essential that we do our duty; it is so imperative that we believe. Perhaps some mother, glancing at this page, thinks of the child she used to call 'my joy.' It may be a little plainer to her now why the flower was transplanted to the brighter garden." — *Rev. George H. Morrison, D.D.* **But ran in and told that Peter stood before the gate.** She recognized Peter's voice, and perhaps there was a light in the passageway so that she could see him; but whether he was in the body or out of it she could not be sure.

"Dear young Rhoda heard Peter knocking,  
Knocking, knocking, knocking at the door.  
Frightened Rhoda saw that it was Peter,  
Left him knocking, o'er and o'er and o'er.  
Foolish Rhoda ran and came and told us,  
'Peter's ghost, and oh, I'm so afraid!  
It is Peter, for whom we've been a-praying!  
Hear him knocking!' Silly little maid!

"Often since, when you and I were praying,  
We have heard the Answer knocking at the door.  
We have heard the Answer, to our dull dismay,  
And have left it knocking o'er and o'er and o'er.  
Frightened, foolish, we have run and hidden,  
Hidden from the Answer we have longed to hear.  
Rhoda, have we blamed you? ridiculed and chidden?  
We are just as silly. Pray excuse us, dear!" — *Amos R. Wells*.

15. **And they said unto her, Thou art mad.** "God's answers to our prayers ought not to surprise us into incredulity. The responses of the Almighty should be grand familiarities. The answer often comes knocking at the door but we don't let it in." — *Rev. John H. Jowett, D.D.* **But she confidently affirmed that it was even so.** And yet she was too excited and frightened to let him in! **And they said, It is his angel.** The Jews believed that to each man a guardian angel was assigned; see Heb. 1:14; Matt. 18:10.

16. **But Peter continued knocking.** "The little doors are the hardest to get through." — *Morrison*. Peter had seen the great iron door of the prison fall back before him, and now he is balked by a little wooden door. He had been led by an angel, but now he humbly knocks. It was growing lighter every minute and he was in great danger, but he sticks to his knocking. We may pardon him if the knocks increased in loudness and emphasis! **And when they had opened, they saw**

17. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to another place.

him, and were amazed. Note that "they" opened the door; if Rhoda was there, others had to go with her and increase her courage.

17. But he, beckoning unto them with the hand to hold their peace. Their cries of joy and astonishment might be heard in the street and lead to his discovery by his foes. Declared unto them how the Lord had brought him forth out of the prison. It was an angel, but he recognized the hand of the Lord in his messenger. And he said, Tell these things unto James. Not James the brother of John, of course, for he had just been killed. Probably not James the son of Alphæus, the other James among the apostles, but rather James the brother of our Lord, who wrote the Epistle of James, and who became the leading man in the Jerusalem church. Very likely James was thinking of this event when he wrote 1:5, 6 of his Epistle. And to the brethren. "The brethren" was one of the common names of believers in Christ. The term, "Christians," had not yet come down from Antioch. "Did some gracious answer knock at your door yesterday? Tell it to others. Had you some heartening vision of grace before the day began? Share it with others." — *Rev. John H. Jowett, D.D.* And he departed, and went to another place. He would keep his destination secret; probably Luke did not learn where he went. We next meet him some seven or eight years later (Acts 15:7). Before, when Peter was delivered from prison (Acts 5:21), with the other apostles, they proceeded the next morning to speak in the temple; but then the people were on their side, while now the great majority had turned against them. Peter would have been foolhardy to remain in Jerusalem. "But while we lose him as an actor, we gain him as a writer." — *E. J. Hasell.* Before his death he was to write his noble Epistles.

"The succeeding morning revealed to the astonished keepers an empty prison. Those divine interpositions which bring joy and gladness to the people of God fill his enemies with consternation and dismay." — *Bishop Alfred Lee.* The discovery would indeed fill the soldiers with terror, for they were answerable with their lives for their prisoner's safe keeping, and the angry king promptly put them to death.

HEROD'S DEATH. "In the short chapter before us there is an account of the angel of the Lord coming twice — once to deliver Peter, then to smite Herod, — Herod who, having persecuted the apostles of Christ, filled up the measure of his wickedness by willingly accepting the title of a god from the base courtiers and people." — *John Foster.* The loathsome malady with which Herod Agrippa I. was stricken, and all the other important points of Luke's account, are confirmed by the Jewish historian Josephus.

THE POSSIBILITIES OF PRAYER. Few passages in the Bible throw more light than this does on the infinite possibilities of prayer. By prayer the Christian is omnipotent. By prayer he is master of circumstances and controls fate. By prayer he wins God for his co-worker and all the angels for his partners. The event shows us the power of united prayer. Christ has promised to be with even two or three when they are met in his name. The account shows us the power of intercessory prayer. Prayer for others is free from base admixture of selfishness. This wonderful occurrence has strengthened the faith of countless thousands, and should lead every member of your class to launch out for himself in the ship of prayer, sure that he will return with a rich cargo.

"The prayer that is an experiment is no more than a mockery. It is impossible to pray if there is no hold upon God, if there is not an inspired urgency as of the Holy Ghost within us that will have an answer." — *Sir W. Robertson Nicoll.*

Illustration. "Rhoda's faith was like that of Dr. Guthrie's little daughter, who set out for church service in the evening with an umbrella in her hand; and when her father said, 'My dear, you will not need that; the stars are shining,' she answered, 'Yes, but you prayed for rain this morning.'" — *Rev. David James Burrell, D.D.*

"If pain afflict, or wrongs oppress;  
If cares distract, or fears dismay;  
If guilt deject, if sin distress;  
In every case, still watch and pray."

— *Joseph Hart.*

## LESSON XIII. — June 28.

## REVIEW.

**GOLDEN TEXT.** — *Ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.* — ACTS 1:8.

**Devotional Reading:** Ps. 98.

**Primary Topic:** SOME PEOPLE WHO WORKED FOR JESUS.

**Memory Verse:** By love serve one another. Gal. 5:13.

**Junior Topic:** SPREADING THE NEWS ABOUT JESUS.

**Memory Verses:** Matt. 28:19, 20.

**Intermediate and Senior Topic:** THE GROWTH OF THE EARLY CHURCH.

**Topic for Young People and Adults:** HOW THE GOSPEL SPREAD.

Each class has its own review needs, so that a variety of review plans will be found below. The teacher will choose the plan best fitted to his class, or may combine features of different plans.

## I. A CHURCH REVIEW.

As this quarter studied the beginnings of the church, the younger classes may use the following pictorial form of review. Draw a large outline picture of a church, mount it on cardboard, then cut it apart as indicated below. Build up the church by adding the various parts, pinning them to a blackboard or a large sheet of heavy pasteboard. Lesson 1, Pentecost, will be the church bell and belfry, calling the church members. Lesson 2 (at the Beautiful Gate) will be the church entrance. Lesson 3 is the contribution-box, slipped in back of the picture. Lesson 4, the furnace fire of persecution. Lesson 5, omitted from the scheme. Lesson 6, the pulpit and the Bible which the treasurer was studying. Lesson 7, the great front window, in thought of the great light on the Damascus road. Lesson 8, the pulpit platform, with thought of Saul's bold preaching. Lesson 9, a missionary barrel, slipped in back of the church picture. Lesson 10, the broad walk up to the church door, with a big invitation: "Everybody welcome!" Lesson 11, the church pews. Lesson 12, the communion table, symbol of Christ's presence and of the Great Deliverance. Some of these symbols will be put in place by removing the picture of the front of the building and putting in place the inner fittings, then restoring the front.

## II. A BIOGRAPHY REVIEW.

Peter appears in many of the lessons of the quarter, Saul in several lessons, Stephen, Philip, and Barnabas in other lessons. Assign these five characters to the different members of the class (one character to more than one member, if your class is larger than five). Each is to write a biography of his character so far as the lessons of the quarter go, and is to read it to the class. Thus you will have a review of all the lessons, and most of them will be reviewed at least twice.

## III. A QUESTION-MILL REVIEW.

The teacher will prepare many questions on the quarter's lessons, at least six to a lesson. Be sure that each question is entirely clear by itself, independent of any other question. Write these questions on a long strip of paper, in haphazard order, mixing up the questions on all the lessons. Give about two inches of the strip to a question, and perforate the strip after each question. Fasten a round stick in a box, with a handle outside to turn it, and wind the question-slip on the stick, letting one end protrude through a slit in the box. The pupils will take turns in revolving the handle, pulling out a question, tearing it off, reading it aloud, and answering it if they can. If one fails, the pupil next to him has a chance to answer, and so on. Whoever answers a question correctly keeps it, and the victor in the test is the one with the largest number of question slips at the end.

## IV. A "MOVIE" REVIEW.

For this review, which is adapted to the younger classes, use a pasteboard box a little larger than the beautiful Lesson Pictures published by the publishers of this book. Lay the box on its side and remove the cover, putting in its place a little

curtain which can be raised and lowered by turning a handle which revolves a roller at the top. Place the lesson pictures at the back of the box, and cut a slit above them so that they can be withdrawn through the top by means of strings fastened to each and hanging outside the box. Raise the curtain, thus showing a picture. Ask questions on the lesson to which the picture belongs, and then lower the curtain, remove the picture thus exposing the picture just behind it, raise the curtain, and ask questions on the new picture, proceeding thus until all the pictures have been shown.

### V. A CHURCH-PROBLEMS REVIEW.

As our quarter's lessons have studied the history of the early church, the adult classes will like to discuss in the review the various church problems suggested by the different lessons. A different member may be assigned to each problem, who is to treat it in any way he pleases, being strictly limited to his share of the time. The following list of topics will be useful :

- Lesson 1.* How to start a church revival.
- Lesson 2.* What a church can do for its sick.
- Lesson 3.* The problem of church charities.
- Lesson 4.* How the church may meet a hostile world.
- Lesson 5.* How the church may aid prohibition-enforcement.
- Lesson 6.* How the church should teach the Bible.
- Lesson 7.* How the church should deal with converts.
- Lesson 8.* Problems of the modern preacher.
- Lesson 9.* Shall the modern church expect miracles ?
- Lesson 10.* What should be the tests for church membership ?
- Lesson 11.* Who is a Christian ?
- Lesson 12.* Prayer and modern science.

### VI. A CONDENSATION REVIEW.

Assign names to the twelve chapters of the Acts that we have studied, and give each pupil a list of these names a week in advance, for him to commit to memory during the week. The following list may be used :

- Chapter I.* The Ascension Chapter.
- Chapter II.* The Pentecost Chapter.
- Chapter III.* The Cripple Chapter.
- Chapter IV.* The Sanhedrin Chapter.
- Chapter V.* The Ananias Chapter.
- Chapter VI.* The Deacons Chapter.
- Chapter VII.* The Stephen Chapter.
- Chapter VIII.* The Philip Chapter.
- Chapter IX.* The Damascus and Joppa Chapter.
- Chapter X.* The Cornelius Chapter.
- Chapter XI.* The Antioch Chapter.
- Chapter XII.* The Angel Chapter.

Part of the review will be a test on this list, the teacher first calling the numbers of the chapters and asking for the names, first in order and then at haphazard, and then calling the names at haphazard and asking for the numbers. The second part of the review will consist of the reading of one-hundred-word condensations of the twelve chapters, each pupil to be assigned to one or two chapters (according to the size of the class), and to read in the class his own condensations. Encourage the pupils to write one-hundred-word condensations of more chapters than those assigned them.





GENERAL VIEW OF JERUSALEM.



## THIRD QUARTER.

JULY 5—SEPTEMBER 27, 1925.

### THE SPREAD OF CHRISTIANITY.

#### STUDIES IN THE ACTS AND THE EPISTLES.

(SECOND QUARTER OF A NINE-MONTHS COURSE.)

#### LESSON I (14)\*. — July 5.

#### THE BEGINNING OF FOREIGN MISSIONS.

Acts 12:25—13:12.

PRINT Acts 13:1-12.

**GOLDEN TEXT.**— *And he said unto them, Go ye into all the world, and preach the gospel to the whole creation.* — MARK 16:15.

**Devotional Reading:** Isa. 55:1-7.

**Primary Topic:** TWO MEN BECOME FOREIGN MISSIONARIES.

**Lesson Material:** Acts 13:1-12.

**Memory Verse:** Go ye into all the world, and preach the gospel. Mark 16:15.

**Junior Topic:** HOW FOREIGN MISSIONS BEGAN.

**Lesson Material:** Acts 13:1-12.

**Memory Verse:** Isa. 52:7.

**Intermediate and Senior Topic:** THE BEGINNING OF FOREIGN MISSIONS.

**Topic for Young People and Adults:** THE HOLY SPIRIT IN FOREIGN MISSIONS.

#### THE TEACHER AND HIS CLASS.

The Younger Classes should get from this lesson some idea of the great purpose underlying foreign missions, and some inspiration for the glorious enterprise. It would be a good plan for the teacher to start with some interesting story of missions in China, then another of missions in India, and others of mis-

sions in Africa, in the islands, in South America. Tell the children that such work is going on all over the world to-day, and that it all started in the event we are to study about. Make full use of the map to get the course of Paul's voyage clearly before the pupils.

The Older Classes will review the familiar story, which yet will have many features needing explanation. Ask dif-

\* Figures in parentheses indicate the continuation numbers of this course.

ferent members of the class to come prepared to name missionary principles brought out in the events of the lesson. You may have a debate on the question, "Resolved, that it is possible to complete the evangelization of the world in one generation."

**Question Suggested for Discussion.**  
Why ought every church to engage in foreign missions?

### THE LESSON IN ITS SETTING.

**Time.** — Paul's first missionary journey began A.D. 47.

**Place.** — Antioch and Cyprus, especially the cities of Salamis on the east coast and Paphos on the west.

### THE PLAN OF THE LESSON.

**SUBJECT:** The Beginning of Foreign Missions.

#### I. THE FIRST MISSIONARIES SENT FORTH, Acts 12: 25; 13: 1-4.

Three Christian friends.  
Leaders of the Antioch church.  
Missionaries dedicated.  
Sent forth by the Holy Spirit,  
The Holy Spirit on the mission field.

#### II. THE FIRST MISSIONARIES MEETING OPPOSITION, Acts 13: 5-8.

Beginning in the synagogues.  
Thorough evangelizing.  
An honest inquirer.  
A selfish opponent.  
The enemies of missions.

#### III. THE FIRST MISSIONARIES WIN A CONVERT, Acts 13: 9-12.

Paul, the new name.  
A stern condemnation.  
A heavy punishment.  
The first recorded convert.  
How converts are won on the mission field.

### THE ROUND TABLE.

#### FOR RESEARCH AND DISCUSSION.

Bases of the missionary enterprise.  
Paul and Barnabas as ideal missionaries.  
The exaltation of the Holy Spirit in the Book of Acts.  
Fasting throughout the Bible.  
Sorcery throughout the Bible.  
Miracles as proofs of the gospel.

### THE TEACHER'S LIBRARY.

Fouard's *St. Paul and His Mission*. Wilson's *The Christ We Forget*. Ramsay's *Pictures of the Apostolic Church*. Geikie's *New Testament Hours*. Stalker's *Life of St. Paul*. Dale's *The Epistle of James*. Burrell's *Paul's Campaigns and Paul's Companions*. Phillips Brooks's *The Candle of the Lord*. Hasell's *Bible Parings*.

**I. THE FIRST MISSIONARIES SENT FORTH, Acts 12: 25; 13: 1-4.**  
"During the eight years in which Saul remained in a subordinate position, he was well aware that the apostleship of the pagan world had been allotted to him. Nevertheless he still kept in the background, scrupulous not to anticipate the hour appointed



The Countries Paul Visited on his First and Second Journeys.

by God. The signal he was waiting for came finally from Antioch." — *Constant Fouard*.  
**THREE CHRISTIAN FRIENDS.**  
Barnabas and Saul may have been in Jerusalem when James was beheaded and Peter imprisoned. They may have been present at the famous prayer meeting which Peter interrupted by his unexpected knocking. They remained in Jerusalem until they had finished their errand, handing over to the Jerusalem church the famine relief supplies which they had brought from Antioch, and watching the distribution so that they could report to the givers how much good their generosity had accomplished and with what gratitude it was received. This being done, Barnabas and Saul returned to Antioch, and took with them the son of Mary, young John Mark, who was to become closely associated with them, and was still later to place all the world in his debt by writing the precious second Gospel. It was a glorious trio that made this journey together, three men so different in qualities, yet bound together by love for Jesus Christ. We may be sure that their converse would be often of Christ on the long way to Antioch, and especially that Mark would be pressed to tell them all that he could recall of the Saviour's words and deeds.

1. Now there were at Ān'-tī-ōch, in the church that was *there*, prophets and teachers, Bār'-nā-bās, and Sŷm'-ē-ōn that was called Nī'-gēr, and Lū'-cī-ūs of Ćy-rē'-nē, and Mǎn'-ā-ēn the foster-brother of Herod the tetrarch, and Saul.

2. And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Bār'-nā-bās and Saul for the work whereunto I have called them.

1. **Now there were at Antioch.** This important city, the capital of Syria, takes the place of Jerusalem as the center from which the remainder of the book of Acts radiates. That is natural, for the great theme of the last portion of the book is the extension of Christianity to the Gentiles, and that work began in Antioch and found there its most efficient and enthusiastic support. **In the church that was there.** It was a large body of Christians, formed by two of the most powerful evangelists and efficient organizers the world has ever known. The church was thoroughly united, was zealous for Christianity, and was an ideal missionary center. **Prophets and teachers.** The prophecy of Joel 2 : 28-32, quoted by Peter at Pentecost (Acts 2 : 16-21), foretold the time when the spirit of prophecy should be common among the children of God. As this prophecy had been fulfilled at Jerusalem, so now at Antioch. A prophet is a proclaiming teacher, as well as a seer. He announces solemnly and earnestly to the people the truths he has learned from God, and sometimes also the visions of the future which God has granted him. The teacher's work is quieter and less impressive, but also of vital usefulness in the kingdom of God. **Barnabas.** He was the brother of Mary of Jerusalem, and so the uncle of John Mark. His gift of a field had been the conspicuous feature of the generosity of the early Christians who "had all things in common." He vouched for the converted Saul when the Jerusalem Christians were afraid to receive him, was their ambassador to Antioch when the Gentile church was formed there, brought Saul from Tarsus to Antioch and labored there successfully for a year, and with Saul carried to Jerusalem the famine relief furnished by the Antioch Christians. An able, brotherly, and pre-eminently useful man. **And Symeon that was called Niger.** Symeon was a Jewish name, borne by Simon Peter. "Niger," Latin for "black," may have been added to his name, by himself or others, because he had a dark complexion. "Jews were, and are still, in the habit of having another name beside their national one, for use when they mixed among foreign nations." — *Cambridge Bible*. Thus John Mark, Simon Peter, Thomas Didymus, Saul Paul, and many others. **And Lucius of Cyrene.** Perhaps he was the Lucius, a "kinsman" of Paul's, who joined Paul in salutations to the Roman Christians (Rom. 16 : 21). "Lucius" is Latin, and "of Cyrene" indicates that he came from that city in North Africa where were many Jews, some of them being among the converts at Pentecost (Acts 2 : 10) ; Simon of Cyrene helped the Saviour bear his cross (Luke 23 : 26). **And Manaen the foster-brother of Herod the tetrarch.** The full form of his name is Menahem, and it is a Jewish name. Josephus mentions a Menahem who prophesied that Herod the Great would become king, a fact which may have popularized the name among adherents of the Herodian dynasty. Herod the tetrarch was Herod Antipas, son of Herod the Great, — the murderer of John the Baptist. Manaen's mother may have been the nurse of Herod Antipas, and thus Manaen his "foster-brother," or the two lads may have been brought up and educated together. As Herod began to reign half a century before this time, Manaen must have been an old man. He was doubtless an influential man, and it is much to his credit that he had preserved a religious character amid the temptations of a dissolute court. **And Saul.** Modestly placed last, as Saul himself was probably dictating the list to Luke. Note from how wide a range of countries and experiences this short list is made up, an indication of the comprehensive nature of the Antioch church. No wonder it was eager to send out missionaries to all the world, for it came from all the world.

2. **And as they ministered to the Lord.** The Greek verb used here has given us our English word "liturgy." The Christians were engaged in some earnest service of worship when the Holy Spirit put this great thought into their minds. **And fasted.** Their minds were cleared for the reception of God's thoughts by abstinence from food. Fasting means leisure for serious thought, and a clear brain for spiritual insight. **The Holy Spirit said.** Prophets were there, men through whom the Spirit was wont to speak, and doubtless they gave his message on this great occasion.

3. Then, when they had fasted and prayed and laid their hands on them, they sent them away.

4. So they, being sent forth by the Holy Spirit, went down to Sê-leû'-ciâ ; and from thence they sailed to Cyprus.

He will always guide men if they will open their hearts to him. **Separate me Barnabas and Saul for the work whereunto I have called them.** Note that Barnabas is named first ; as representative of the Jerusalem church he was more important than Saul at this time. He was of more imposing presence than Saul, and it was not till experience in the field brought out his imperial powers that the vast superiority of Saul was made apparent. Saul had been set apart from his very conversion to this missionary work (Acts 9 : 15), and Barnabas, who also was brought up amid Gentile surroundings (in Cyprus) and whose spirit was equally broad, was a most suitable companion for Saul. The Lord calls every man to do some definite work for him, and one's real success in life depends upon his hearing this call and being gladly and trustingly obedient to it. "Is it not one of the supreme duties of the Christian church to entreat God, in his great love and pity for mankind, to separate men to this great service?" — *R. W. Dale.*

3. **Then, when they had fasted and prayed.** The church had been fasting and praying when the impulse to this dedication of their beloved leaders came to them from the Holy Spirit. Now they continued in the same fruitful course, imploring God's blessing upon their representatives as they sent them forth. Who can say how much of the success of the first missionary journey was due to these faithful and earnest church members left behind in Antioch? Our modern missionaries ask for reinforcements of men and for money to support the work, but far more they beg us to pray for them and their converts. **And laid their hands on them.** This was in token that they were sending Barnabas and Saul forth as the representatives of the church, and also as a symbol of their prayer that the Holy Spirit who had appointed them would rest upon them in all their work. **They sent them away.** It is not easy for us to realize the self-denial involved in this act, and the devotion to the cause of Christ. They were parting from the leaders who had built up their church, and who were guiding it in its difficult course. They had much yet to learn from Barnabas and Saul, and much remained for the apostles to do for the strengthening of the young church ; but they were glad to forego all this in the unselfish desire that men of distant lands might share the blessings of Christianity.

4. **So they, being sent forth by the Holy Spirit.** In the very last sentence Luke says that the church sent them away, and now that the Holy Spirit sent them forth. Really both are true, for in this act the church and the Spirit were at one. As a Christian is obedient to the Spirit, what he does is the Spirit's doing also. **Went down to Seleucia.** Seleucia was the seaport of Antioch, situated at the mouth of the Orontes. **And from thence they sailed to Cyprus.** They were doubtless directed in their course by the Holy Spirit, who sent them to Cyprus as the easiest and most natural place for their beginning. This large and famous island south of Antioch at the eastern end of the Mediterranean was the birthplace of Barnabas, and he probably had many relatives and friends who would welcome him and give him an interested hearing. Moreover, Cyprus was already closely intertwined with the Christian church, for after the martyrdom of Stephen some of the Jerusalem Christians had fled to Cyprus and preached Christ among the many Jews that dwelt there (Acts 11 : 19). Moreover, some of the men from Cyprus formed part of the church in Antioch (Acts 11 : 20), and doubtless wrote letters commending Barnabas and Saul to their relatives and friends at home.

**THE HOLY SPIRIT ON THE MISSION FIELD.** "The Holy Spirit inspired in the saints of Antioch a sense of proportion. They realized that their church was only one part of a larger scheme. In the hearts of Barnabas and Saul the claim of God was ringing loudly. The time came when everybody in the Assembly heard the Voice — clearly — as a challenge. As David selected stones from the brook and fitted one in his sling and whirled that sling in circles about his head and then at the appointed time released the missile which sped straight to the mark, so did these disciples select their messengers to go forth alone, unto the regions beyond. The risks were obvious. There was no guarantee that the missionaries would preach the pure faith without wavering. All was entrusted to the Holy — or Right — Spirit which animated them." — *P. Whitwell Wilson.*

5. And when they were at Sāl'-ă-mīs, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant.

6. And when they had gone through the whole island unto Pā'-phōs, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus;

7. Who was with the proconsul, Sēr'-gī-ūs Pau'-lūs, a man of understanding. The same called unto him Bār'-nā-bās and Saul, and sought to hear the word of God.

Thus the Holy Spirit ever since has been at both ends of the missionary enterprise — at home, to send forth and support, on the field to encourage and empower. Missionary work is his task, and without him it would never succeed.

**II. THE FIRST MISSIONARIES MEETING OPPOSITION,** Acts 13: 5-8. "Cyprus, as you approach it from the sea, looks very mountainous, but the center of the island, from east to west, forms a wide plain, from which rises a comparatively low chain of rather barren hills. The most charming valleys run among these hills, rich in all kinds of growth, as may be judged from the exports of the island, including even now wine, grain, cotton, tobacco, timber, fruit, and much else. But the metal which takes its name — copper — from Cyprus, through the Latin Cyprium, was, with precious stones, the greatest source of wealth in Roman days, though gold and silver were also obtained. The presence of ruins everywhere shows the density of the population in these times, but it was of an Eastern type in its religion, and consequently very immoral and corrupt. Sensuality held a carnival round the year." — *Cunningham Geikie*.

5. And when they were at Salamis. Salamis was a town on the eastern end of Cyprus, the port nearest to Antioch. They proclaimed the word of God. The word of God was the story of his Son, Jesus Christ. Our Lord, indeed, was the Word, as John calls him in the prologue of his Gospel. Christ was the Father's incarnate Message to his sinful and lost children. In the synagogues of the Jews. There were so many Jews in Salamis that one synagogue was not enough, but they had several. As Saul began his life-work, so he continued it, going first in each community to the Jews, finding among them some of his readiest and ablest helpers, making the synagogues the headquarters of his work, and remaining there until driven away by hostile Jews. And they had also John as their attendant. The John Mark already mentioned as going from Jerusalem to Antioch with Barnabas his uncle, and Saul. Some have thought that his work was to baptize the converts, since Saul, at least, seems not to have done this. Others have thought that his work was to obtain lodging for the party, care for food, bring together a crowd, and in other ways aid the mission.

6. And when they had gone through the whole island. Salamis is merely named as a sample of their work: they did a like work in the other towns of Cyprus, making an extended journey and evangelizing the island thoroughly. Unto Paphos. The capital of the island, situated on its western coast. Here lived the Roman governor of Cyprus. They found a certain sorcerer. He pretended to possess magical powers, could use charms to control the forces of nature, could furnish love philters, cause commercial ventures to bring a profit, and in many other ways fool the people with his alleged supernatural abilities. A false prophet. A man who made a lying pretence of unfolding the future, a fortune-teller, a self-styled seer. Many of these ply their trade in our modern cities, and even old business men are sometimes silly enough to consult them. A Jew. In spite of the laws against the use of sorcery contained in the Old Testament, many Jews of this time practised the gainful trade, for which their keen minds and quick wits naturally adapted them. Whose name was Bar-Jesus. This was his Jewish name, meaning "the son of Jesus" or Joshua.

7. Who was with the proconsul, Sergius Paulus. There were two kinds of Roman provinces, the imperial, ruled by the Emperor who governed each province by a proprætor; and the senatorial, ruled by the Roman Senate who governed through proconsuls. The former needed military control, and the possession of them gave the Emperor authority over the army. Cyprus was formerly an imperial province, but at the time of Saul's visit it was senatorial and was ruled by a proconsul, as Luke states with his unvarying accuracy. A man of understanding. He showed his desire to learn by summoning the two men of evidently great ability who had

8. But Ēl'-y-mās the sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith.

9. But Saul, who is also called Paul, filled with the Holy Spirit, fastened his eyes on him,

come to his island. He was not the man to neglect so good a chance of adding to his knowledge. The same called unto him Barnabas and Saul. Doubtless he thought he was honoring them by the invitation, and had no idea that their visit would give him his only claim upon the attention of posterity ! And sought to hear the word of God. Not, of course, recognizing Jehovah as the one true God, still less with any knowledge of Jesus Christ ; but he wanted to know what these strangers had been preaching up and down his island.

8. But Elymas the sorcerer (for so is his name by interpretation). Elymas is the Arabic title which the man assumed in his boastfulness ; it means " The Wise." He is often spoken of as Simon Magus, or Simon the Magician. Withstood them, seeking to turn aside the proconsul from the faith. Not that Sergius Paulus had become a Christian, but he may have shown a leaning that way, and Elymas was shrewd enough to see that Christianity and his sorceries would not mix ; he knew that the missionaries' success meant the end of his influence over the proconsul.

THE ENEMIES OF MISSIONS. Sorcery is still an enemy of missions, and in Africa the witch doctor, among the Indians the medicine man, in India and China the Hindu and Buddhist priest, cultivate superstitions and lead their devotees astray.

But missions have many other foes : the caste system, the harem, the degradation of women, polygamy, the slave trade, the whiskey trade, infidel propaganda from Western lands, the priesthood and vast establishments of idolatrous religions, popular ignorance, prevalent poverty, and above all the reign of Satan in human hearts making them cling to the sensuality and cruelty of heathen religions. These foes, with the enormous and almost overwhelming numbers of the heathen, make the work of missionaries so terribly difficult that only the stoutest hearts, upheld by an invincible faith, can make headway against them. " If Christianity is heroic life, the missionary work is heroic Christianity." — *Phillips Brooks*. The missionaries need our constant prayers and all the aid we can send them.

III. THE FIRST MISSIONARIES WIN A CONVERT, Acts 13 : 9-12. " At Paphos the problems the missionaries had come out to face met them in the most concentrated form. Paphos was the seat of the worship of Venus, the goddess of love, who is said to have been born of the foam of the sea at this very spot, and her worship was carried on with the wildest licentiousness. It was a picture in miniature of Greece sunk in moral decay, and Sergius Paulus, in his noble character but utter lack of faith, formed a companion picture of the inability of Rome at that epoch to meet the deepest necessities of her best sons. Elymas was a picture of the lowest depths to which the Jewish character could sink. The whole scene was a kind of miniature of the world whose evils the missionaries had set forth to cure. In the presence of these exigencies Paul unfolded for the first time the mighty powers which lay in him." — *James Stalker*.

9. But Saul, who is also called Paul. Here we see Saul for the first time stepping ahead of Barnabas, and the occasion is signalized by the first mention of the name under which he became known to all the churches and glorious in Christian history. Following the Jewish custom of adopting a Gentile name when they travelled in Gentile countries, Saul seems to have added Paul to his Jewish name when he set out on his travels through Gentile lands. Some have held that he chose the name from Sergius Paulus, his first prominent convert ; but Paul was too jealous for Christ's honor thus to honor a man. More likely he chose the name in deep humility, as " the least of the apostles," since *paullus* is Latin for " little." Of course, it is perfectly possible that Saul had the two names throughout his life. From this time, at any rate, he is known as Paul. Filled with the Holy Spirit. It was the Spirit's prompting that gave Paul courage and confidence to announce the punishment that was to fall upon the sorcerer ; in his own strength he would not have dared. Fastened his eyes on him. With the intense gaze which seems to have been characteristic of Paul, perhaps after his recovery from blindness, which appears to have been only a partial recovery.

10. And said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness. The devil is " a liar from the beginning, the father of liars."

10. And said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11. And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

Elymas was doing the devil's work, seeking to turn the proconsul from the righteousness that is in Christ Jesus. His calling was one of guile and villany, deceiving every one he could deceive. Paul's burning and indignant charges justified the heavy sentence he was on the point of pronouncing. **Wilt thou not cease to pervert the right ways of the Lord?** Probably the lies of Elymas had been slanders of Paul and Barnabas, of their motives and their teachings, perhaps reflections upon the character and teachings of the Saviour himself. Nothing would so arouse the wrath of Paul.

11. And now, behold, the hand of the Lord is upon thee. The sorcerer's hand had been raised against the Almighty, and now the dread hand of the Lord was to fall



Elymas Struck with Blindness.

Raphael.

heavily upon the sorcerer. Whoever opposes God must expect the irresistible opposition of God. **And thou shalt be blind, not seeing the sun.** Paul knew what blindness meant, and his stern voice must have faltered when he pronounced the magician's sentence. For a similar offence, lying and hypocrisy, Peter had condemned Ananias and Sapphira to death; but their sin had been against far greater light than Elymas had enjoyed, and involved the success of the infant church. **For a season.** In thus lightening the sentence at the bidding of the Spirit, Paul must have remembered his own experience of complete blindness, and his recovery of sight after three days of darkness. Elymas must have had in him the possibility of repentance and of a better life. **And immediately there fell on him a mist and a darkness.** The sorcerer's eyes immediately filmed over, and then gradually the obscuration became deeper until the light was wholly hidden from him. Luke the physician would inquire carefully after such points as these. It was the reverse of the gradual recovery of the blind man whom Christ healed who at first saw "men as trees walking" and then gradually his vision cleared up. **And he went about seeking some to lead him by the hand.** He who had been leading others astray now pitifully seeks himself to

12. Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

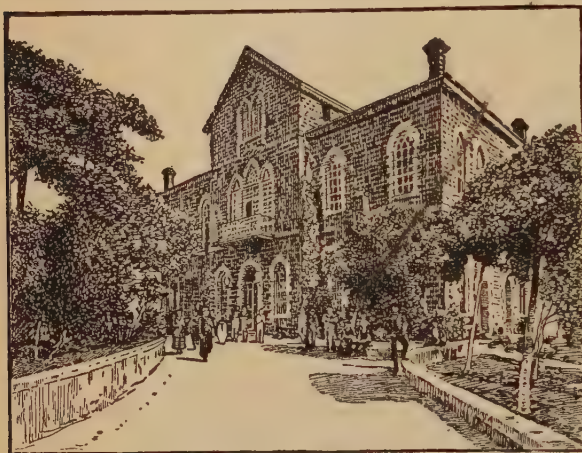
be led lest he go astray from the literal path. "As he perceives the darkness closing in upon him he turns in the direction where he had last noticed some friend, and endeavors to get a guide. For such a man would wish to show as little as possible how exactly the apostle's words had come to pass." — *Prof. J. Rawson Lumby.*

12. **Then the proconsul, when he saw what was done, believed.** He believed that what Paul and Barnabas had been teaching about Christ was true, namely, that he was the Son of God, the Saviour of the world. This teaching was confirmed by the miracle that Paul had worked, for it was plain that supernatural power had been given to Paul by God, and such power would not be bestowed upon a false teacher. "The stroke which blinded Elymas brought light to Sergius Paulus." — *E. J. Hasell.*

**Being astonished at the teaching of the Lord.** Strictly speaking, he was astonished at the miracle which confirmed the teaching; and yet actually the most amazing feature of the whole transaction was the teaching that the Lord of heaven

and earth had so loved mankind as to give his Son to die for them. That great fact remains the Wonder of all wonders, the stupendous Miracle of the centuries.

**HOW CONVERTS ARE WON ON THE MISSION FIELD.** Paul won his first (recorded) convert by means of a miracle. Modern missionaries often use the marvels of science, which seem miracles to the heathen, as means to arouse interest and win a way for the gospel. Thus the stereopticon and the moving picture prove mighty agencies in opening doors for Christ.



From a photograph by Wilson.

Medical Department, Syrian Protestant College at Beirut.

Gospel song is another powerful missionary agency. The missionary will set up his portable organ in the public square and begin to play and sing, and will soon have a big crowd eager for his sermon.

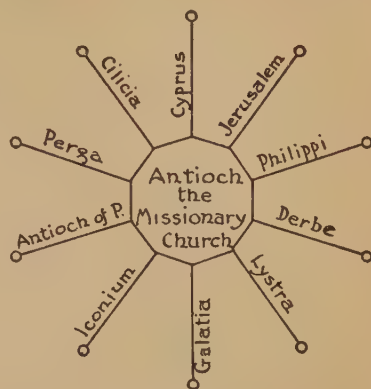
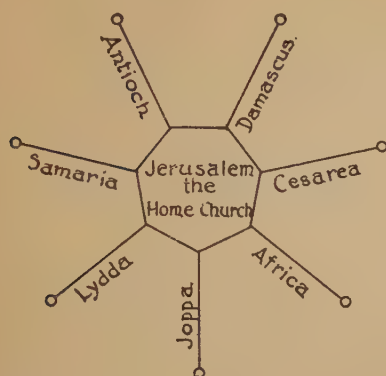
The hospital and dispensary are other powerful agencies employed by missionaries in their work of soul-winning. These are the modern equivalents of Christ's miracles of healing. Sprung from Christianity, the wonderful art of the surgeon, the efficacy of medicines, the gracious care of nurses, the love of Christ in the heart of the medical missionary, disclose with irresistible beauty the spirit of the Christian religion.

The Bible is a mighty means of bringing men to Christ. Bible colporters who sell the book and give it away, and Bible women who go around reading it in the homes, reach many souls with the blessed truth. Gospel tracts are another means of salvation.

Mission schools reach the young, and through them their parents. The teachers in the many mission schools and colleges make no secret of their purpose to teach Christianity along with the Western learning which these mission lands are so eager to acquire, and seldom indeed do their pupils leave the school without carrying with them the love of Christ, the great Teacher.

Of recent years missionaries have used with splendid effect various industrial projects, showing the natives how to double and treble the yield of their land, teaching them how to build houses, make clothes, cook better food, and in a thousand ways rendering their lot far more comfortable and prosperous. Gratitude for this needed help has furnished an entrance for the gospel.

Thus the resources of Christian missions are constantly enlarged, their methods vastly enriched, while their aim remains the same, and the same power and presence of the Holy Spirit blesses their labors and gives them good success.



## LESSON II (15). — July 12.

### THE GOSPEL IN ANTIOCH OF PISIDIA. — Acts 13:13-52.

#### PRINT vs. 42-52.

**GOLDEN TEXT.** — *Behold, I have given him for a witness to the peoples, a leader and commander to the peoples.* — ISA. 55:4.

**Devotional Reading :** Isa. 9 : 1-7.

**Primary Topic :** TELLING STRANGERS ABOUT JESUS.

**Lesson Material :** Acts 13 : 42-52.

**Memory Verse :** We love, because he first loved us. 1 John 4 : 19.

**Junior Topic :** BARNABAS AND PAUL IN ANTIOCH OF PISIDIA.

**Lesson Material :** Acts 13 : 13-52. Print vs. 42-52.

**Memory Verse :** Acts 13 : 47.

**Intermediate and Senior Topic :** EARLY VICTORIES OF FOREIGN MISSIONS.

**Topic for Young People and Adults :** PAUL'S PREACHING AND ITS EFFECTS.

#### THE TEACHER AND HIS CLASS.

The Younger Classes should not omit the story of Mark's turning back, though it is not assigned to them specifically. It is full of interest and instruction, especially for young people. Also the younger classes may begin to make a map showing the countries visited by Paul on his first missionary voyage. Make the map on a sheet of paper large enough so that the map may be extended to Rome. Let a dotted line show the course of the journey, and have the places lettered in neatly, with a word or two indicating the event at each place; for instance, at Paphos, the word "sorcerer."

The Older Classes will find in this lesson a noble statement of the gospel mes-

sage, and a fine illustration of the way in which that message should be presented. Seek to show the members of the class how many opportunities for true missionary work they have right around them. Make the lesson practical by getting an experienced gospel worker to give the class suggestions about the best ways of pointing others to Christ to-day.

**Question Suggested for Discussion.**  
What are the central truths for missionaries to promulgate?

#### THE LESSON IN ITS SETTING.

**Time.** — A.D. 47 or early in A.D. 48.

**Place.** — Perga in Pamphylia, then northward to Antioch in Pisidia.

## THE TEACHER'S LIBRARY.

Ramsay's *Church in the Roman Empire* and *St. Paul the Traveller*. Geikie's *New Testament Hours*. Spurgeon's *Sermons*, Vol. 1. Thomas Arnold's *Sermons on the Interpretation of Scripture*. Jones's *Elms of Life*. Pentecost's *Grace Abounding in the Forgiveness of Sins*. Burrell's *The Gospel of Gladness*. *The Unaccountable Man*, and *Paul's Companions*. Drummond's *The Ideal Life*. Aitken's *Around the Cross*. Banks's *Honeycombs of Life* and *The Sunday Night Evangel*. Nichols's *Sermons*.

## THE PLAN OF THE LESSON.

**SUBJECT:** Paul's Preaching and Its Effects.

### I. PAUL IS INVITED TO PREACH, vs. 13-16.

Mark turns back.  
From Perga to Antioch.  
The synagogue meeting.  
Missionary opportunities.

### II. PAUL'S SERMON, vs. 17-41.

A people under divine guidance.  
A people in rebellion against God.  
An offer and a warning.  
The message of salvation.

### III. THE RESULTS OF PAUL'S SERMON, vs. 42-52.

Eager for more.  
The sin of jealousy.  
Turning to the Gentiles.  
The effects of faithful preaching.

## THE ROUND TABLE.

### FOR RESEARCH AND DISCUSSION.

The character of John Mark.  
Service in a synagogue.  
Physical geography of Asia Minor.  
Comparison of addresses of Peter, Stephen, and Paul.  
Paul's understanding of salvation.  
Why the Jews opposed Paul.

**I. PAUL IS INVITED TO PREACH, vs. 13-16. MARK TURNS BACK.** Having completed their labors in Cyprus and crowned them with the conversion of the governor of the island, Paul and Barnabas took boat and made the short journey northwestward to Pamphylia, on the southern coast of Asia Minor, landing at Perga, the port of the region.

At Perga occurred something that must have greatly disheartened Paul and Barnabas, the defection of John Mark, their useful attendant. Why the young man turned back from the expedition and went again to his mother's house in Jerusalem is not told us in this very condensed narrative. "Was this because he was homesick? However we may sympathize with the homesick youth, there is no pull of the heart-strings to be compared with duty. It may have been disbelief in foreign missions that moved John Mark to retire from the field. As a Jew he probably entertained the common prejudice against the evangelization of the Gentiles. The highlands of Pamphylia were peopled with 'dogs of Gentiles,' and the young evangelist had no thought of sharing the benefits of the gospel with these outcasts. The probability, however, is that it was sheer cowardice that made John Mark a quitter. The highlands of Pamphylia were occupied by a dangerous people. This was the country that Paul referred to in his account of 'perils of waters and perils of robbers.' It was the region of adventure. There were rumors of banditti dwelling in the defiles of yonder cliffs. But fear cannot excuse cowardice." — *Rev. David James Burrell, D.D.*



From Calmet.

Coin of Antioch of Pisidia.

The figure is that of the god Mēn, Mensis, month. The crescent of the moon appears behind his shoulders. This deity was worshipped at Antioch, and to his temple were attached great multitudes of priests and valuable possessions. The legend on this coin is: MENSIS (Mensis). COL. (of the Colony). CÆS (Cæsarea). ANTIOCH (Antiochia).

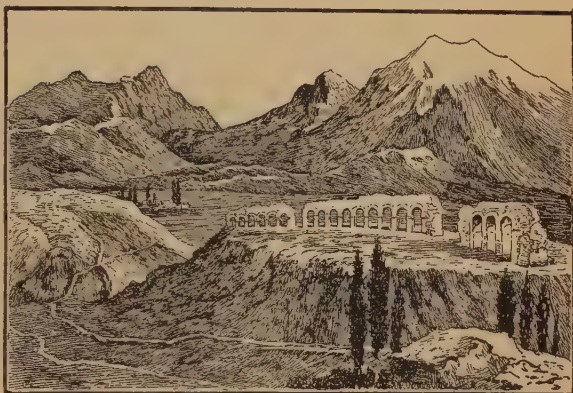
asks that he should come to him, "for he is profitable unto me for the ministry," and elsewhere Paul speaks of Mark as his "fellow-laborer in the kingdom of Christ," so that the young missionary must have made full amends for his fault, whatever it was. The incident is a warning against laxness, a stimulus to courage and perseverance, and, in its outcome, an encouragement to all that have failed, for they can transmute their failure, with Christ's help, into glorious success.

*From Perga to Antioch.* The low seacoast which Paul had reached is very unhealthy. The Taurus Mountains rear their tremendous ridges on the north to a height of from 5,000 to 9,000 feet, and confine the air to the seacoast plain, where its hot moisture is like steam. Malaria is rank there, and there are indications in

Paul's writings that he suffered an attack of that painful and wearing disease at Perga. Some think that this malaria, often recurring when Paul was especially weary, was the "thorn in the flesh" (2 Cor. 12:7) of which he complains, for the metaphor exactly fits the excruciating headache that accompanies malarial fever. Moreover, Paul writes to the Galatians (and this region seems to have belonged to Galatia) that "through infirmity of the flesh" he had preached to them on his first visit. The inhabitants flee to the lofty inland plateau to escape malaria, and this attack may have been the reason why Paul's stay in Perga was so brief. Paul's experience illustrates the common trials of missionaries, for most mission fields present serious health problems, like the African fever that has carried off so many missionaries, the frightful heat of India and Arabia, the smallpox of China. Missionaries need stout bodies as well as stout hearts.

Thus driven from Perga, Paul and Barnabas made their way northward into the interior, reaching, after a toilsome journey of one hundred miles, the city of Antioch in Pisidia. This journey was full of danger. The two travellers were making their way upward to a tableland 3,000 feet above the sea. "Often there would be hardly

any road at all, but a rough, unmade, camel or donkey track. If any bridges ever crossed the many torrents, they would often be traditions of the past. Boulders, landslides, huge gulfs washed out in the track, a precipitous descent here, an almost perpendicular ascent there, between rocks, through forests, across swamps; a hundred fordings of ice-cold, arrow-swift torrents, would be the continually changing experience. The scenery was grand, peak rising beyond peak on every side. Such a route passed through the very homes of the robber mountaineers, still unsubdued even after campaigns of regular troops against them. Shelter by night would be often wanting." — *Cunningham Geikie*. It was a terrible journey for a sick man, but the dauntless missionaries persevered.



Antioch in Pisidia.

From an old print.

**THE SYNAGOGUE MEETING.** Antioch, the important city which the two apostles had reached, was in the northern part of Pisidia. Its name, like that of the Syrian Antioch from which Paul and Barnabas had come, was derived from Antiochus, the father of Seleucus Nikator, Alexander's greatest general. It is on the central tableland of Asia Minor, 3,600 feet above the sea, and was "on the great imperial high-road which traversed Asia Minor from east to west, north of Mt. Taurus, connecting Syria and the East by way of Ephesus with Greece and Rome." — *Rendall*.

Paul and Barnabas, though they were in a thoroughly Gentile country, found enough Jews in Antioch to form a synagogue; and, as in Cyprus, they began their labors among the men of their own race. They probably held preliminary conversations and let it be known who they were. Paul was a rabbi, a pupil of the famous Gamaliel in Jerusalem, and a former member of the Sanhedrin, the august ruling body of the Jews. To-day he would be called Senator Paul. Barnabas was a fit companion, almost his equal in mental ability and his superior in personal appearance.

They were distinguished strangers, and it was the custom of the Jews, in their simple and free synagogue arrangements, to invite such persons to speak to the assembly. This invitation was extended by an executive committee called the rulers of the synagogue, and these, after the reading of the portions of the Pentateuch and the prophetic books appointed for the day, sent to Paul and Barnabas and asked them to speak, if they had any word for the people. It was just the opening wanted and expected, and Paul promptly took advantage of it.

*Missionary Opportunities.* If we seek to do God's will as the one aim of our life, we shall find missionary opportunities everywhere. "A man may be doing God's work and God's will quite as much by hewing stones or sweeping stores as by preaching or praying." — *Henry Drummond*. The missionary heart makes the missionary life.

"It is the duty of every one of us to exert the best possible influence on humanity. And we serve ourselves best in thus serving others." — *Rev. Louis Albert Banks, D.D.*

Wherever one is in sorrow, or fear, or doubt, or shame, there is a missionary opportunity. We meet such opportunities every day, almost every hour. We need not cross the ocean to be a missionary!

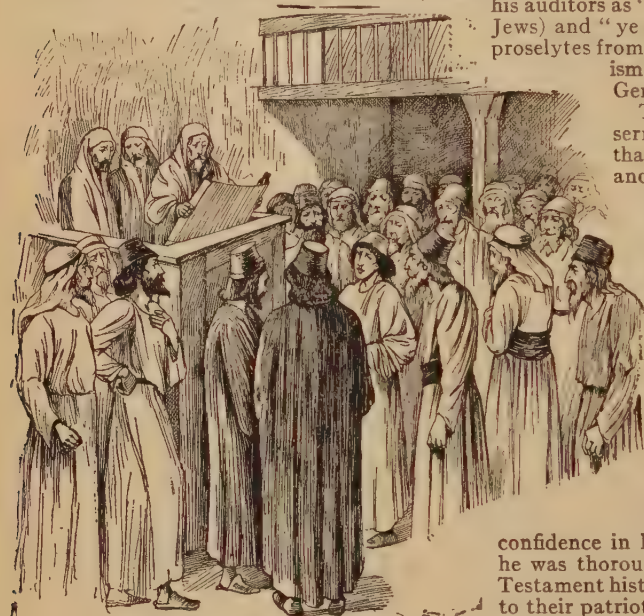
**II. PAUL'S SERMON, vs. 17-41.** A PEOPLE UNDER DIVINE GUIDANCE. Paul rose and with a characteristic gesture appealed for attention. He addressed

his auditors as "men of Israel" (the Jews) and "ye that fear God" (the proselytes from heathenism to Judaism); probably few if any Gentiles were present.

The course of Paul's sermon follows closely that of Peter at Pentecost and Stephen's defence before the Sanhedrin, which is what we might expect when we remember the similarity of the three occasions and of the three audiences, and also that Paul had been present when Stephen made his plea, and could never forget it.

The opening passage of the sermon was calculated to give Paul's audience

confidence in him by showing that he was thoroughly at home in Old Testament history. It also appealed to their patriotic pride by illustrating God's choice of the Jews as his especial people, the object of his loving care, the subject of his dearest hope. With a view to showing that



From a drawing by permission of McClure's.  
Interior of a Jewish Synagogue.

Christ was the climax of God's providential plan for the Jews, Paul traced that providence from the beginning, giving a synopsis of Hebrew history; and we must remember that Luke gives us only a bare abstract of what must have been an extended discourse.

Through Moses, through Joshua, through Samuel, through Saul, and through David, Paul recalled the course of glorious events, each proving God's fatherly care for his people. From David Paul passed to "great David's greater Son," the Saviour of the world. John the Baptist was his herald, but declared that he was not worthy to remove the shoes from his feet. Then Paul reached the climax of this opening portion of his sermon: "Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word of this salvation sent forth." He was not speaking of the Jews in Jerusalem, or of the Jews in all Palestine, but of the Jews and proselytes in that very synagogue of Antioch. It was a personal message. Paul had a promise, a blessing, a glorious offer for each one of them. Every true preacher and teacher will make each listener feel that he is speaking to *him*, almost to him *alone*.

**A PEOPLE IN REBELLION AGAINST GOD.** At this point Paul's discourse took a swift turn, far less pleasing to his hearers. He told how the Jews, God's favored

42. And as they went out, they besought that these words might be spoken to them the next sabbath.

43. Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Bär'-nă-băs; who, speaking to them, urged them to continue in the grace of God.

44. And the next sabbath almost the whole city was gathered together to hear the word of God.

people, had thwarted Jehovah's purpose for them at the very climax of his providences, had refused to believe his Son, and had slain their Messiah on the cruel cross. But Christ had triumphed over all their folly and wickedness by rising from the dead, in accordance with the clear prophecies which Paul quoted from the Psalms. Thus God made the very wrath of man to praise him, and out of the death of his Son drew the most complete proof of Christ's deity, and the crowning power of his gospel.

AN OFFER AND A WARNING. Paul's sermon closed most impressively, first with an offer, the most magnificent offer that can be made to any man, the offer of salvation: "Through this man is proclaimed unto you remission of sins."

Following the offer of salvation, Paul ended with a solemn warning. He had told them the truth; woe to them if they disbelieved it! He had offered them salvation; woe to them if they rejected it! Every sermon, every prayer-meeting testimony, every Sunday-school lesson should before it ends drive the nail into the heart of the hearer and clinch it there.

*The Message of Salvation.* "Jesus is more than a pledge of our own resurrection, more than the righteous Judge before whom we must all stand to give our account; he is also our Saviour; for his sake our sins are fully forgiven, and made as though they had never been." — *Thomas Arnold, Master of Rugby.*

"The forgiveness of sins is an unconditioned gift from God to all men, whether they accept it or reject it." — *George F. Pentecost.*

"There is no excuse for us if we do not possess ourselves of eternal life. If we had to earn it we might well despair; for who could hope to do so? But what is to be said of our fatuous folly when we decline to avail ourselves of the divine bounty, and elect to perish, because we will not cast ourselves with simple, childlike trust upon the great Life-giver?" — *Rev. W. Hay M. H. Aiken.*

III. THE RESULTS OF PAUL'S SERMON, vs. 42-52. We are next told what Paul's sermon accomplished. Doubtless Paul never preached a resultless sermon.

42. And as they went out (of the synagogue where Paul had been preaching). That is, the Jews and proselytes; the Gentiles probably did not join the crowd till the next Sabbath. **They besought that these words might be spoken to them the next sabbath.** They wanted Paul's message again; they were not afraid of hearing a sermon the second time. Rev. Bernard Clausen, D.D., of Syracuse, N. Y., had his congregation vote what five sermons, of a list of his sermons for the year, they wanted preached over, and he learned much, he says, from the resulting vote.

43. Now when the synagogue broke up. When the congregation had left the building; what is stated in the preceding verse refers to the talk as the people were going out. **Many of the Jews and of the devout proselytes followed Paul and Barnabas.** They followed them to their lodgings, where they might have private conversation about Paul's wonderful words; they had become "inquirers." The words translated "devout proselytes" signify proselytes of feeling rather than act, that is, believers in Judaism who had not become members of the Jewish communion by the rite of circumcision. **Who, speaking to them, urged them to continue in the grace of God.** Paul and Barnabas, seeing God's grace already in the hearts of these seekers after truth, urged them to persevere in the search. It is only by continuance that any good thing is to be gained, and this is certainly true of the best of all good things, the friendship of Jesus Christ.

44. And the next sabbath almost the whole city was gathered together. Not only the Jews and proselytes as before, but the Gentiles also. Either they crowded around doors and windows, or the meeting was adjourned to some open place outdoors. All Christian workers delight in crowds, as the Saviour himself did. They will gladly talk to a solitary inquirer, as he did, but they know that in a big audience

45. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed.

46. And Paul and Bär'-nā-bās spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles.

47. For so hath the Lord commanded us, *saying*,

I have set thee for a light of the Gentiles,

That thou shouldest be for salvation unto the uttermost part of the earth.

their chances of finding good soil for the gospel seed are greatly increased. **To hear the word of God.** Note how often this expression is used in this chapter : vs. 5, 7, 44, 46, 48, 49 ; also "the word of this salvation," v. 26, and "the teaching of the Lord," v. 12. The apostles were men of the Word, as all true Christians must be.

45. **But when the Jews saw the multitudes.** "Nothing succeeds like success," we say ; but also, nothing arouses antagonism like success. If Paul and Barnabas had not attracted crowds, but only won a pitiful handful of followers, the Jews would not have been aroused against them. **They were filled with jealousy.** The word translated "jealousy" is from the Greek verb "to boil," transliterated in our word "zeal" ; the Jews "boiled over," they were so "hot." They were jealous because these strangers made an impression which they with all their years of labor had hardly begun to make, and they were enraged because the barriers of the Mosaic law seemed to be broken down, and Gentiles received into the church without undergoing the necessary tests and passing through the sacred forms. **And contradicted the things which were spoken by Paul.** They did not argue against them, for they could not ; they merely asserted, angrily and haughtily, that Paul and Barnabas were lying. **And blasphemed.** "Cursed Christ ; no doubt they contended that 'every one that hangeth on a tree is accursed' (Gal. 3 : 13)." — *R. B. Rackham.* See Deut. 21 : 23.

46. **And Paul and Barnabas spake out boldly.** They were ready to take a bold step, a revolutionary step, a step that made Christianity in fact what its Founder intended it to be, a world religion, *the* world religion. **And said, It was necessary that the word of God should first be spoken to you.** That was necessary because it was what Christ did, and they were following Christ ; moreover, it was the quickest and best way for Christianity to get started, for the Jews furnished the richest soil, Christianity was an outgrowth of the Old Testament, the great Christian leaders at first were all Jews, and Jews made the ablest and most earnest of Christian evangelists. **Seeing ye thrust it from you.** Their rejection of the gospel was more than carelessness and indifference, it was an angry and contemptuous repulse of Jesus Christ. Such is the blinding effect of bigotry. **And judge yourselves unworthy of eternal life.** This is one of the most cutting things ever said. The hostile Jews passed condemnation on themselves, while thinking they were condemning Christ and his apostles. They regarded Paul and Barnabas as unworthy, but they had proved themselves unworthy. Their rejection of eternal life did not annul it, but merely proved that they did not deserve it. So when a boy scouts a college education that he might have, and chooses to idle away his time or spend it in mere money-getting, he proves himself unworthy of an education, and is so judged by all educated men. **Lo, we turn to the Gentiles.** The solemn "Lo" shows Paul's sense of the importance of his decision. He was opening the door of Christian hope to the great majority of mankind, but in turning toward them he was turning away from the Jews of Pisidian Antioch. Compare Christ's sad and stern judgment, Matt. 8 : 11, 12.

47. **For so hath the Lord commanded us.** Paul would never have dared take this step on his own responsibility. **Saying, I have set thee for a light of the Gentiles.** See Isa. 49 : 6, and compare Simeon's prophecy, Luke 2 : 32. Christ himself said that he was the Light of all the world. **That thou shouldest be for salvation unto the uttermost part of the earth.** The universality of Christianity is one of the most convincing proofs that it is of God. Buddhism makes no progress outside Asia, the area of Mohammedanism is restricted and it appeals to few races ; Confucianism is for the Chinese and Hindooism does not spread beyond India ; but our missionaries have gone to all lands and peoples and tongues, and everywhere the gospel of Christ proves itself the salvation of men.

48. And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed.

49. And the word of the Lord was spread abroad throughout all the region.

50. But the Jews urged on the devout women of honorable estate, and the chief men of the city, and stirred up a persecution against Paul and Bär'-nă-bās, and cast them out of their borders.

51. But they shook off the dust of their feet against them, and came unto Ī-cō'-nĭ-ŭm.

52. And the disciples were filled with joy and with the Holy Spirit.

48. And as the Gentiles heard this, they were glad. The Jews despised them, but here were two distinguished Jews that sought them, and told them that the God of heaven and earth so loved them that he had died for them in the person of his Son. **And glorified the word of God.** Praising the good news they had heard, the gospel, and exalting it also in their lives. The word of God is glorious, and man is given the power of glorifying it. **And as many as were ordained to eternal life believed.** The Gentiles rejoiced in Paul's message, but not all received it, only "as many as were ordained to eternal life," only those whose hearts God saw to be bent on serving him, and so he placed them in the ranks of his chosen ones.

49. And the word of the Lord was spread abroad throughout all the region. Ramsay regards "region" as a very definite word, a Roman administrative district, Antioch being its center. The evangelization of the district would be aided by visits to Antioch of various officials, and by traders from the outlying cities and towns, and by attendants at the games. To spread the good news of Jesus Christ through all this territory would require long labor, and the apostles must have remained at Antioch for several months.

50. But the Jews urged on the devout women of honorable estate. These were wives of leading Gentile citizens, and such women throughout Syria and Asia Minor seem to have been favorably disposed toward Judaism. Women had great influence in Asia Minor. "Under the Roman Empire we find women magistrates, presidents at games, and loaded with honors. The influence attributed to women in Antioch would have been impossible in Athens." — *Sir William M. Ramsay*. **And the chief men of the city.** Men of wealth and position, doubtless many of them office-holders or large employers. **And stirred up a persecution against Paul and Barnabas.** It seems strange indeed that the Jews did not welcome Christianity, born in their own country, the fulfilment of their own prophecies, the exaltation of their race and the crown of their dearest hopes. But they were blind then, and even to this day. **And cast them out of their borders.** Drove them out violently, probably with a mob. Beyond the Region of which the city of Antioch was the center the leaders of Antioch would have no authority.

51. But they shook off the dust of their feet against them. On another occasion Paul "shook out his raiment" against his foes (Acts 18:6). In each case the act implies the sundering of relations with another and the disavowal of responsibility for another. Paul and Barnabas would have no more to do with Antioch, they said in dumb show: they would be rid even of the dust of Antioch's streets. **And came unto Iconium.** They turned their faces toward their home city of Antioch in Syria, going sixty miles southeast. Iconium was a large city in Lycaonia, the district next to Pisidia in that direction.

52. And the disciples were filled with joy and with the Holy Spirit. One would think that the new-made Christians of Antioch would be filled with dismay, fear, and grief at the forced departure of their beloved teachers who had opened to them the way of life. They were left leaderless, and in considerable danger. Who could tell when the same bigotry and jealousy that had expelled Paul and Barnabas might expel them also? But the Holy Spirit was with them, and wherever he comes he brings joy and confidence. The new hope, the new knowledge of God, the new freedom from the chains of sin, the new assurance of immortality, all of these were priceless blessings in which they could not but rejoice. The departing apostles, too, were filled with the joy of the Holy Spirit, with whom they had worked, for he had crowned their labors with the success they sought. What cared they for themselves?

They were willing to be outcasts for Christ's sake, for they had found in Antioch no Christians, and they left it the home of a young and strong church of Christ.

**THE EFFECTS OF FAITHFUL PREACHING.** The results of Paul's work in Antioch of Pisidia illustrate fairly the effects of all faithful preaching, Sunday-school teaching, conversations, letter-writing, book-writing, and every other attempt to make Christ known to men. Some will receive the word in glad and obedient hearts. The number of these may not be large; we read of no great ingathering attending Paul's preaching such as came at Pentecost to Peter; but some results will come, enough to encourage the worker. The results that are visible and immediate are as nothing, we may be sure, to the results that are unknown to us here, but will be disclosed to us hereafter. No good word falls to the ground, but God causes it to bear some noble fruit. On the contrary, all faithful work for Christ will arouse against the speaker the enemies of Christ. If we meet no such opposition, we may be sure that we are not so faithful in our teaching as we might be.

The Christian worker will gladly and confidently leave results with God. Let them be large or small, prompt or slow, hidden or apparent, he is sure that God knows best, and he rests in Him. Ours is the seed-sowing, but the harvest is God's.

### LESSON III (16). — July 19.

#### THE GOSPEL IN LYSTRA. — Acts 14: 1-28.

##### PRINT vs. 8-20.

**GOLDEN TEXT.** — *Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.* — MATT. 5: 10.

**Devotional Reading:** Ps. 46: 1-7.

**Primary Topic:** PAUL HEALS A LAME MAN.

**Lesson Material:** Acts 14: 8-20.

**Memory Verse:** Stand upright on thy feet. Acts 14: 10.

**Junior Topic:** PAUL STONED AT LYSTRA.

**Lesson Material:** Acts 14: 1-28. Print verses 8-20.

**Memory Verses:** Matt. 5: 10, 11.

**Intermediate and Senior Topic:** GOING FORWARD IN THE FACE OF DIFFICULTIES.

**Topic for Young People and Adults:** TRIBULATIONS AND TRIUMPHS OF MISSIONARIES.

#### THE TEACHER AND HIS CLASS.

The Younger Classes will add to their home-made maps, and will carry the line representing the journey back to Antioch in Syria. Mount such a map (bearing no names) on a piece of board. Prepare paper pennants with pins thrust through them and print on them the names of the cities visited on this trip. Have the pupils stick each up in the board at the proper place. Prepare other pennants bearing words indicative of the various events, such as "sorcerer," "deserter," "stoning," "synagogue," "Timothy," "sacrifice," "report," and have the pupils stick these also where they belong on the map.

The Older Classes will illustrate this lesson with some of the thrilling stories of missionary trials and triumphs parallel to those of Paul. You may appoint

several of the class to come prepared with these stories from missionary history.

**Question Suggested for Discussion.** Why are other religions than Christianity to be classed as false religions?

#### THE LESSON IN ITS SETTING.

**Time.** — Return of Paul and Barnabas to Antioch, A.D. 49.

**Place.** — Lystra, Derbe, and back to Lystra, Iconium, Antioch, and Perga in Asia (Minor), then returning to Antioch in Syria.

#### THE PLAN OF THE LESSON.

**SUBJECT:** Paul Stoned at Lystra.

**I. PAUL AT ICONIUM, vs. 1-7.**

Bold preaching.  
Long labors.  
Prudent flight.  
Missionary retreats.

## II. PAUL AT LYSTRA, vs. 8-20.

A cripple healed.  
Worship refused.  
A terrible experience.  
Missionary perils.

## III. PAUL'S RETURN TO ANTIOCH, vs. 21-28.

Preaching in Derbe.  
A brave return.  
A missionary report.  
Missionary triumphs.

## THE TEACHER'S LIBRARY.

Hawthorne's *Tanglewood Tales* has a charming version of the story of Baucis and Philemon. Mc-

Connell's *A Year's Sermons*. Van Dyke's *The Reality of Religion*. Spurgeon's *Sermons*, Vol. VIII. Wilberforce's *Steps in Spiritual Growth*. Trench's *Hulsean Lectures*. Morrison's *Footsteps of the Flock*. Henry Martyn's *Sermons*. Burrell's *Hints and Helps on the Sunday School Lessons*. Amos R. Wells's *Into All the World*. Francis E. Clark's *In the Footsteps of St. Paul*.

## THE ROUND TABLE.

## FOR RESEARCH AND DISCUSSION.

What is known about Lystra.  
Miracles worked by Paul.  
Healings of cripples in the New Testament.  
Stonings in the Bible.  
Paul's summary of his perils.  
Accomplishments of the first missionary journey.

I. PAUL AT ICONIUM, vs. 1-7. BOLD PREACHING. Driven from Antioch of Pisidia by the hostile Jews, Paul and Barnabas went southeastward about seventy-five miles till they came to Iconium. It was a large town, and still is. The modern name is *Koniëh*, a contraction of the ancient Iconium. "Iconium was a fine strategic point. The Roman road between east and west ran through it. Many a morning Paul would be awakened from sleep by the noise of some caravan under his window or the tramp of Roman legions as they marched eastward. Might not Paul's word reach to the end of the world from Iconium?" — Rev. George H. Morrison, D.D. Iconium derived its name from the *ikon* or image of Medusa brought there by Perseus, or from the clay images with which Prometheus repeople the place after the Flood. For administrative purposes it belonged to Lycaonia ("Wolf-land"), but the Iconians regarded themselves as Phrygians.

Again, in spite of their experience at Antioch of Pisidia, Paul and Barnabas began their labors at Iconium in the Jewish synagogue, and at first met with great success, winning to Christ large numbers both of the Jews and of the Greek proselytes. They were so sure that they had the right method that they repeated it, in spite of the results on the first trial of it.

LONG LABORS. But many of the Jews could not be persuaded, and worked on the Gentile population of Iconium, so that they became prejudiced against the apostles. In spite of that — actually because of it, as the text asserts — Paul and Barnabas continued to preach boldly at Iconium for a long time. The opposition fired their heroic spirits, and besides they did not want to expose their inexperienced converts to such opposition before they had received further instruction, so they remained longer than they otherwise would. Difficulties are a stimulus to the true Christian.

PRUDENT FLIGHT. In spite of the earnest preaching of the apostles, and the miracles which they worked, the opposition of the Jews and their rulers with their Gentile allies grew ever fiercer, and at last was on the point of bursting into mob violence; so true is it that the gospel is to some "a savor of life" and to others "a savor of death." Learning that the mob was planning to stone them, Paul and Barnabas knew that nothing further was to be gained by staying, and that it would be suicidal longer to expose themselves to outrage; therefore they wisely and prudently withdrew to the nearby city of Lystra.

MISSIONARY RETREATS. It is sometimes necessary for our missionaries to retreat, but only that they may return later in greater power. Such a retreat was made from Madagascar after the revival of heathenism in 1835. Over and over the



8. And at Lÿs'trà there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked.

9. The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be made whole,

10. Said with a loud voice, Stand upright on thy feet. And he leaped up and walked.

horrible massacres in Turkey have interfered with the work of the heroic missionaries to the Armenians, who stuck to their posts as long as any native Christians remained to protect. In 1637 the Roman Catholic converts in Japan made a last stand, 27,000 were taken prisoners, and the land was closed to Christianity for two centuries. Such retreats, however, have not often occurred, and they seldom occurred in Paul's experience. Usually the march of Christianity in a country is steadily forward, from victory to victory.

II. PAUL AT LYSTRA, vs. 8-20. Lystra, to which the apostles fled, was eighteen miles south-southwest of Iconium, and was the chief city of Lycaonia, a name meaning Wolf-land, derived from Lycaon, who in the legend was transformed into a wolf. It was a wild region, and its people were as barbaric as its name would imply.



Lycian Soldier.

From a bas-relief of an ancient tomb in Lycaonia.

8. And at Lystra there sat a certain man. Perhaps he sat in the marketplace or some other much-frequented square, brought there by his friends that he might beg, like the cripple at the Beautiful Gate of the temple whom Peter healed (Acts 3:2). Paul would seek such a place to preach in, where the crowds were, since probably there was no synagogue in Lystra. **Impotent in his feet, a cripple from his mother's womb, who never had walked.** Dr. Luke had made careful inquiry into the medical features of the miracle, as this description shows, and he would realize the lifelong weakening, hardening, and shriveling of muscles and tendons, and the impossibility that the cure could be merely the result of a hypnotic suggestion to the mind, or anything but a transformation of the man's body.

9. The same heard Paul speaking. The Greek implies that he heard the apostle several times, so that the message sank into his soul. Very likely Paul told about Christ's miracles of healing, and he may have recited Peter's cure of the Jerusalem cripple, and have told the story of his own blindness and recovery of sight at the word of the Lord through Ananias. **Who, fastening his eyes upon him.** Here again we meet Paul's concentrated gaze, which was noted in the case of Elymas (Acts 13:9) and which is mentioned later when Paul is before the Sanhedrin (Acts 23:1). This characteristic of Paul was probably due to some weakness of vision remaining from his three days of blindness. **And seeing that he had faith to be made whole.** This was manifested in the man's attentive listening (no begging while Paul spoke!), and by the lighting up of his face whenever the apostle said anything applicable to his pitiable case. Paul had been aware of this for some time. Whoever would win souls must have sympathy enough to read faces.

10. **Said with a loud voice.** The cure was not merely for the benefit of the cripple but was a "sign" to all the people of Lystra that the words of Paul concerning Christ were true. Therefore Paul spoke loudly enough to be heard by all the crowd before him. **Stand upright on thy feet.** Read Acts 3:4-8 and note the many differences between Peter's healing of a cripple and Paul's. Some, judging from the "we" of verse 22, think that Luke was with Paul and Barnabas on this missionary journey, though he does not mention the fact. In that case he would be giving here his personal observations; otherwise, he is repeating what Paul told him. But the account of Peter's miracle came from a very different source, and Luke faithfully records it with all its differences. **And he leaped up and walked.** The first verb is in a Greek tense denoting a single act, the second in another tense signifying continued action. Power comes with obedience. Paul seemed to command the im-

11. And when the multitude saw what Paul had done, they lifted up their voice, saying in the speech of *Lŷ-că-ô'-nă*, The gods are come down to us in the likeness of men.

12. And they called *Băr'-nă-băs*, Jupiter; and Paul, Mercury, because he was the chief speaker.

13. And the priest of Jupiter whose temple was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes.

possible, but nothing is impossible to faith acting in accordance with the will of God. As the lepers went to show themselves to the priest, they were cleansed. As in conscious weakness we nevertheless attempt some task which we are sure we never can do, and yet we are certain that God calls on us to do it, we discover with joy and amazement a new power growing in us, and we can do it. Millions of happy Christians have had this experience.

11. And when the multitude saw what Paul had done. Many, if not all of them, knew the man, for he was a life-long cripple and a beggar, a public character. They knew that a miracle had been worked before their eyes. They lifted up their voice, saying in the speech of *Lycaonia*. They could of course speak Greek, and they understood Paul who had been addressing them in Greek. Evidently he did not understand the *Lycaonian* tongue, or he would at once have corrected their misapprehension. He spoke with tongues more than the other apostles, as he himself declares, but that gift did not introduce him to the *Lycaonian* speech. The gods are come down to us in the likeness of men. Such descents of the heathen gods in the image of men were common features of Greek and Roman mythology. Ovid in his *Metamorphoses* tells the beautiful story of the coming of Jupiter and Mercury to *Phrygia*, the province northwest of *Lycaonia*. These deities in disguise were driven away by the boorish *Phrygians*, but were cordially received and entertained by two kind peasants, *Baucis* and *Philemon*, whom the gods rewarded by transforming their hut into a splendid temple of which they were made priest and priestess, while their rude neighbors were overwhelmed in a terrible flood. As Jupiter was especially worshipped in *Lystra*, this story was probably often recited at the temple festivals, and so was familiar to the people. This cry of the men of *Lycaonia* represents the heathen feeling after the Christian truth of the incarnation.



From an ancient altar.

Representation of Jupiter and Mercury.

Jupiter holds in one hand a sceptre, in the other a thunderbolt, and the globe or world is beneath him. Mercury holds in one hand the caduceus, and in the other a bag or purse, the emblem of commerce. (Lewin's *Life of St. Paul*.)

12. And they called *Barnabas*, Jupiter. He was probably older than Paul, and a taller and more impressive man, suggestive of "the father of the gods." Luke uses the Greek name, *Zeus*. And Paul, Mercury, because he was the chief speaker. Mercury (Greek, *Hermes*) was the god of eloquence and of commerce, the messenger of the gods. He was represented as young, graceful, and swift, and we may have here a hint as to Paul's personal appearance, though it is the tradition that Paul was short, bald-headed, and with crooked legs, and he himself implies (2 Cor. 10:10) that his figure was the reverse of majestic or elegant.

13. And the priest of Jupiter whose temple was before the city. That is, outside the city walls. The name of the god would be "Zeus Before-the-city," and his priest would be one of the chief personages in *Lystra*. — *Rackham*. Brought oxen and garlands unto the gates (the city gates). The oxen were for sacrificing to the supposed gods, and the garlands were for adorning the horns of the oxen, or perhaps to

14. But when the apostles, Bär'-nă-bās and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out

15. And saying, Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto a living God, who made the heaven and the earth and the sea, and all that in them is:

16. Who in the generations gone by suffered all the nations to walk in their own ways.

17. And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness.

decorate a temporary altar. And would have done sacrifice with the multitudes. They, at least, would not repeat the error of the Phrygians of old, but would do honor to Jupiter and Mercury this time!

14. But when the apostles, Barnabas and Paul, heard of it. They must have had lodgings near by, and the songs and outcries of the crowd would announce that some important event was in progress. They may have inquired what was going on. They rent their garments. Among Gentiles and Jews alike this was symbolic of horror at some terrible sacrilege. Thus the high priest rent his garments (Matt. 26: 65) when he chose to pretend that Christ had spoken blasphemy. And sprang forth among the multitude. By running out they expressed their eagerness to stop the sacrilege as speedily as possible. Crying out. Making their voices outrun their feet.

15. And saying, Sirs, why do ye these things? Note the courtesy of Paul and Barnabas even when they were so dismayed and agitated; they had time to say "Sirs." Note also their insistence on the "why." Superstition is unreasoning; Christian faith knows its reasons and can give them. And finally, note the apostles' horror of man-worship, and consider how well persuaded such men must have been that Jesus was no mere man but God himself before they would worship him. We also are men of like passions with you. Having the same feelings, subject to the same sins, equally sure to die, very far from gods. And bring you good tidings. So Paul was a Mercury after all, a messenger of God! Literally, Luke wrote, "evangelizing you." That is just what Christianity is, good news and nothing but good news. No wonder it has gone around the world. That ye should turn from these vain things unto a living God. Idolatry, whose symbols and apparatus Paul and Barnabas saw before them, was "vain," empty, profitless; the idols they worshipped, like the statue of Jupiter in the temple before which they stood, were dead and useless. But the apostles had been telling the people of a God who was alive, who could indeed come down into their homes and hearts and enable them to carry their burdens, meet their temptations, and receive eternal life. Who made the heaven and the earth and the sea, and all that in them is. Paul was speaking to nature-worshippers, pantheists, men who had a god for the earth, another for the sea, deities in every tree, gods of the harvest and the flowers, the thunder and the rainbow, and all other natural objects. Paul wisely began with their own nature-worship, but pointed his hearers to the one God back of all phenomena, the one Creator of all existences.

16. Who in the generations gone by suffered all the nations to walk in their own ways. If there is only one God, Paul's hearers might be thinking, where has he been all these generations? Why has he not shown himself? Why has he allowed us to worship these many vain gods? Paul did not venture to say why, but implied that God's reasons were based on his loving forbearance. He endured the foolish ways of men because the best time for the full revelation of himself had not come.

17. And yet he left not himself without witness. The Greek and Roman gods, whom the people of Lystra worshipped, were represented as dwelling by themselves in a distant paradise, on the top of the lofty Mt. Olympus, supremely indifferent to mankind, their attention only to be obtained by costly sacrifices. Paul discloses to his hearers the God who is so anxious to be known that he always keeps evidences and tokens of himself before his people, and sends messengers to speak for him and remind mankind of him. In that he did good and gave you from heaven rains and fruitful seasons. Paul as a Jew knew of many gracious witnesses, the Hebrew proph-

18. And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

19. But there came Jews thither from Ān'-tī-ōch and Ī-eō'-nī-ūm : and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead.

ets who had disclosed so much of God ; but he had not time then to tell the men of Lystra about Isaiah, Jeremiah, Hosea, and the rest of the glorious band of human witnesses. He could only appeal to the truth underlying their own nature-worship ; for their own Jupiter was regarded as the god of rain and of the harvests, and Paul pointed them to the true Giver of all material blessings, without whom no drop of vivifying rain could fall and no shoot of green spring from the earth : " These all," Paul declared, " bear witness to you of the loving care of the one true God." **Filling your hearts with food and gladness.** The food for the body gives cheer and courage to the heart ; Paul's expression is vividly condensed. The words have a rhythmic flow, and some think that Paul was quoting from heathen poetry.

18. And with these sayings scarce restrained they the multitudes from doing sacrifice unto them. It was a temptation to receive the sacrifices and allow themselves to be worshipped. What an influence they would gain ! With what ease they could accomplish their mission ! But Paul and Barnabas knew well that no success is founded on a lie, and that, after accepting divine honor for themselves, they could not exalt before their hearers the Son of God.

19. But there came Jews thither from Antioch and Iconium. This must have been after some days or weeks, which Paul and Barnabas filled with earnest and faithful teaching. Hatred is powerful to move men ; it brought those bigoted Jews a long way, some hundred and thirty miles ; but love had brought Paul and Barnabas a much longer way, and love prevails over hatred in the end. **And having persuaded the multitudes.** It would not be hard to persuade them that their old religion of lust and superstition was true and that the pure and simple religion to which Paul and Barnabas pointed them was false. Men go easily in the way of their familiar sins. From worship to stoning is not a difficult transition for idolaters. Paul had another experience of mob fickleness later on the island of Malta (Acts 28 : 3-6), and the great illustration is that of Christ, the crowd crying " Hosanna " one day and " Crucify him ! " almost the next. **They stoned Paul.** How Paul's mind must have flashed back to the stoning of Stephen, and his part in it, and how he must have exulted in the thought that now at last he was making some reparation ! Paul refers to this stoning in 2 Cor. 11 : 25. Barnabas escaped it because evidently he was far less prominent than Paul, for the great apostle to the Gentiles had by this time reached his full stature as orator, organizer, and matchless Christian leader. The brevity of the account is evidence of its truthfulness, when compared with the wordiness and mythical embroideries of false accounts of martyrdoms. A fictitious narrative would have put many words into Paul's mouth at this juncture, and have accompanied the event with interpositions from heaven and with miracles. Compare, for example, the legend of Paul and Thekla, the scene of which is laid in the Iconium



Paul and Barnabas at Lystra.

20. But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Bär'-nă-bās to Dēr'-bē.

just visited by Paul. The story runs that a maiden of a noble family, Thekla by name, was converted by hearing Paul preach. She was sentenced to be burned alive, but the flames refused to burn her, and a storm came up, put out the fire, and killed many of the spectators. Then she was thrown to the wild beasts in the theater, but a lioness crouched at her feet, defended her from a lion and a bear, and died in thus protecting her. Compare that with Luke's simple account of the stoning of Paul, and learn the difference between truth and fiction!

*Illustration.* When Dr. Francis E. Clark visited Lystra he was received in a most unfriendly way by the inhabitants of the modern village, and stones were thrown at the little party much in the fashion of Paul's day.

**And dragged him out of the city, supposing that he was dead.** If this had been a Jewish city, the stoning would not have polluted it, but would have taken place outside the walls; see Acts 7:58. Probably Paul had fainted away early in the stoning, and his deathlike condition deceived his persecutors into thinking that they had completed their horrible work. How easy it would have been for a mythical narrative to have made out that Paul was dead, and to have introduced here a resurrection miracle!

20. **But as the disciples stood round about him.** Among them was probably young Timothy, who seems to have lived in Lystra, and who was among Paul's converts made during this visit. Later he became Paul's helper in missionary work, and to him were addressed the last of Paul's letters that we possess. These disciples took their lives in their hands in thus gathering around what was thought to be the dead body of their leader, probably to give it burial. Barnabas must have been with them, unless, as is possible, he was absent from Lystra at the time on an evangelistic tour to some near-by village. **He rose up, and entered into the city.** Some one noticed that his pulse was beating, and Luke, if present, may have applied restoratives. Paul opened his eyes, and was gradually lifted to his feet. We may imagine that the darkness had fallen when the disciples stole forth to the scene of the stoning, and that it was under its friendly cover that the apostle, supported tenderly in the arms of his friends, painfully made his way into Lystra. **And on the morrow he went forth with Barnabas to Derbe.** He may have spent the night in the home of Timothy, his wounds cared for by Timothy's pious mother and grandmother, Eunice and Lois. Derbe was a frontier town of Lycaonia, about twenty (or some say thirty-five) miles to the east.

**MISSIONARY PERILS.** Paul accepted the stoning as merely an incident in his service of the Master, which was to lead him into hard places or easy, as the Master willed. "Had Paul been desperately anxious to *please* Lystra, I fancy that that stoning would have killed him." — *Rev. George H. Morrison, D.D.*

The annals of missions are full of such careers as that of James Chalmers, the pioneer missionary to New Guinea. "Tamate" worked among absolute savages, cannibals, treacherous, and cruel. The club was raised to slay him, but he wrenched it from the murderer's hand. When an assassin crept up behind, he turned and calmly ordered him in front of him. He ate freely with bands of poisoners. Once an attacking party was halted at the fence of his house by an unseen irresistible force. At death's door with fever, he grimly refused to die. After meeting a thousand perils and doing a great work, he was slain by a tribe which he was newly approaching on his errand of love.

Such careers are common in missionary history. Read the lives of Paton, Gardiner, Gilmour, Coan, Moffat, Patteson, Livingstone, Mackay, and hundreds of others, — as heroic lives as were ever lived. And all missionaries meet dangers of disease, and the hazards of life in strange lands. The spirit of Paul and Barnabas animates them all, and we at home, whose proxies they are, owe them the very best support we can give them.

**III. PAUL'S RETURN TO ANTIOCH, vs. 21-28. PREACHING IN DERBE.** At Derbe Paul and Barnabas must have remained for some time, for we are told that they made many disciples there. Among these may have been the "Gaius of Derbe" who was with Paul on a later journey (Acts 20:4), and is named in close connection with Timothy of Lystra. Paul's terrible experience did not daunt his bold heart,

but he kept right on with his preaching. He knew that his Master would care for him if he did his duty.

**A BRAVE RETURN.** From Derbe it was a comparatively short distance eastward through the mountain pass to Tarsus and the Syrian Antioch, but Paul and Barnabas did not wish to return that way. They knew that the churches they had established, exposed to persecution and surrounded by gross heathenism, sadly needed the instruction and courage they could give them, and so they bravely went back the way they had come. Possibly new magistrates had been elected by that time. Popular passions had subsided. Roman law forbade a permanent exile from a city. Besides, Paul was a Roman citizen, and the stoning at Lystra was entirely illegal, so that he had a strong case against the magistrates who had allowed it.

Moreover, Paul and Barnabas had a new note in their preaching. They told the new Christians that "through many tribulations we must enter into the kingdom of God." Paul had been told when he was converted that he must suffer much for Christ; now he told his converts the same thing. Henry Martyn, the heroic missionary to India and Persia, whose own sufferings for Christ were so great, preached a grand sermon on this text. "Won by the love of Christ in suffering for you," he said, "be not unwilling to suffer a little for him: so when the sorrows of the world are beginning, yours shall end."

**A MISSIONARY REPORT.** From Antioch of Pisidia they went to Pamphylia, and this time they preached in Perga, which they had merely passed through before, or perhaps had remained there sick with malaria. But now it was a different season, and they were able to stay there in health. They set sail from Attalia, a seaport (now called Adalia) famous in the history of the Crusades, and soon reached Antioch in Syria, whence they had started out on the first missionary journey in the world's history.

Summoning all the church, the apostles gave them an account of their two or three years' work — the first missionary report. They gave all the credit to God, and indeed without his all-powerful aid two men could never have done what they accomplished. They emphasized the chief happening of the journey, the opening of "a door of faith" to the Gentiles. They had covered much ground, founded churches in at least seven important centers and we do not know how many more, proved the gospel adapted to a wide variety of circumstances and hearers, met great dangers and endured terrible trials, and had added a large region to the domain of Christ. They had set an example and established a method of Christian progress which has been followed by the Christian church ever since and made it the dominant religion of the world. It was a glorious report. No other missionary report in all the centuries since has surpassed it in inspiring value.

**MISSIONARY TRIUMPHS.** Missionaries have been able all through the centuries to make glorious reports, though sometimes after long trials. For instance, the success of missions in evangelizing the Hawaiian Islands to such a point that the native evangelistic agencies could carry on the work. Another instance is the transformation of the Fiji Islands from a state of cannibalism and cruel barbarism to beautiful Christian communities. Still another instance is the Telugu mission in India where after three decades only twenty-five converts were to be found, and yet, not long after that period of discouragement, 2,222 Telugu Christians were baptized in a single day. The pioneer missionary to China, Morrison, won his first convert after seven disheartening years, yet now Christianity is the greatest power in the Chinese Republic, and its one hope. South America, in Gardiner's day, was "the Neglected Continent," but it is so no longer. In the heart of Africa, where Mackay was driven to his death and Hannington was tortured and slain, is now one of the most successful mission fields of the world. Missions everywhere find splendid triumphs. When Christians at home give men, money, and prayers as they should, Christianity will win the world.

"One field the wheeling world,  
Vast furrows open lie;  
Broadcast let seed be hurled  
By us before we die.  
Winds, east or west,  
Let no tares fall;  
Wide waft the best;  
God winnow all.

"Heaven hath a single sun,  
All gates swing open wide;  
All lands at last are one,  
And seas no more divide.

In every zone  
Arise and shine;  
Earth's only throne,  
Our God, be thine.

"On every desert rain,  
Make green earth's flintiest sands;  
Above the land and main  
Reveal thy pierced hands.  
Thy cross heaven wins;  
Lift it on high,  
And in his sins  
Let no man die." — *Joseph Cook.*

## LESSON IV (17). — July 26.

## THE COUNCIL AT JERUSALEM. — Acts 15:1-35.

## PRINT vs. 1-11.

**GOLDEN TEXT.** — *We believe that we shall be saved through the grace of the Lord Jesus.* — ACTS 15:11.

**Devotional Reading :** Rom. 5:1-9.

**Reference Material :** Gal. 2:11-21; 5:1-26; Eph. 2:4-22.

**Primary Topic (special lesson) :** JESUS THE FRIEND OF LITTLE CHILDREN.

**Lesson Material :** Mark 10:13-16.

**Memory Verse :** Suffer the little children to come unto me. Mark 10:14.

**Junior Topic :** A GREAT GATHERING AT JERUSALEM.

**Lesson Material :** Acts 15:1-35. **Print vs. 1-11.**

**Memory Verse :** Isa. 55:1.

**Intermediate and Senior Topic :** THE COUNCIL AT JERUSALEM.

**Topic for Young People and Adults :** WHAT IS CHRISTIAN LIBERTY?

## THE TEACHER AND HIS CLASS.

The Primary Classes have a special topic, as this is one of the very few lessons of the Uniform Series whose subjects, though necessary for historical continuity, are not suited to the youngest pupils.

The Junior Classes and those just above them will emphasize the greatness of the gathering in Jerusalem. Think of a single meeting in which were present Peter and John and James and Paul and Barnabas and Titus and Silas and probably Mark! Was there ever a more notable company since the life of Christ?

The Older Classes have for discussion the vital theme of Christian liberty. How inclusive should our churches be? Whom are we to call Christians? What requirements for church membership have we a right to lay down? How far should our missionaries go toward the adherents of heathen religions? These are very practical questions, and they should be debated with full representation of both the liberal and the conservative sides.

**Question Suggested for Discussion.** On what principle should differences among Christians be settled?

## THE LESSON IN ITS SETTING.

**Time.** — A.D. 50.

**Place.** — Jerusalem.

## THE TEACHER'S LIBRARY.

"Paul as a Controversialist," in Whyte's *The Apostle Paul*. Stalker's *Life of St. Paul* (Chapter IX). Purves's *The Apostolic Age*. Ligon's *Paul the*

*Apostle*. Sitterly's *Jerusalem to Rome*. Ramsay's *Pictures of the Apostolic Church*. Maclaren's *Expositions*. Cowden's *St. Paul on Christian Unity*. Birks's *Studies in the Life and Character of St. Peter*. Burrell's *The Unaccountable Man*. Ropes's *The Apostolic Age*. Brooks's *The Life of Christ in the World*. Smith's *Life and Letters of St. Paul*. Hill's *The Apostolic Age*.

## THE ROUND TABLE.

## FOR RESEARCH AND DISCUSSION.

Christ's statements regarding Judaism.  
The Jews as "the chosen people."  
Christ's declarations of the universality of the gospel.  
The conditions of salvation according to Christ.  
The issue at the Jerusalem council.  
This dispute as it appears in Paul's letters.

## THE PLAN OF THE LESSON.

**SUBJECT :** How an Earnest Dispute Was Settled.

## I. A SERIOUS DIVISION THREATENED, vs. 1-5.

What is necessary for salvation?  
The embassy to Jerusalem.  
The threatened schism in the church.  
Differences among Christians.

## II. PETER GIVES HIS TESTIMONY, vs. 6-11.

"No distinction."  
Unbearable yokes.  
Saved through grace.  
What is Christian liberty?

## III. JAMES RENDERS A DECISION, vs. 12-35.

A wise compromise.  
Putting it in writing.  
The personal message also.  
How to heal dissension.

I. A SERIOUS DIVISION THREATENED, vs. 1-5. Paul's severest trial, all through his life, was not the great physical dangers he often met, but a certain controversy which raged inside the Christian church. "The question at issue was whether the Gentiles required to become Jews, being circumcised, before they could

1. And certain men came down from Judæa and taught the brethren, saying, Except ye be circumcised after the custom of Moses, ye cannot be saved.

2. And when Paul and Bär'-nă-bās had no small dissension and questioning with them, *the brethren* appointed that Paul and Bär'-nă-bās, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

be true Christians. Having thus destined the Jewish race to be the guardians of revelation, God had to separate them very completely from all other nations. For this purpose he regulated their whole life with rules and arrangements intended to make them a peculiar people. Every detail of their life was prescribed for them, and this rigorous prescription was a severe discipline to the conscience, and such it was felt to be by the more earnest spirits of the nation. But others saw in it a badge of pride. They expected that all the converts of the Messiah would undergo the national rite and adopt the life prescribed in the Jewish law and tradition; in short, their conception of Messiah's reign was a world of Jews." — *James Stalker*.

1. And certain men came down from Judæa and taught the brethren. Coming from Judæa, the head and fountain of the Jewish religion, these men would be regarded as authorities. "The brethren" were the church at Antioch in Syria, a church made up of born Jews, of Gentiles who had become Jews, and of Gentiles who had entered the Christian church without becoming Jews, the place of all places where such a controversy as followed would arise. "Taught" is in a Greek tense implying frequent action: they brought up the matter at every church meeting and they introduced it into every private conversation. **Saying, Except ye be circumcised after the custom of Moses, ye cannot be saved.** These Jews honestly believed what they thus insisted on, we must credit them with sincerity. They had for an argument the life of Christ himself, a circumcised Jew who taught that the law of Moses was to be observed, and who even insisted upon baptism from John the Baptist that he might show his regard for the law. On the contrary, Paul had been teaching them that faith in Christ was the only condition of salvation. It looked like a sharp contradiction between Christ and Paul, though of course it was not; no wonder these immature Christians were troubled and confused.

2. And when Paul and Barnabas had no small dissension and questioning with them. Anger is not implied in the Greek words, but only earnestness; an earnestness, however, which might easily pass over into wrath. That saddest of all things, a church quarrel, was imminent. Paul and Barnabas had many arguments on their side. They could quote Christ's saying, "By their fruits ye shall know them," and could point to the Christlike lives of the Gentile Christians. They could point to the coming of the Holy Spirit among them and to his evident guidance. Did he not work miracles through Paul among the Gentiles? Further, did Christ ever require circumcision in his followers? When he bade his disciples go into all the world with his gospel he laid down no rite but baptism. "Ye are my friends," Christ had said, "if ye do whatsoever I command you" — I, and not Moses; and he had often interpreted the Jewish laws in the most extremely liberal way, arousing against him by so doing the bitterest hostility of the Jews, a hostility that led to his death on the cross. Paul's arguments, indeed, were conclusive, but still the Jews from Judæa talked on. **The brethren appointed that Paul and Barnabas.** We can hardly doubt that Paul himself suggested the plan; it was completely in harmony with his thorough methods. "These men," he would say, "claim to have the authority of the Mother Church in Jerusalem back of them. Let us put the case before that church and abide by the decision." That Paul and Barnabas should be the chief ambassadors was inevitable, for on the mission field they had brought about the largest ingathering of Gentiles, and had witnessed on the largest scale the work of grace among them. **And certain other of them.** Titus (to whom Paul afterwards wrote the Epistle) was one of these, as we learn from Gal. 2:3. The beautiful character of this young Gentile Christian, and his evident piety, would be a powerful object lesson, a living argument for Paul. These additional members were added to the party to verify whatever report Paul and Barnabas might bring back to Antioch, since the apostles might be regarded as prejudiced and likely to color the report. Undoubtedly Paul and Barnabas themselves suggested the addition of these

3. They therefore, being brought on their way by the church, passed through both Phœ-ni'-ci-à and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4. And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them.

delegates. Should go up to Jerusalem unto the apostles and elders about this question. Some of the apostles, notably Peter, James, and John, continued to make Jerusalem their headquarters. The elders were the heads of families in the church selected to aid the apostles in the government of the church, the arrangement corresponding to the Sanhedrin.

3. They therefore, being brought on their way by the church. "It was not an uncommon mark of affection or respect that a part of the church at any place should attend its chief teachers for a short way on their journeys; compare Acts 20: 38; 21: 16. And for the antiquity of the custom among the Jews, see Gen. 18: 16, where Abraham brings his heavenly visitors on their way." — *Cambridge Bible*. Passed through both Phœnicia and Samaria. Going eastward along the Mediterranean, they passed through the important cities of Berytus, Sidon, and Tyre, doubtless finding in each place an infant



From a photograph by Bonâls.  
Sidon from the Sea.

church of Christ, and being greeted and entertained by its members. **Declaring the conversion of the Gentiles.** We may be sure that the opposing party also sent delegates to Jerusalem, but they may not have been with Paul, and even if they were, we may be certain that the great apostle to the Gentiles lost no opportunity to state his case for Christian liberty, and to prove by the evidence of facts that the Holy Spirit was with the Gentile Christians as well as with the Jewish Christians. **And they caused great joy unto all the brethren.** The Pharisaic party, so numerous at Jerusalem whither Paul was going, evidently had no representatives in these distant towns; or, if any were there, they were carried along with the rejoicings of the more liberal element, both Jew and Gentile, who exulted in the large additions to the Christian church, and in the new proofs of God's grace to the children of men.

4. **And when they were come to Jerusalem.** It was a long journey of three hundred miles; with the stops, they may have been a month on the way. **They were received of the church and the apostles and the elders.** This must have been a preliminary meeting of the entire church, and not merely of its official body, the apostles and elders, who came together later (verse 6) to pass on the question of the reception of the Gentiles. May we not believe that this popular gathering was due to the Christian strategy of Paul? Surely in no better way could he create an atmosphere favorable to a right decision. **And they rehearsed all things that God had done with them.** In this verse God is spoken of as working *with* Paul and Barnabas, as a comrade and partner; in verse 12 as working *by* them, as a workman guiding his tools. Both are true, and the two together make up the joy and the power of Christian work. Note that the best way to settle any dispute is first to get at the plain facts; often the mere statement of them is enough to end the quarrel. What a story Paul and Barnabas had to tell! It was a narrative of dire perils and hairbreadth escapes, of long toil and hardy persistence, of failure turned to triumph, of the spiritual hunger of the Gentiles, of their quick grasping of the truth, of their fidelity under difficult circumstances, of their missionary zeal, of the abundant working of the Holy Spirit in them. It was a long story and a thrilling one. How Paul and Barna-

5. But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses.

6. And the apostles and the elders were gathered together to consider of this matter.

bas must have moved their audience, and what a glorious privilege it was to hear them !

5. But there rose up certain of the sect of the Pharisees who believed. The Pharisees were the strict sect of the Jews who were offended at Christ's liberal interpretations of Jewish religious laws, especially those regarding the Sabbath, and who finally brought about the Saviour's death. Paul was a Pharisee before his conversion, but had become a hearty advocate of the wide freedom which Christ taught. Other Pharisees, however, had joined the Christian church without imbibing Christ's free spirit. **Saying, It is needful to circumcise them.** That is, the Gentiles should be circumcised on admission to the Christian church. They held that such passages as Isa. 56:6 required circumcision, and that such passages as Isa. 52:1 excluded the uncircumcised from Jerusalem. **And to charge them to keep the law of Moses.** Including the many amplifications of that law which Jewish tradition had laid upon it, and which the Pharisees had come to regard as equally sacred.



View of Tyre. From a photograph by Bonfils.

**DIFFERENCES AMONG CHRISTIANS.** "Our Romanist friends have a proverb : 'Where the Church is, there is Christ' ; which, if reversed, is doubly true : 'Where Christ is, there is the Church.' For Christ is the center of all ; he is the beating heart, the throbbing pulse, the heaving breast, the glistening eye, the busy brain, the eager hand. It is obvious that churches which are thus animated must draw nearer to each other as they approach this living Center." — *Rev. David James Burrell, D.D.*

There are about two hundred different Protestant denominations in the United States, and those that are closest in creed and practice are often most bitterly divided.

The differences among Christians are not lessened by ignoring them, or by scouting all that do not agree with us as schismatics, or by failing to recognize the sincerity of both sides and their conscientious devotion to what each regards as the truth. These divisions are to be lessened by working together as far as conscience will allow, and by full and frank discussions in the spirit not of suspicion and hatred but of brotherly love.

**II. PETER GIVES HIS TESTIMONY, vs. 6-11.** "The fate of Christianity hung on the result of this conference. If the leaders — James, Peter, and John — and the greater part of the church of Jerusalem had refused to countenance Paul's gospel with its freedom from the Law for Gentiles, we cannot suppose that Paul would have submitted to their wishes and preached circumcision and the Law. Nor can we suppose that he, upon whom a necessity was laid that he should preach the gospel, would have spent the rest of his life making tents. But the unity of the church would have been broken, the dangers of irresponsible speculation in distant lands without restraint from the traditions of the life and teachings of Jesus Christ the Head would have been enormously increased, the fear which Paul expresses of practical shipwreck of his work would probably have been fulfilled." — *Prof. James H. Ropes.* Happily this dire result was avoided, for the Christians of the first century and for us.

6. And the apostles and the elders were gathered together to consider of this matter. This was the second gathering, a more formal session than the first, and probably restricted to the authoritative heads of the Jerusalem church.

7. And when there had been much questioning, Peter rose up, and said unto them,

Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe.

8. And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us;

9. And he made no distinction between us and them, cleansing their hearts by faith.

10. Now therefore why make ye trial of God, that ye should put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?

7. **And when there had been much questioning.** The Pharisees among the Christians would inquire severely whether Paul and Barnabas did not accept the law of Moses as binding. They would ask whether Christianity was a separate church from Judaism, cut off entirely from the ancient faith. They would make a strong plea for the good old religion under which God had revealed himself to the fathers and had accomplished such wonders through his chosen people. **Peter rose up, and said unto them.** Why did not Paul and Barnabas defend their position in this assembly? Because they preferred to rest their case on their experience, which they had already given in full, rather than on argumentation. Life is, after all, the most conclusive argument. Besides, everything was gained when Peter, the chief of the Twelve, argued for the Gentiles. So long as others will take his part, a wise man, however eloquent and learned, will keep still. **Brethren, ye know that a good while ago.** It was a decade back, and Christian history had been moving so swiftly that ten years seemed a long time. **God made choice among you.** Peter is not boastful; it was the simple fact that God had chosen him as his agent rather than John, for instance, or Philip, who might have done the work equally well. Some one had to be selected, and that one, in God's providence, was Simon Peter. **That by my mouth the Gentiles should hear the word of the gospel, and believe.** Peter's mouth was only an instrument in God's hand; the work was of God, acting through Peter. It was God, and not Peter, who first gave the gospel to the uncircumcised Gentiles. The allusion, of course, is to the conversion of the Roman centurion Cornelius, with his household, at Cæsarea (Acts 10).

8. **And God, who knoweth the heart, bare them witness.** It is the heart, Peter implies, that decides the matter of church membership, and not circumcision. God knows the heart, and he received Cornelius into the church. **Giving them the Holy Spirit, even as he did unto us.** "Peter was sure that the gift of the Holy Spirit to the Gentiles could not really be questioned nor denied, and that thus the divine seal was already set on this movement and further opposition should be looked upon as a contest with God." — *Prof. Charles F. Sitterly.*

9. **And he made no distinction between us and them.** The Pharisaic Christians were trying to make a distinction where the omniscient Deity had made none! This is biting sarcasm if one emphasizes *he*. **Cleansing their hearts by faith.** "What God hath cleansed," the divine Voice had said to Peter (Acts 10: 15), "make not thou common." Those words were familiar to some of his auditors, who had heard Peter relate his experience, and the apostle is plainly alluding to them. If the Gentiles' hearts are clean, what need have they of ceremonies merely symbolizing cleansing?

10. **Now therefore why make ye trial of God.** "They put God to the proof, as to whether he had not admitted unworthy persons into the church." *Expositor's Greek Testament.* In effect, they put Jehovah on trial! **That ye should put a yoke upon the neck of the disciples.** Christ's yoke is easy (Matt. 11: 30); it is merely an instrument for getting work done most effectively. But man-made burdens of needless ceremonies, rites, and laws are "yokes of bondage," as Paul calls them (Gal. 5: 1), burdens and not helps. **Which neither our fathers nor we were able to bear?** "Not Abraham, Isaac, and Jacob, — for circumcision was not a yoke to them, but a promise, — but the fathers since the time of Moses." — *Paton J. Gloag, D.D.*

II. But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.

II. But we believe that we shall be saved through the grace of the Lord Jesus, and through that alone, not through the observance of circumcision or any other ceremony or rite not required by Christ himself. In like manner as they. Not "as they shall be saved," but "as they believe." Our belief, said Peter, is the same as that of the Gentiles; both parties humbly trust in the free grace of the one Saviour. Why is not this common belief and hope enough as ground for welcoming them into the Christian church?

WHAT IS CHRISTIAN LIBERTY? The fundamental question of this lesson is, "What are the essentials of Christianity?" If we place among these the acceptance of Christ as our Saviour, what theory of the atonement does that involve? If a Christian is one who follows Christ, is the following to be perfect, and how is that perfection to be attained? Shall we insist on any specific belief about the Bible, and if so, what belief? Is belief in the virgin birth of Christ an essential? Or belief in his second coming? In short, where does Christian liberty of thought and conduct begin, and just how large is the domain in which we are required to live if we would be a citizen of the kingdom of God? What is the answer of your denomination? Christ laid down these requirements, and it ought to be possible, by an honest and prayerful study of his words, to learn his standards and adhere to them. This is the large purpose of this lesson.

III. JAMES RENDERS A DECISION, vs. 12-35. A WISE COMPROMISE. James, the brother of our Lord, who during Christ's life on earth had not been one of his followers, after his death and triumphant resurrection had become a fervent believer, and was at this time evidently the revered head of the church in Jerusalem. He presided over the council, and after the address of Peter "summed up the manifest feeling of the meeting by a conclusive speech, welcoming the Gentiles to the Faith, setting aside for them many of the ceremonial requirements of the Law, but insisting on its moral demand, the prohibition of all impurity in life. He also required, as a concession to Jewish feeling and as almost necessary to render free intercourse possible between Christian Jews and Gentiles, that the Gentiles should abstain from eating the meat of animals that had been sacrificed to idols or any meat not fully freed from blood. Without these conditions it was impossible for social communion to exist between Jews and Gentiles, for all Jews were bound to refrain from such meat, and if Gentile Christians placed it on the table and partook of it, Jewish Christians would be unable to sit with them." — *Sir William M. Ramsay*.

"James's address, unlike Peter's, was conservative and prudential. Both singularly correspond with the characters of the two men. They show differences of temperament and of points of view, while agreeing on the main issue. James's address and the letter drawn up at his suggestion have also some striking verbal resemblances to the language of his Epistle (compare Acts 15:23 with Jas. 1:1; 15:17 with Jas. 2:7; 15:13 with Jas. 2:5; 15:14 with Jas. 1:27; 15:19 with Jas. 5:19, 20; 15:29 with Jas. 1:27)." — *Prof. George T. Purves*.

PUTTING IT IN WRITING. It is best to have all decisions on mooted points in writing, for human memories are treacherous. Therefore James's decision, unanimously accepted, was "put into a letter which was sent to the troubled Gentile churches. 'The Gentiles,' so James declared, 'are our brother Christians, and should be treated as such. The mischievous, soul-ravaging words of the unauthorized representatives should be denounced, and Barnabas and Paul should be given heartiest endorsement as men who have hazarded their lives for the sake of Christ. Nevertheless, these Gentile believers ought to shape their lives in such a way as not to block the spread of Christianity among the unbelieving Jews who are their neighbors. In every city there are synagogues filled with Jews most scrupulous in keeping the Law; if once there spreads abroad the idea that Christians are impure, no synagogue will admit us, and no Jew will listen to us. Let Gentile Christians, therefore, do at least as much as Gentiles would have to do if they sought permission to worship in the synagogue, or as Moses decreed that they must do if they would make their home in the land of the Jews: let them abstain from food that has been offered as a sacrifice to idols, from blood, from things strangled, and from fornication; if they keep themselves from these, their state will be satisfactory.'" — *Prof. William Bancroft Hill*.

"This has been declared by Neander to be the first public document of the Christian church, and the statement is worthy of acceptance. We are absolutely certain that it is older than any of the apostolic epistles, and there is much reason to believe that it was written before any of the Gospel narratives." — *John W. Ligon*.

**PERSONAL MESSAGE ALSO.** "Still further to reassure the Gentile Christians, two representatives of the church at Jerusalem were deputed to accompany Paul and Barnabas. One was Judas Barsabbas, probably, in view of the common patronymic, a brother of Joseph Barsabbas who had been nominated with Matthias some twenty years previously to the vacancy in the ranks of the Twelve. The other was Silas; and he is introduced without more explicit designation inasmuch as he was afterwards so well known. Silas, the name which he bears in the Book of Acts, is the familiar abbreviation of Silvanus, the more ceremonious designation which he bears in the apostle's letters. He was apparently a man of good condition, since he was, like Paul, a Roman citizen. Both deputies were prominent in the church of Jerusalem; and they were well qualified for the office, since they both belonged to the prophetic order. Their message to Antioch would be a living word of God." — *Prof. David Smith*.

**HOW TO HEAL DISSENSION.** "The general principle involved is that one cannot be too tender with old and deeply rooted convictions even if they be prejudices, and that Christian charity, which is truest wisdom, will consent to limitations of Christian liberty, if thereby any little one who believes in Him shall be saved from being offended, or any unbeliever from being repelled." — *Alexander Maclaren*.

"Helpless as the church seemed in view of the serious difficulty, it showed wonderful ability in dealing with it. 1. There was *deliberation* in coming to a result. They 'came together for to consider of this matter.' God has given us minds to think; and to think together is the only way of meeting religious crises. 2. As the basis of their consultation they had certain *facts*. Peter told what God had done for the un-Judaized Gentiles through him. Then Barnabas and Paul declared what miracles and wonders God had wrought among the Gentiles by them.' 3. The *Scriptures* furnished some additional data for the conclusion. James remembered the prophecy of Amos about the building again of the tabernacle of David. Amos says that not only Jews but 'the residue of men,' the non-Jews, shall 'seek after the Lord,' 'and all the Gentiles.' Amos says not a word about circumcision. His silence shows that it is not essential. 4. Above all other means used in reaching the decision we see the *dependence upon the Holy Spirit*. This is mentioned conspicuously in the letter giving the result of the deliberations: 'It seemed good to the Holy Spirit, and to us.' Without the guidance of the blessed Spirit we cannot see how the early church at this critical period could have escaped an awful catastrophe." — *Rev. David James Burrell, D.D.* These four aids will bring to an end all disputes, between individuals, in churches, and on the largest national scale. By their help some day even war will be abolished.

## LESSON V (18). — August 2.

### THE EPISTLE OF JAMES. — The Book of James.

PRINT Jas. 1 : 19-27.

**GOLDEN TEXT.** — *Be ye doers of the word, and not hearers only.* — JAS. I : 22.

**Devotional Reading :** Jas. I : 12-18.

**Primary Topic :** LOVING AND OBEYING.

**Lesson Material :** Jas. I : 19-27.

**Memory Verse :** If ye love me, ye will keep my commandments. John 14 : 15.

**Junior Topic :** BE YE DOERS OF THE WORD.

**Lesson Material :** Jas. I : 19-27.

**Memory Verse :** Jas. I : 22.

**Intermediate and Senior Topic :** "DOERS OF THE WORD."

**Topic for Young People and Adults :** RELIGION ACCORDING TO JAMES.

## THE TEACHER AND HIS CLASS.

The Younger Classes will find this lesson full of practical teachings, and it will be a pleasure to them to get away from the story lesson for once. The teacher will emphasize the duty of heedful speech, of faithful obedience, and of practical helpfulness. Many verses are suitable for committing to memory.

The Older Classes will survey the entire Epistle, one member speaking of the life of James, another of the purpose of his letter, others of its style and contents. Favorite verses will be quoted. James's thesis of the value of works as evidence of faith will be discussed. You will also debate his famous definition of religion: is it adequate and complete?

**Question Suggested for Discussion.** What, if anything, would you add to James's definition of "pure religion"?

## THE LESSON IN ITS SETTING

**Time.**—The Epistle of James was written (Hastings) between A.D. 40 and 50. "It is usually dated about A.D. 45, and considered the earliest of the New Testament writings" (Davis).

**Place.**—The Epistle was written at Jerusalem for the Christians that had been widely scattered by persecution.

## THE TEACHER'S LIBRARY.

Maclear in *Book by Book*. Bennett's and Adeney's *Biblical Introduction*. Johnstone's *Lectures on the Epistle of James*. Ross's *Thinking through the New Testament*. Strong's *Popular Lectures on the Books of the New Testament*. Martin's *Books of the New Testament*. Charles Brown's *General Epistle of James*.

Farrar's *Message of the Books*. Deems's *Gospel of Common Sense*. Dods's *Introduction to the New Testament*. Carpenter's *The Wisdom of James the Just*. Bacon's *Introduction to the New Testament*. Patrick's *James the Lord's Brother*. Hayes's *New Testament Epistles*. Maclaren's *Expositions*. Stryker's *The Letter of James the Just*. Commentaries on James by Erdman (*The General Epistles*), Plumptre (*Cambridge Bible*), Ropes (*International Critical Commentary*), Bennett (*New Century Bible*), Plummer (*Expositor's Bible*), etc. Farrar's *Sin and Its Conquerors*. Battershall's *Interpretations of Life and Religion*. Burrell's *The Unaccountable Man*, *The Home Sanctuary*, and *The Old-Time Religion*. Goulburn's *The Idle Word* and *Occasional Sermons*. Finney's *Lectures to Proselyting Christians*. Liddon's *Sermons*. Robinson's *Studies in the New Testament*. Phillips Brooks's *Sermons*, Vol. I. Macmillan's *Daisies of Nazareth*. Huntington's *A Good Shepherd*. Banks's *The Christ Dream*. Bush's *The Evidence of Faith*. Hepworth's *Herald Sermons, First Series*. Guthrie's *Man and the Gospel*.

## THE ROUND TABLE.

### FOR RESEARCH AND DISCUSSION.

The life of James the Just.  
The authorship of the Epistle of James.  
The teachings of James compared with Christ's.  
The teachings of James compared with Paul's.  
The style of James.  
Leading thoughts of the Epistle of James.

## THE PLAN OF THE LESSON.

**SUBJECT:** Religion according to James.

### I. THE BOOK OF JAMES.

"The Gospel of Common Sense."  
The author of the Epistle.  
The purpose of the Epistle.  
The style and contents of the Epistle.

### II. THE IMPLANTED WORD, vs. 19-21.

How it is to be received.  
What it will do.

### III. DOERS OF THE WORD, vs. 22-27.

Self-deluded hearers.  
What is pure religion?

**I. THE BOOK OF JAMES. THE AUTHOR OF THE EPISTLE.** This Epistle was not written by James the brother of John, for he had met martyrdom long before the Epistle could have been written. "The authority with which the writer speaks, combined with the circumstance that he does not call himself an apostle, is generally supposed to point to James the Lord's brother; who, though he withheld his adhesion to the faith while Jesus lived, seems to have been convinced by the resurrection (1 Cor. 15: 7), and to have early occupied the place of greatest influence among the disciples at Jerusalem. To him Peter sent the news of his release (Acts 12: 17); in the council at Jerusalem he presided (Acts 15); and it is still James to whom Paul reports himself on a subsequent occasion (Acts 21: 18). Among the unbelieving Jews, as well as among the Christians, he won universal respect by his unblemished character and the severe sanctity of his life. His holiness seemed to the people to stand between them and the calamities that were felt to be impending, so that they called him *obliam*, the bulwark of the people. His martyrdom must have taken place between A.D. 62 and 63." — *Marcus Dods*. His noble character won for him the appellation of "the Just." He abstained from intoxicating drinks and from meat, and much prayer is said to have hardened his knees like those of the camel.

**THE PURPOSE OF THE EPISTLE.** The Epistle of James is the first of the General or Catholic Epistles, so called because they are not addressed to any one church, as are the letters of Paul, but to the churches at large, to Christians in general. They include the letters of James, Peter, John, and Jude, and are often found in a separate manuscript. Some have thought that "James, the brother of the Lord, may have

19. Ye know *this*, my beloved brethren. But let every man be swift to hear, slow to speak, slow to wrath:

made a collection of Christ's sayings otherwise not preserved, and have made these the basis of short homilies or reflections, which are collected together in this work." — *Prof. G. Currie Martin*.

"In the presentation of the theme, 'The Practice of Faith,' the apostle has as his purpose the comfort of those passing through severe trials and temptations, and the confirmation of them in their faith." — *Rev. J. J. Ross, D.D.*

Deems wrote an illuminating book on the Epistle of James, which he fittingly called "The Gospel of Common Sense."

THE STYLE AND CONTENTS OF THE EPISTLE. Prof. D. A. Hayes enumerates the following characteristics of James's style: 1. Its plainness. His sentences are simple and straightforward, reminding one of the English of Bunyan and Defoe. 2. Its good Greek, better than that of the other New Testament writers, except only the author of the Epistle to the Hebrews. 3. Its vividness, the letter being dramatic, full of pictures, dealing in concrete illustrations. 4. Its heaping up of sentences tied together by the repetition of some leading word or phrase. 5. Its poetic conceptions, for James has a keen eye for the beauties of nature. 6. Its likeness to Paul. 7. Its likeness to Christ, both in teaching and in manner.

The book contains seven sections: "1. After the brief greeting, the first section speaks of the endurance of trials (1: 2-18). 2. The next section deals mainly with hearing and doing God's word (1: 19-27). 3. On respect of persons (2: 1-13). 4. The relation between faith and works (2: 14-26). 5. The control of the tongue as the true wisdom (3). 6. The wickedness of strife and evil speaking (4: 1-13). 7. The sins of the rich and comfort for the poor (5: 1-11), followed by three separate paragraphs on the sinfulness of needless oaths (5: 12), the power of prayer (5: 13-18), and a solemn declaration of the blessedness of converting others (5: 19, 20)." — *F. W. Farrar*.

Because of its insistence on the necessity of good works as evidence of faith, Luther held this book to be opposed to Paul's doctrine of justification by faith, which played so large a part in Luther's life. But there is no contradiction between Paul and James, and if Luther had perceived their essential harmony he would never have called James "an Epistle of straw" and placed it in the appendix of his Bible.

The Epistle of James is full of oft-quoted sentences, such as:

"Let patience have its perfect work" (1: 4).

"A double-minded man, unstable in all his ways" (1: 8).

"As the flower of the grass he shall pass away" (1: 10).

"Blessed is the man that endureth temptation" (1: 12).

"Every good gift and every perfect gift is from above" (1: 17).

"Respect of persons" (2: 1).

"The royal law" (2: 8).

"Faith, if it have not works, is dead" (2: 17).

"The demons also believe, and shudder" (2: 19).

"The tongue is a little member, and boasteth great things" (3: 5).

"The tongue can no man tame" (3: 8).

"The fruit of righteousness is sown in peace" (3: 18).

"The friendship of the world is enmity with God" (4: 4).

"Resist the devil, and he will flee from you" (4: 7).

"Draw nigh to God, and he will draw nigh to you" (4: 8).

"The early and latter rain" (5: 7).

"We call them blessed that endured" (5: 11).

"The prayer of faith shall save him that is sick" (5: 15).

"The supplication of a righteous man availeth much in its working" (5: 16).

## II. THE IMPLANTED WORD, vs. 19-21. HOW IT IS TO BE RECEIVED.

19. Ye know *this*. James's readers know this that James has been saying (v. 18), namely, that they had been converted and brought into the church by God's Holy Spirit, using as his instrument the word of truth. That word James urges his readers to continue hearing with eager attention, for God has yet much light to send forth out of his word. This is the essence of the thought of these three verses. **My beloved brethren.** This address, or simply, "My beloved," is used by Paul (1 Cor. 15: 58), Peter (2 Pet. 3: 14, 15), and John (1 John 2: 7; 3: 2). It is an indica-

20. For the wrath of man worketh not the righteousness of God.

21. Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls.

22. But be ye doers of the word, and not hearers only, deluding your own selves.

tion of the great love of the early Christians for one another, a love which they did not hesitate to express. **But let every man be swift to hear.** "From the general thought of the high ideal of life implied in the new birth from God, St. James passes to the special aspect of that ideal which was most in contrast with the besetting sin of his countrymen. To him speech was of silver, and silence of gold. In this as in many other passages of his Epistle, he echoed the teaching of the sapiential books of the Old Testament (Prov. 13 : 3 ; 14 : 29 ; 17 : 27 ; Eccl. 5 : 2), yet more, perhaps, of those of the Apocrypha. So we find 'Be swift to hear' in Ecclus. 5 : 11, and maxims of a like nature in Ecclus. 20 : 7." — *Dean Plumptre*. "Self-restraint in talking, and readiness to receive information is the regulating principle of conversation." — *Dean Goulburn*. **Slow to speak, slow to wrath.** "There can be little doubt from what follows that there is a particular reference here to keen religious controversy, and to the unkind insinuations and personal reflections to which it often leads." — *Robert Johnstone*. **Swift to hear, slow to speak.** "The one duty follows the other. The man who is wishful to learn gains also the habit of thoughtfulness, and is not likely to be rash or impatient in utterance. Reckless speech denotes a thoughtless nature. The relation between speaking and hearing has been the subject of many proverbs and sayings, the most often quoted of which is the quaint one of Zeno, that we have two ears and but one mouth that we may hear twice as much as we speak." — *Bishop W. Boyd Carpenter*. "Slow to wrath" is added because when one is angry it is hardest to be "slow to speak." No one is certain that he can control his tongue unless he can curb it in his wrath.

20. **For the wrath of man worketh not the righteousness of God.** That is, "righteousness which God approves," in contrast to 'the wrath of man.' The whole sentence means, 'Wrath doeth not righteousness,' i.e., 'Out of wrath righteous action does not spring.' It is doubtless intended as a warning against wrong use of the doctrine that anger is sometimes valuable as an engine of righteousness." — *Prof. James H. Ropes*.

21. **Wherefore putting away all filthiness.** Every sin defiles the soul. The sin of licentiousness is a terrible spiritual pollution, but so also are the sin of lying, of hatred, of hypocrisy, of selfishness, of pride, and many other iniquities. They are all a part of what Peter calls (1 Pet. 3 : 21) "the filth of the flesh." **And overflowing of wickedness.** "Malice" is a possible translation of the last word, and James probably was warning against the peril of contentiousness. "It is apparent that there were some people among the Christian Jews who thought the Christian life would be furthered by discussion ; who were evidently much fonder of speaking than of listening, whose speaking grew to angry debating ; and that a good deal of miserable ill-will was through their means being engendered. As a matter of fact there are few atmospheres more injurious to the Christian life in its earlier stages than the atmosphere of heated debate and discussion." — *Rev. Charles Brown*. **Receive with meekness the implanted word.** "Prepare the soul, as good soil, for the reception of 'the word,' which is implanted like good seed and springs up in a harvest of virtue and holiness and life." — *Prof. Charles R. Erdman*. The gospel is to be received with meekness because it is not from ourselves, it is from above, it comes with authority, it has a right to rule our lives. **Which is able to save your souls.** The word is able to save, but it does not save except as men receive it. With all power of salvation for time and eternity, the gospel does not force itself upon a single soul. The feeblest of mankind yet possess this awful power of thwarting the Omnipotent Saviour, and bringing to naught the age-long plans of the Almighty concerning themselves. This expression, therefore, contains at the same time the most glorious of promises and the most serious of warnings.

**III. DOERS OF THE WORD,** vs. 22-27. 22. **But be ye doers of the word, and not hearers only.** Literally, it is "become doers of the word," grow into the doing of the word, for at first you will be clumsy and ineffective, making many mistakes and often failing. James had bidden them to be swift to hear the word ; now he bids them not to stop with hearing. **Deluding your own selves.** It is easy, on

23. For if any one is a hearer of the word and not a doer, he is like unto a man beholding his natural face in a mirror:

24. For he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was.

25. But he that looketh into the perfect law, the *law* of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing.

listening to praise of Christian graces and exhortations to Christian service, to fool one's self into thinking that approval of what is said is equivalent to putting it into practice. We are taught by modern psychologists to be on our guard against "impression without expression." In our devotional Bible reading it is well to stop when we reach a command that touches our conscience, close the book, and go forth to apply that command to our day's living.

23. **For if any one is a hearer of the word and not a doer.** "St. James, in the address which he made to the so-called Council of Jerusalem, says, 'Moses from generations of old hath in every city them which preach him, being read in the synagogues every sabbath' (Acts 15:21). The Jews came with great punctiliousness to these weekly gatherings, and listened with much attention to the public reading and exposition of the law; and too many of them thought that with that the chief part of their duty was performed." — *Alfred Plummer*. **He is like unto a man beholding his natural face in a mirror.** "Natural face" is literally "face of birth," the face a man is born with. The Jews, Greeks, and Romans had mirrors, but they were only of polished metal, and supplied a very imperfect image according to our standards; nevertheless they sufficed to show the face of a man, giving him a clear idea of what sort he was. So any gospel sermon is like a mirror held up to the life, enabling the honest hearer to see his faults and failings, and perceive where he needs betterment. "There is an art which 'holds the mirror up to nature.' But the Word is likened to a mirror in which we are invited to behold the reflection of the Divine that may reappear in the sons of God." — *James S. Bush*.

24. **For he beholdeth himself, and goeth away.** So it is with many who in church see their true characters and perhaps promise themselves that they will live better lives; but they go away, leaving behind them the church and all thoughts of repentance and reform. If they would only, so far as their spirits are concerned, remain in the church, they would indeed "abide in Christ." **And straightway forgetteth what manner of man he was.** "He glances into the mirror, as a woman on the street takes a hasty look into a window to see whether her hat is on straight, and passes on." — *Burrell*. This is a very common experience in the natural world. Few, shown a collection of artificial eyes, could pick out one the color of their own. So short is our memory of our mirrored faces that a faithful photograph is almost sure to look strange to us, and we berate the poor photographer for our own lack of observation; while as for the faces of our soul, most of us imagine them as far more beautiful than they really are!

"O wad some power the giftie gie us  
To see ourselves as ithers see us!  
It wad frae monie a blunder free us  
And foolish notion." — *Robert Burns*.

25. **But he that looketh into the perfect law.** "This language suggests a comparison with a law which is imperfect. The contrast before James was between the law as he had originally known it and the law as conceived and expounded by our Lord. The law given by Moses was imperfect; the law given by Jesus was perfect. The law as understood by James is the law as understood by Jesus, for its standard



Roman Mirrors.  
Made of polished metal.

26. If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain.

is the character of God, moral perfection, love to God and man." — *Principal William Patrick*. James carries on the metaphor of a mirror, hence "looketh into," the Greek implying an earnest, steady gaze into the word which is the mirror of divine truth. "Seek out the mystic mirror, look long and patiently into its depths." — *Rev. William Reed Huntington, D.D.* **The law of liberty.** "If the Son shall make you free," said Christ, "ye shall be free indeed." "The incomplete law set forth by Moses can only show a man just what he is, as a mirror shows him his face. Even if a man bow himself to that, and become absorbed in that, it only shows how bad he is, and even the most vigorous effort to keep that law only more and more demonstrates to him what a slave he is to his sinfulness. But the law which is completed in Jesus is the law of liberty; that law which is the gospel of redemption frees a man from the guilt of his committed sins and from the power of his native sinfulness." — *Charles F. Deems*. "A man is not to succeed in the Christian life by standing guard always over himself, like a policeman on his beat, trying to keep himself from doing wrong; but he is so to look into the law of liberty and continue therein that he shall be able to enter upon a positive, aggressive life of goodness." — *Rev. Louis Albert Banks, D.D.* **And so continueth.** Not the fleeting, soon-forgotten glances we give into our mirrors of glass and mercury, but a steady, life-long gaze into the mirror of God's word, the divine, conscience-stirring message, written and spoken, which exhibits our life as it is in all its ugliness alongside the one perfect Life. **Being not a hearer that forgetteth but a doer that worketh.** Doing is the complement of seeing. If, when in the mirror of the word we see a sin or a fault, the vision of our real selves ends right there, it is fruitless and is speedily lost to sight; but if we *do* something about it, if we take the sad image to Christ and with his help set about our amendment, "working out our own salvation with fear and trembling," then, "beholding as in a mirror the glory of the Lord, we are transformed into the same image from glory to glory" (2 Cor. 3: 18). **This man shall be blessed in his doing.** "The deeds of obedience automatically bring the blessedness. This world is not so constituted as that outward rewards certainly follow on inward goodness. Few of its prizes fall to the lot of the saints. But men are so constituted as that obedience is its own reward. There is no delight so deep and true as the delight of doing the will of Him whom we love." — *Alexander Maclaren*.

26 **If any man thinketh himself to be religious.** The Greek word translated "religious" conveys a meaning for which we have no single English word; it signifies the outward side of religion as distinct from religion of the heart. The awkward word "religiosity" carries the idea. The thought is, "If any man prides himself on his strict fulfilment of religious forms, such as Sabbath-keeping, church-going, Bible-reading, and the observance of times for prayer." **While he bridleth not his tongue.** In his great chapter on sins of speech, James develops the comparison of a hasty tongue to a wild horse (Jas. 3: 1-5). "The man who keeps his mouth shut is not necessarily a saint. He may have nothing to say; or he may be simply astute, or a coward, or a gentleman. There are many marks of a hypocrite besides an unbridled tongue." — *Rev. Walton W. Battershall, D.D.* But evidently the besetting sin of those to whom James was writing was quarrelsomeness, boastfulness, gossip, and other misuses of the wonderful power of speech. To this day and in our own Christian land an evil heart is most likely to show itself in evil utterances. Speech is the easiest, quickest, most natural mode of expression. If Christ dwells in our words, we may be sure that he dwells in our deeds and our thoughts and feelings. **But deceiveth his heart.** "There are two classes of hypocrites among professors of religion, those that deceive others and those that deceive themselves." — *Charles G. Finney*. The Greek word is more common than that translated "deluding" in verse 22, and does not signify so deliberate and definite a self-deception. But the result is the same in



Bit and Bridle. "  
Roman.

27. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, *and* to keep oneself unspotted from the world.

the end, whether we fool ourselves by crafty hypocrisy or merely by heedlessness : our hearts are cheated into thinking they have spiritual life when they have spiritual death. **This man's religion is vain.** Empty, useless, the mere husk of religion lacking its soul. Thus in the Old Testament the idols of the heathen are constantly referred to as "vain." Such a religion, that does not work itself out in a loving, unselfish, strong life, is virtual idolatry.

27. **Pure religion and undefiled before our God and Father.** The strict Jews — and James had been among the strictest — sought strenuously for purity and to avoid defilement, but they had in view only the ceremonial purity of well-washed dishes, frequent cleansings of hands and garments, and food prepared in exact conformity to priestly rules. Following Christ, James teaches that not what goes into the mouth defiles a man, but what comes out of it ; not multiplied ablutions purify the hands, but deeds of kindly charity. "Father" is added to "God" because James is going on to speak of the care of the fatherless. **Is this, to visit the fatherless and widows in their affliction.** Widows and orphans, weak and helpless, deprived of their natural protectors and left in poverty and misery, are the symbols of need most easily suggested to the mind and most frequently brought to the attention of the early church. Compare the distress of the widows (Acts 6 : 1) which brought about the appointment of the first deacons. True religion, says James in effect, is to care for those that need our help. Thus Christ at the opening of his ministry declared that he was sent to aid the poor, the prisoners, the blind, the bruised (Luke 4 : 18), and at the close of his ministry said solemnly that his approval in the judgment day would rest in eternal blessings on those that had fed the hungry, welcomed the stranger, clothed the naked, and visited with tender ministrations the prisoners and the sick (Matt. 25 : 34-46). "Better have our names written on the hearts of widows and the fatherless than on the pages of immortal history." — *Thomas Guthrie*. **And to keep oneself unspotted from the world.** Christian service is closely connected with Christian purity. "We shall be as pure as the angels the more completely we give ourselves up to the ministering angels' work." — *Phillips Brooks*. James would not have his readers imagine that outward deeds are enough to constitute true religion ; heart purity must be back of the most charitable acts, or they are not acceptable to a pure God. Undefiled religion is to keep oneself undefiled, unspotted. By "the world" James means all the circumstances that tempt one to sin : the incitements to ambition, the lure of ill-gotten gold, the lusts and passions that assail every soul and leave foul spots wherever they are allowed to rest. It is these that defile a man, James insists, and not the touching of a dead body or the eating of a piece of pork.

*Illustration.* "The true spotlessness will be yours not when you become religious prigs, gathering your garments close about you lest they should in any way come into contact with the world's impurity, but when you are girding yourselves for active work for Christ, and not thinking of yourselves at all, or of anything but your duty. For you know that the doctor bent upon curing disease, and the nurse striving to relieve its sufferings, are less liable to catch the infection of disease than those who are afraid of it, and shut themselves away from it without giving any help." — *Hugh Macmillan, F.R.S.E.*

## LESSON VI (19). — August 9.

### BEGINNING THE SECOND MISSIONARY TOUR. — Acts 15:36—16:5.

**GOLDEN TEXT.** — *He shall have dominion also from sea to sea,  
And from the river unto the ends of the earth.* — Ps. 72:8.

**Devotional Reading :** Ps. 67.

**Primary Topic :** HOW THE BOY TIMOTHY BECAME A MISSIONARY.

**Lesson Material :** Acts 16 : 1-3 ; 2 Tim. 1 : 3-6 ; 3 : 14, 15.

**Memory Verse :** From a babe thou hast known the sacred writings. 2 Tim. 3 : 15.

**Junior Topic :** SILAS AND TIMOTHY BECOME MISSIONARIES.

**Lesson Material :** Acts 15 : 36—16 : 5.

**Memory Verse :** Isa. 6 : 8.

**Intermediate and Senior Topic :** MISSIONARY RECRUITS.

**Topic for Young People and Adults :** STRENGTHENING THE CHURCHES.

## THE TEACHER AND HIS CLASS.

The Younger Classes will be interested in both parts of the lesson, the story of Mark's turning back and what came of it, and the story of the boy Timothy and how he became a missionary. The second of these teaches right choices, and the first of them teaches perseverance in whatever right course may be adopted.

For the Older Classes also this lesson has two aspects : the obtaining of missionary recruits that new churches may be established, and the strengthening of the churches already established. Very likely there are some in your class who ought to be missionaries themselves or who have children who ought to be missionaries. Speak of this great opportunity and duty in a way to arouse consciences and stir desire. Surely there are points at which your own church needs to be strengthened. Discuss these points earnestly and so practically that plans will be adopted and put into operation.

**Question Suggested for Discussion.**

How are church leaders to be chosen and trained ?

## THE LESSON IN ITS SETTING.

**Time.** — The second missionary journey began in A.D. 52.

**Place.** — Starting from Antioch, the missionaries visited the churches of Syria, whence they went westward, probably through the Syrian Gates, into Cilicia. Having strengthened the churches there, they proceeded westward through the

Cilician Gates to the tableland of Asia Minor, first visiting Derbe, then Lystra.

## THE ROUND TABLE.

### FOR RESEARCH AND DISCUSSION.

Famous disputes of the Bible.  
Christian principles applied to Christian discussion.  
The character of Silas.  
The character of Timothy.  
Paul's principle of "all things to all men."  
How churches may be built up.

## THE PLAN OF THE LESSON.

### SUBJECT : Missionary Recruits.

#### I. SILAS BECOMES A MISSIONARY, vs. 36-41.

Differing judgments.  
Two parties for one.  
When Christians are at variance.

#### II. TIMOTHY BECOMES A MISSIONARY, vs. 1-3.

Timothy's training.  
Timothy's reputation.  
Missionary recruits.

#### III. STRENGTHENING THE CHURCHES, vs. 4, 5.

Building up the churches.  
Instructing the churches.  
Caring for the churches.

## THE TEACHER'S LIBRARY.

Burrell's *Paul's Campaigns and Paul's Companions*.  
Geikie's *New Testament Heroes*, Vol. 2. Clark's *In the Footsteps of St. Paul*. Barton's *The Unfinished Task of the Christian Church*. Doughty's *The Call of the World*. Murray's *The Call of a World Task*. Report of Commission V., *World Missionary Conference*, 1910. Hasell's *Bible Partings*. Newbolt's *Words of Exhortation*. Jones's *Elms of Life*. Hastings's *Greater Men and Women of the Bible*.

15:36. And after some days Paul said unto Bär'-nă-băs, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see* how they fare.

**I. SILAS BECOMES A MISSIONARY, vs. 36-41.** Paul and Barnabas, returning from Jerusalem after the council concerning which we have studied, spent perhaps a year in Antioch, resting from their labors and building up the church in that city and the surrounding region.

36. **And after some days.** "The wanderlust of the gospel had returned to the missionaries, and the word of the Master, 'Go ye !' was ringing in their ears." — *Rev. David James Burrell, D.D.* Paul said unto Barnabas, Barnabas, it will be remembered, was Paul's old-time friend, his able and faithful comrade in his first missionary journey, the sharer of many a trial and triumph. He was a man of kindly disposition, of manly bearing, of evangelistic power, and had evidently made a splendid partner for Paul. **Let us return now.** It was not from empty curiosity and restlessness and the desire to see strange regions that Paul kept up his missionary journeys,

37. And Bär'-nă-băs was minded to take with them John also, who was called Mark.

38. But Paul thought not good to take with them him who withdrew from them from Păm-phyl'-i-ă, and went not with them to the work.

39. And there arose a sharp contention, so that they parted asunder one from the other, and Bär'-nă-băs took Mark with him, and sailed away unto Cyprus:

for he kept going back to the places he had once visited, and was always as eager to establish firmly a work he had begun as to inaugurate a new enterprise. **And visit the brethren in every city wherein we proclaimed the word of the Lord.** Converts are very dear to the Christian that brings them to Christ; they all become "brethren" beloved. Paul and Barnabas had sown in those cities the seed of the word; it is fascinating to watch seed growing, and too few Christians win this delight. **And see how they fare.** Many of them, as Paul well knew, had been exposed to bitter persecution. Their families had disowned them, their friends had left them, they had lost their business and their property, they were in daily peril of their lives. They would be immensely strengthened by a visit from the great souls that had led them out of darkness into the light.

37. **And Barnabas was minded to take with them John also, who was called Mark.** John's mother was Mary of Jerusalem, and it was probably in her house that the Lord's supper was held, that the risen Christ showed himself to the disciples, and that Peter, released from prison by the angel, presented himself to the prayer meeting of anxious Christians. John Mark was the nephew of Barnabas, for Mary was the sister of the apostle, and it was for that reason that Barnabas was desirous of keeping the young man with him.

38. **But Paul thought not good to take with them him who withdrew from them from Pamphylia.** The circumstances will be recalled. It was on the first missionary journey, on which Mark started out as the attendant of Paul and Barnabas, and served as their helper through the evangelization of Cyprus. But when they had crossed over to Asia Minor, to Perga in Pamphylia, Mark took his hand from the plough to which he had set it, and went ingloriously back to Jerusalem. Why he did this, we do not know. He may have been homesick, or out of sympathy with Paul's mission to the Gentiles, or afraid of the perils of the journey, or enfeebled by the malaria of the region. Whatever the reason, it did not meet with Paul's approval; he regarded Mark as that contemptible being, a "quitter." **And went not with them to the work.** "The work" was everything to Paul; we may be quite sure that this expression is his and not Luke's. Compared to "the work," relationship was nothing, friendship was nothing, ease and pleasure, health and life itself, all were nothing.

39. **And there arose a sharp contention.** The Greek word is that which has been taken over into English in the word "paroxysm"; it was a keen and probably a bitter discussion. These were honest and brave men, ready to stand up for what each thought was right; and this is an honest and brave history, setting down just what happened, whether it might be thought creditable or not. **So that they parted asunder one from the other.** It was a sad separation, and both of the old friends must have felt it; but separations are necessary when each sees duty in a different way. "Although Barnabas and Paul separated, yet we are not to suppose that they did so in anger. Paul, in his epistles, speaks of Barnabas with the greatest respect and affection (1 Cor. 9:6; Gal. 2:9). And he was afterwards not only fully reconciled to Mark, but employed him as a companion in his labors. He recommends him to the favorable regard of the church in Colossæ (Col. 4:10); mentions him among the number of his fellow-laborers (Philem. 24); and in the last epistle which he wrote directs Timothy to bring Mark with him because he is profitable for the ministry (2 Tim. 4:11). And doubtless also this dissension resulted in good to Mark himself: the severity of Paul would lead him to repentance and renewed activity, while the mildness of Barnabas would preserve him from despondency and strengthen the good which was in him. There is no reason to doubt that this is the same Mark whose praise is now in all the churches as the author of the second Gospel, and who has thus so nobly made amends for the fault committed in his youth." — *Rev. Paton J. Gloag, D.D.* **And Barnabas took Mark with him, and sailed away unto Cyprus.** Cyprus was the home of Barnabas, where he and Mark probably had many relatives and friends, and

40. But Paul chose Silas, and went forth, being commended by the brethren to the grace of the Lord.

41. And he went through Syria and *Çi-lî'-ci-â*, confirming the churches.

where they had already done much Christian work ; it was a natural choice. Thus we see God overruling the dispute for the doubling of the missionary force and of the mission fields, and so bringing good out of evil.

*Illustration.* The pioneer missionaries from the United States, sent forth by the American Board (Congregational), must have been dismayed when Adoniram Judson decided that the Baptist position was the right one, and that it was his duty to leave his friends and set up his own work. But the result was that they went on to India as planned, while he went to Burma, and thus two glorious missions were started instead of one, and two great bodies of Christians instead of one became fired with the missionary spirit.

40. **But Paul chose Silas, and went forth.** Silas (or Silvanus) was a worthy successor of Barnabas. The Jerusalem church had selected him to go back with Paul and Barnabas to Antioch after the council meeting, and therefore he could testify to the decision of that gathering with regard to the Gentiles. He proved a faithful partner in Paul's missionary labors. "He is called a prophet, at that time meaning an efficient and authoritative teacher of the Word. He was also a gleaner. Observe how often, when Paul left one city for another farther on, Silas is said to have remained behind 'to gather up the loose grain of the harvest.' This indicates that he had the necessary qualifications for binding together the converts and establishing them in the most holy faith." — *Rev. David James Burrell, D.D.* **Being commended by the brethren to the grace of the Lord.** It was a solemn yet joyful farewell meeting of prayer and good wishes. Some have thought that since no such meeting is recorded as being held for Barnabas and Mark, the church at Antioch must have disapproved of their course and sided with Paul ; but this does not follow, since Luke was writing the story of Paul, and was not recording that of Barnabas except as it was involved with Paul's.

41. **And he went through Syria and Cilicia, confirming the churches.** Syria was the province along the Mediterranean of which Antioch was the capital. Cilicia was the province to the west of Antioch, around the corner of the Mediterranean. Tarsus, its principal city, was the birthplace of Paul. Both Paul and Barnabas began this missionary journey in their home countries. "Syria and Cilicia were the districts in which the teaching of the Judaizers had been most active, and the presence of Paul, with Silas as a representative of the church in Jerusalem, would allay all doubts and questionings, and lead to those results which are mentioned in Acts 16:5, the establishing of the churches, and their daily increase in numbers. This duty St. Paul first discharged before he went on to visit any of the churches which himself had founded." — *Cambridge Bible.*

There are three passes in the stupendous mountain chain of Amanus between Syria and Cilicia, each of them so narrow and difficult that Cicero thought that no country could be so well protected against another as Cilicia was against Syria. "The Syrian Gates, through which the travellers may have penetrated to Asia Minor, are due north of Antioch, from which they are only twenty miles distant. The track, when it reaches the mountains, runs through dark defiles, four to five thousand feet deep, ending in a tremendous gorge, so narrow in one place that it was barred by a gateway in the time of Xenophon ; whence its name of the Syrian Gates." — *Cunningham Geikie.*

**WHEN CHRISTIANS ARE AT VARIANCE.** Christians must co-operate, but not all Christians need to belong to the same corporation. When a body of Christians find that they cannot work happily together, let them work happily apart. Much as the many divisions of Christendom are to be deplored, it would be still more deplorable if they should all try to unite before they had come to a unity of spirit.

The churches are now at the period pictured by our lesson. Some are with Barnabas and Mark in Cyprus, some are with Paul and Silas and Timothy in Galatia. But the time is coming — perhaps it is not far distant — when the churches will be where these five noble missionaries came to be toward the end of the New Testament, all working together in loving brotherhood.

"If errors of judgment do not make us less dear to our common Lord, why should they make us less dear to one another?" — *E. J. Hasell.*

16:1. And he came also to Dēr'-bē and to Lŷs'-trā: and behold, a certain disciple was there named Timothy, the son of a Jewess that believed; but his father was a Greek.

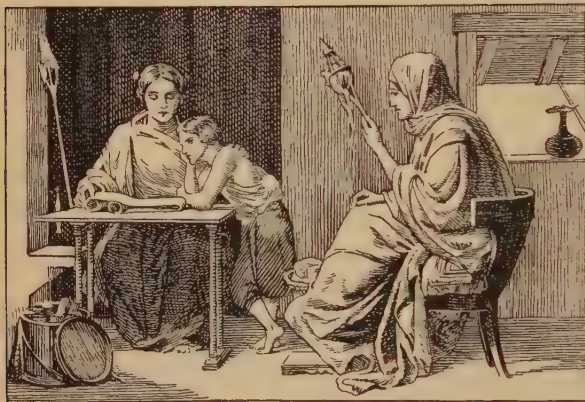
"I cannot go back with Mark who has fallen into grievous error. I cannot give up a Mark who has yet ample opportunity to reform, and come back into line." — *Canon W. C. E. Newbolt.*

"Unstable, inconstant, unreliable men of Mark's type always create dissension. Mr. Facing-Both-Ways is a certain source of trouble, and over unstable disciples good men still quarrel and fall out. Let us ask God that we may never by our inconstancy and weakness cause strife among the people of God." — *Rev. J. D. Jones.*

II. TIMOTHY BECOMES A MISSIONARY, vs. 1-3. Labor in Cilicia, his homeland, was easy and pleasant for Paul. Here work for Christ was safe under Roman law. Here were many friends and helpers. The temptation to settle down in Cilicia must have been strong, but Paul could not close his ears to the call of the

little flocks which he had established in the wild region to the west, and thither, with the true missionary spirit, he proceeded to journey as soon as the snows had melted in the mountains and the perilous mountain passes could be traversed.

1. And he came also to Derbe. Derbe was the most easterly city that Paul and Barnabas had visited on the first missionary journey, therefore it was the first city reached by Paul and Silas as they went westward. It was situated high up on the



Timothy Learning the Scriptures.

From an old Bible.

lofty tableland of the interior of Asia Minor. To reach it Paul and Silas must climb through a difficult and dangerous mountain region for forty miles until they came to the pass known as the Cilician Gates, and then about 120 miles farther west over the tableland. The approach to the Cilician Gates from the east required extreme hardihood and great courage. "Wild torrents have to be crossed a hundred times; fearful descents, and as fearful ascents, to be overcome; here, the track skirts a dark precipice; there, it creeps along the edge of a mighty perpendicular wall of rock. Even to look up to the fearful heights, one beyond another, inspires awe. The fact that Ibrahim Pasha had to blast a passage for his artillery before it could be got through the Cilician Gates, — an opening so narrow till then that loaded camels could just get through, — of itself speaks volumes for the hardship such a route involved." — *Cunningham Geikie.* "The scenery in this region is grand and inspiring beyond description. Snow-clad mountains glistening in the brilliant sunshine tower on every side. Streamlets dash from the mountain declivities 'as the water comes down at Lodore,' and the air is pure and fresh as the sparkling streamlets. Now the Bagdad railway has pierced the Taurus Mountains near the Cilician Gates, and a tolerably comfortable railway journey will in three days take one from Constantinople to the apostle's early home." — *Rev. Francis E. Clark, D.D., LL.D.* Paul and Silas, of course, were obliged to walk. And to Lystra. Lystra (see Lesson III. of this quarter) was the city where Paul had been stoned and left for dead. He had returned to it again, however, soon after that terrible event, and had doubtless learned from the Christians at Derbe that it was safe to return again; though Paul would have gone back, safe or not. And behold, a certain disciple was there. It is most natural to refer "there" to Lystra, the city last named, and not to Derbe. Timothy was already a Christian, and was converted by Paul (1 Tim. 1:2), doubt-

2. The same was well reported of by the brethren that were at Lŷs'-trá and Ī-cō'-nĭ-ŭm.

3. Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek.

less during one of Paul's two visits to Lystra in the course of his first missionary journey. "Behold" is a word used by Luke to indicate surprise at some marked interposition of divine Providence. Here it points out the special favor of God in furnishing so soon a successor to Mark, and increasing the missionary party to three, the number that set out upon the first journey. **Named Timothy.** The young man's name, meaning "honored of God," was most appropriate to his character. **The son of a Jewess that believed.** A Jewish Christian. Her name was Eunice (2 Tim. 1:5), and both she and the lad's grandmother Lois are praised by Paul as possessing "unfeigned faith." With such a training as they would give him, a training based thoroughly on the Old Testament illuminated during the last two or three years by the wonderful revelation of the Son of God, Timothy was built up into a beautiful soul, so that Paul affectionately called him "my beloved child" (2 Tim. 1:2). Christian ministers and missionaries and noble Christian teachers, and business and professional men of all kinds, come from such Christian homes; they are the nurseries of all that is best in the world. **But his father was a Greek.** Not a Greek proselyte to Judaism, it would seem, but an idol-worshipper. Such mixed marriages, though common, were not recognized by the Jews. The children of such marriages were regarded as illegitimate and were counted as Gentiles or as apostate Jews.

2. **The same was well reported of by the brethren that were at Lystra and Iconium.** Iconium was near to Lystra, and connected with it by many commercial and social ties. It speaks well for Timothy that he was honored in his home town, where he was best known; and also in the neighboring town, for he must have been active in Christian work or his reputation would not have extended thither. Occasionally young people write me expressing their desire to become evangelists, and asking how they can go about it. I always advise them to test themselves by entering heartily into Christian work in their own churches and home towns. If they cannot win souls there, they cannot anywhere.

3. **Him would Paul have to go forth with him.** Being related both to Jews and Greeks, Timothy would be especially valuable in a missionary party that was to try to reach both. He had the vigor and enthusiasm of youth, and Paul, like his Master, liked to associate the young with himself. "The apostle had lost a brother, but he gained a son." — *Rev. James Hastings, D.D.* Timothy would see to the details of the journey as Mark had done, and he would perhaps be more useful than Mark in practical evangelism. Note one characteristic of Paul, that he never liked to work alone. Working alone he would get all the glory, and be hailed as the supreme teacher, but he would share the glory and influence with as many as possible. Every Christian leader should recognize the fact that others have abilities that he does not possess, and that his own work will never be at its best while he alone undertakes it. **And he took and circumcised him because of the Jews that were in those parts.** Paul in Jerusalem had strenuously refused to allow the circumcision of his Greek convert, Titus; was he not inconsistent in here circumcising Timothy? Not at all, for in Lystra there was no demand for circumcision on the part of the Jewish Christians, but only the desire to get as close as possible to the non-Christian Jews of the region. Besides, Titus was all Greek and Timothy was half Jew, and would be regarded as an apostate Jew if he were not circumcised. Paul would have refused forever to circumcise Timothy if it were proposed as an essential of salvation; but when it was only a matter of prudent and brotherly expediency, to facilitate the progress of the gospel, he was ready to be all things to all men, a Jew among Jews and a Gentile among Gentiles (1 Cor. 9:20-22). In this spirit of wise accommodation Paul sets all Christians a noble example. **For they all knew that his father was a Greek.** And for that reason they would be suspicious of Timothy, and reckon him an idolater like his father, unless he proved unmistakably that he had abandoned idolatry and espoused a pure religion.

**MISSIONARY RECRUITS.** We have in this lesson the story of two famous missionary recruits. It should inspire many to follow their noble example.

4. And as they went on their way through the cities, they delivered them the decrees to keep which had been ordained of the apostles and elders that were at Jerusalem.

5. So the churches were strengthened in the faith, and increased in number daily.

"There are three fundamental reasons for evangelizing the world, from which it is impossible to escape: (1) The protection of our own Christian civilization; (2) The overwhelming need of the world and our ability to supply that need; (3) Loyalty to our profession of love to Jesus Christ." — *Rev. James L. Barton, D.D.*

The missionary recruit joins a victorious host. "Christ is possessing the world in an unmistakable way. Although there are still great battles to be fought out, and problems to be solved, — greater probably than men have ever grappled with in the history of the world, — the final issue cannot be in doubt." — *W. E. Doughty.*

"The task to which we are called in behalf of the non-Christian world is one that fully satisfies and abundantly rewards. Everything good that war can do, this crusade of love can do, has done, and is now doing." — *J. Lovell Murray.*

"It will not be the least of the blessings attendant on obedience to Christ's parting charge if, in seeking to bring others, we find ourselves drawn irresistibly to the foot of the cross." — *World Missionary Conference, 1910.*

III. **STRENGTHENING THE CHURCHES**, vs. 4, 5. In these two verses we have one of Luke's illuminating miniatures, an inspiring picture of Paul at work in a mission field.

4. **And as they went on their way through the cities.** They visited, of course, Iconium and Pisidian Antioch, where Paul had labored on his first journey; besides these, as we learn from the following verses, the party evangelized thoroughly the large interior regions of Phrygia on the north of Pisidia and Galatia on the north of Cappadocia. In each place they would begin with a discourse in the synagogue, if there were enough Jews there to form a synagogue, otherwise in the market-place or some other public spot. Then they would talk privately with all interested, visit from house to house, bring together those upon whom the blessed story of the Son of God had laid hold, and start a Christian church. These are the outlines of missionary activity to this day. **They delivered them the decrees to keep which had been ordained of the apostles and elders that were at Jerusalem.** These "decrees" were in the form of the letter written by James to the church at Antioch, copies of which Paul carried with him. He gave the decrees to the Jewish Christians that they might know on what alone they should insist in receiving Gentiles into their communion, and also to the Gentile converts that they might carefully avoid the four things which the decrees forbade. Paul would avoid any possibility of such disputes as had almost split the church in Antioch. Also he wished to prevent, if possible, such attacks upon his work as the non-Christian Jews had made on his first visit, and we do not hear of such attacks in Asia Minor this time. Paul was bold in meeting enemies, but he avoided making enemies when he could, as we have already seen in this lesson.

5. **So the churches were strengthened in the faith.** "Strengthened" is the Greek word used in Acts 3:7, 16 of the healing of the long-disused limbs of the cripple that lay at the Beautiful Gate of the temple. Under Paul's ministry these new churches began to leap and run and rejoice in their newly discovered powers. All their fresh vigor was "in the faith," in the sphere of Christian belief, based upon their knowledge of Jesus Christ, their experience of personal salvation, their walk with the Holy Spirit day by day. Church socials are fine, church suppers are useful, courses of lectures, charities, zealous calling on strangers, finely managed and widely varied organizations — all these are helpful, but all are useless in strengthening a church if faith in Jesus Christ is lacking; and with that faith a church, though lacking much in other respects, is sure to be strong. **And increased in number daily.** The number of churches increased rapidly as well as the number of members. The new plan by which the Gentiles could be received into the churches without submitting to the rigors of Jewish forms and ceremonies was perhaps the chief cause of these great additions to the churches; but in those days every Christian was a missionary, and where the churches are alive to their evangelistic duties their growth in size as well as in spirituality is assured.

**CARING FOR THE CHURCHES.** The care of the churches rested heavily on Paul, as he himself tells us. It was more laborious than all his journeys, with all their perils. It involved meeting heresies, answering slanders, settling disputes, combating the inroads of heathenism. It involved the setting up of standards and maintaining them. It included Bible-teaching, promptings to prayer, instruction in Christian evidences, inspiration to evangelism. Church officers and other leaders were to be selected. Letters were to be written. Many conversations and conferences were to be held. All this was on top of Paul's main business, his beloved calling, that of a missionary of Christ to the Gentile world.

To-day, in our complex civilization, the care of the churches has vastly increased in the number of details and the variety of the work. Modern churches are trying to do a multitude of things for the good of their members, their communities, and the world, and most of these enterprises have sprung up since Paul's day. The Christian of to-day is busy indeed if he keeps abreast of the demands made upon him. It is a blessed business. It finds places for all, utilizes every talent. The churches are becoming with each year stronger factors in their cities and villages, more effective for the bringing in of the kingdom of God. See to it that your class does its full part in this glorious work.

## LESSON VII (20). — August 16.

### TEMPERANCE LESSON. — Galatians 5: 13-24.

**GOLDEN TEXT.** — *Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.* — GAL. 6: 7.

**Devotional Reading:** Prov. 23: 29-35.

**Primary Topic:** A PICTURE OF A GOOD LIFE.

**Lesson Material:** Gal. 5: 22-25; Matt. 7: 16-20.

**Memory Verse:** By their fruits ye shall know them. Matt. 7: 16

**Junior Topic:** GOOD AND BAD FRUITS.

**Lesson Material:** Gal. 5: 13-24.

**Memory Verses:** Matt. 7: 16, 17.

**Intermediate and Senior Topic:** DRUNKENNESS AND KINDRED EVILS.

**Topic for Young People and Adults:** THE FLESH AGAINST THE SPIRIT.

### THE TEACHER AND HIS CLASS.

The Younger Classes will not be able to understand every word of this lesson, but they can grasp the main ideas, they can be taught the great law of love and service, and especially they can be filled with a burning hatred of that cruel foe of mankind, strong drink. Also the teacher will do well to include in the lesson the dangers of the use of tobacco, that evil which is so rapidly increasing among the young.

The Older Classes need a strong lesson on prohibition, for the fight over the Eighteenth Amendment is likely (at least at the date of writing) to continue for many years. Paul lays down in our lesson passage the fundamental principles of the temperance reform, which should be set forth clearly to and by the class. Introduce the lesson with a brief account of the Epistle to the Galatians, and go on quickly to the main subject: St. Paul and prohibition. If you can get a pro-

hibition enforcement officer to come and give his views on the question, he will greatly stimulate the class.

#### Question Suggested for Discussion.

How is one to develop the higher side of his nature?

### THE LESSON IN ITS SETTING.

**Time.** — Paul established churches in Galatia, A.D. 52. Paul writes the Epistle to the Galatians, A.D. 57.

**Place.** — The letter was written at Corinth, where Paul was in his third missionary tour.

### THE TEACHER'S LIBRARY.

Warner's *Social Welfare and the Liquor Problem*. Hobson's *Alcohol and the Human Race*. Hopkins's *Wealth and Waste*. *New York City under Prohibition*, by Corradini and Stoddard. Works on the Epistle to the Galatians, by Stevens, Gibbon, Robinson (*Churchman's Bible*), Adeney (*New Century Bible*), Perowne (*Cambridge Bible*), Bacon (*Bible for Home and School*), Findlay (*Expositor's Bible*), etc. Dods in *Book by Book*. Burrell's *Paul's Letters*. Bennett and Adeney's *Biblical Introduction*. Findlay's *The Epistles of Paul*.

## THE PLAN OF THE LESSON.

## SUBJECT: Drunkenness and Kindred Evils.

## I. THE SUM OF THE LAW, vs. 13-15.

The Epistle to the Galatians.  
Neighbor-love.  
Selfishness and the saloon.

## II. THE WORKS OF THE FLESH, vs. 16-

21.

Spirit *versus* flesh.  
Barred from the Kingdom.  
Evils of strong drink.

## III. THE FRUIT OF THE SPIRIT, vs. 22-24.

Glorious fruit of a noble tree.  
Crucifying the flesh.  
The case for prohibition.

## THE ROUND TABLE.

## FOR RESEARCH AND DISCUSSION

The Epistle to the Galatians.  
Bible exaltations of love.  
Paul's words on the Holy Spirit.  
Paul's teachings about "the flesh."  
"The flesh" and the saloon.  
Effect of alcohol on the fruit of the Spirit.

13. For ye, brethren, were called for freedom; only *use* not your freedom for an occasion to the flesh, but through love be servants one to another.

I. THE SUM OF THE LAW, vs. 13-15. THE EPISTLE TO THE GALATIANS. This is one of the undoubtedly authentic letters of Paul. "Its vehemence, its abruptness, its very slips of grammar show how it comes hot from the heart of the apostle." — *Bennett and Adeney*. "Judaizing teachers had found access to the young Gentile communities of Galatia, and had to some extent persuaded them that only by passing through Judaism could any one become a Christian. The law of Moses, the rite of circumcision, the observance of Jewish fast days, were pressed upon them, and so skilfully that many were wavering. Such accounts of the success of the Judaizers reached Paul as impelled him to write this Epistle." — *Marcus Dods*.

"This is a peculiarly desirable Epistle with which to begin the critical study of the Pauline writings, both because of its vigor, intensity, and comparative brevity, and because the circumstances which called it forth were such as to lead the apostle to concentrate his attention throughout upon the central principles of his theology and to set them in sharpest contrast with opposing principles." — *Prof. George B. Stevens*.

After a statement of Paul's authority, including the council at Jerusalem, Paul treats his favorite doctrine of justification by faith and not by works or ceremonies, and concludes his letter with strong practical applications, of which our lesson passage is a part.

13. For ye, brethren, were called for freedom. Called out of bondage into a state of liberty. Paul goes back to the key-note of the chapter (v. 1), "For freedom did Christ set us free: stand fast therefore." The Judaizing party had been at work among the Galatian Christians, insisting upon slavish conformity to Jewish ceremonialism and especially to the rite of circumcision. Against them Paul stood like a stone wall, insisting upon the liberty which Christ had given them. "The freedom thus bestowed is spiritual liberty which is quite independent of outward circumstances. St. Paul in chains, a prisoner in Rome, exulted in it. Nero on his throne, the master of the world, with thirty legions at his back, was the miserable slave of his lusts. Luther beautifully remarks: 'Let us learn to count this our freedom most noble, exalted, and precious, which no emperor, no prophet nor patriarch, no angel from heaven, but Christ, God's Son, hath obtained for us; not that he might relieve us from a bodily and temporal subjection, but from a spiritual and eternal imprisonment of the cruelest tyrants, namely, the law, sin, death, the devil.'" — *E. H. Perowne*. Only use not your freedom for an occasion to the flesh. "Occasion = Greek, a sally-port, place from which to launch an attack." — *Prof. Benjamin W. Bacon*. Paul's opponents urged that the liberty he taught was really license, that the restraints of the Jewish laws were needed to curb fleshly lusts. But Paul taught the opposite of license; while declaring that Christians were free from the old laws on which the Jews insisted he asserted that they were subject to a higher law, a law that gripped the soul rather than the body, a law of spiritual realities rather than slavish observances in the material realm. But through love be servants one to another. The word means bond-servants, slaves. "Our Christian liberty," Paul says, "is not license, but the higher service, the service of love." Let no one become a Christian thinking that he will be freed from responsibility.

14. For the whole law is fulfilled in one word. The Judaizers insisted on the observance of the whole law, including the numberless useless and burdensome addi-

14. For the whole law is fulfilled in one word, *even* in this: Thou shalt love thy neighbor as thyself.

15. But if ye bite and devour one another, take heed that ye be not consumed one of another.

16. But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh.

tions made by their lawyers and rabbis. Paul agrees that the Christians should keep the whole law, but it is the whole law as Christ defines and summarizes it, and not as the Jewish teachers elaborated it. **Even in this : Thou shalt love thy neighbor as thyself.** This is the Old Testament summary of the law, Lev. 19 : 18. Christ gave this as the second of his two commandments, the first being whole-hearted love to God (Matt. 22 : 40). It was the second commandment which applied most closely to what Paul goes on to say ; and therefore he emphasizes it here. In reality the two divisions of the summary are but two sides of the same shield : our love of God is dead unless accompanied by love of God's children ; neighbor-love is weak and transitory unless founded on and vitalized by the love of God.

15. **But if ye bite and devour one another.** The verbs apply to the raging of wild beasts against one another. Evidently the Galatian churches were torn by bitter controversies, and a spirit the opposite of neighbor-love animated the quarrelers. That, said Paul, is *breaking* the whole law. **Take heed that ye be not consumed one of another.** It makes no difference, Paul implies, which party is right : such disputes, carried on in such a spirit, are mutually destructive. They mean the ruin of the whole church, with all the parties in it — a truth that applies perfectly to church quarrels to-day.

**SELFISHNESS AND THE SALOON.** The following true indictment of the saloon, written in the present tense, can now happily, so far as our country is concerned, be changed to the past tense : "The saloon was not merely a place of retail trade ; it was a great public educational institution. It influenced the thought, morals, politics, social customs and conversation of its patrons — gave a bent to their character — such as the grocery and shoe-store never do. By suggestion, example, and its emphasis of a distorted meaning of personal liberty, it taught indulgence of the lower passions instead of their restraint, and created the alcoholic craving as a new one. By defying restrictive regulations it broke down respect for law. It taught the three-quarters of a million foreign immigrants annually coming to America that the ballot was a commodity to be sold to the highest bidder, and trained up a host of voting citizens opposed to many of the fundamental principles of liberty and justice." — *Harry S. Warner*. All of this the saloon accomplished for the selfish desire to make money. It was callous, mocking, impudent. It defied the best elements of the community, and was cynically confident in its power. The people came to see that the saloon was beyond the reach of reason and reform, and so they put the saloon forever out of business in this country.

Simply to enrich himself, the saloonkeeper debauched young and old, took the earnings of the workers, impoverished families, destroyed health, ruined character, broke up homes, made wives widows and children orphans, killed more men every year than fell in the World War. The saloonkeeper was pitiless, relentless, insatiable. And all this evil he did in the selfish desire to fatten his own purse. Not even the slave trade was so contemptible as the trade in intoxicating liquor.

**II. THE WORKS OF THE FLESH, vs. 16-21.** We have now before us one of the most notable passages of Paul's writings, his striking contrast between the evil character and the good character, the works of the flesh and the fruits of the Spirit. It would be hard to find a more wonderful piece of portraiture.

16. **But I say.** In opposition to the spirit of contention and pride of which Paul has just spoken. **Walk by the Spirit.** To walk is to live, one of the commonest of life's activities being taken for the whole of life. To live by the Spirit is to live under his control, guided and helped by him, inspired by him in all one does or says. It is the ideal of the Christian life. **And ye shall not fulfil the lust of the flesh.** The Greek is very emphatic : "Ye surely shall not fulfil," "Ye shall in nowise fulfil." "Lust" is an old English word meaning desire. If we yield ourselves to God's Spirit, carnal desires, the will of our lower nature, will blessedly have no power over us.

17. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would.

18. But if ye are led by the Spirit, ye are not under the law.

19. Now the works of the flesh are manifest, which are *these*: fornication, uncleanness, lasciviousness,

20. Idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties,

21. Envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practise such things shall not inherit the kingdom of God.

17. **For the flesh lusteth against the Spirit, and the Spirit against the flesh.** Carnal desires are the very opposite of spiritual desires, so that one person cannot attain both; we must make our choice between them. **For these are contrary the one to the other.** This war in the inner realm, the domain of the soul, goes on in the case of many men all through their lives, and they are distracted by it. That Paul had personal bitter experience of this conflict between the lower and higher natures is vividly shown in his writings. **That ye may not do the things that ye would.** "When I would do good," says Paul, "evil is present with me." The good desires are not at first deadened or destroyed by the evil desires; a longing for purity and goodness remains, but it is too weak to contend with the lower passions, and finally is overwhelmed by them. Yet even to the last the soul identifies itself with the struggling best rather than the victorious worst.

18. **But if ye are led by the Spirit.** There is only one way to victory in this warfare, and that way is not through reliance on human power and wisdom and goodness. Only the Son of God can conquer the spirit of evil in men. Only as we submit to his guidance will our baser impulses submit to us. **Ye are not under the law.** The law points out the sin and provides the penalty. We can escape from the law only by escaping from the sin, and we can escape from the sin only by the guidance of the Holy Spirit.

19. **Now the works of the flesh are manifest, which are these.** The "works of the flesh" are the results which the lower nature brings about when it is allowed to have its own way. These results are manifest, plain, easy to be seen, "especially in the shameless empire of the Cæsars, where little or no attempt was made to hide these corruptions. But probably Paul is not merely referring to contemporary circumstances. He means that there is no mistaking what this self-abandonment to the lower life leads to. Dr. Jekyll cannot keep the secret of Mr. Hyde." — *Prof. Walter F. Adeney*. **Fornication, uncleanness, lasciviousness.** Paul heaps up words to express his horror of the sensuality which, fed by the shameless rites of idolatry, was rampant throughout heathenism in his day, as it is throughout heathenism to-day. These are pre-eminently sins of the flesh, leading to the ruin and death of the body and as surely to the death of the soul.

20. **Idolatry, sorcery.** These two are sins of heathen practices as religions. Idolatry is any worship of an image or a thing taking the place of the pure worship of God who is a spirit. It is always a tissue of superstitions, cruelties, and trickeries, debasing and deadening. Sorcery, or witchcraft, includes all reliance on dreams, omens, charms, drugs, all dependence on demons, for such practices surely draw away the soul from God to Satan. The devotees of spiritism to-day, those that consult astrologers and mediums, are in deadly peril of their souls. **Enmities, strife, jealousies, wrath, factions, divisions, parties.** These seven "works of the flesh" are all diametrically opposed to love, which is the basal principle of Christianity. The Galatian church was torn by these strifes, split up into these divisions. Different denominations are necessary as long as men insist on looking at truth from different angles instead of taking a complete view of it from all sides; but there never was need of the two hundred different Protestant denominations in the United States, and no denomination need be a "faction." All denominations may work together in mutual honor and love; and that, happily, is increasingly the case.

21. **Envyings.** The sin of envy is allied to the seven sins preceding it, but springs rather from a desire to have the same good things that others have than a desire to

22. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,

take them away. It also is the opposite of love, for love is as happy in the prosperity of the loved one as it could be in its own ; indeed, love reckons all the blessings of the loved one as being indeed its very own, so that love simply cannot envy. **Drunkenness, revellings, and such like.** "Drunkenness" has to do with the individual, but "revellings" are debaucheries in association with others. The word translated "revellings" "is used in classical Greek of those nightly revellings in which the wealthier young men indulged, when after an evening spent in debauchery they disturbed the quiet of the streets by ribald songs and noisy violence. Readers of the *Spectator* will remember that such 'revellings' were common enough in London at the beginning of the eighteenth century to provoke the rebuke of the moralist." — *Cambridge Bible*. Surely drunkenness is one of the "works of the flesh." No one that cares to build up his higher nature can indulge in it. The foulest sins are committed under the influence of strong drink. The saloon and the house of ill-fame are next-door neighbors. Thieves and gamblers make the saloon their rendezvous. The saloon breaks all of the Ten Commandments, and breaks them all the time. This is a fit conclusion and climax of this horrible list. **Of which I forewarn you, even as I did forewarn you.** Paul's reference is to his first visit to Galatia, introducing the gospel. He is now saying in writing what he said before by word of mouth. **That they who practise such things shall not inherit the kingdom of God.** "Practise" means to do continually, to make choice of such things as a mode of life. A man may sin, and yet by repentance and the grace of God through faith in Christ win back his inheritance. The kingdom of God is a phrase very common in Christ's teachings, but much less common in Paul's. It means the joys and powers which God will confer upon his children, the true followers of his Son, and it has been in preparation for them from the foundation of the world.

**EVILS OF STRONG DRINK.** "In the light of modern science the hideous and tragic truth about alcohol now stands revealed.

1. Alcohol is a protoplasm poison, a poison of all life, whether of plant, animal, or man.

2. Alcohol is a habit-forming drug, a most alluring, deceptive, and enslaving drug.

3. Alcohol is a specific cause of degeneracy, an active principle of death for body, mind, and soul in the individual who drinks, and of degeneracy and ultimate sterility in his progeny." — *Hon. Richmond Pearson Hobson*.

In the business realm, "the liquor traffic sins against legitimate industry of every sort. Legitimate industries should and do favorably affect each other, while the liquor traffic unfavorably affects them all. The more it flourishes, the more they must decline. It stands alone, the monumental robber of every other industry upon earth. Its profits are taken from the merchant, and the manufacturers behind him ; from the butcher, and the cattle-raisers behind him ; from the farmer, the miller, the baker, the builder, the shoemaker, the printer, the teacher, and the preacher. Every honest producer suffers from the liquor product." — *Alphonso A. Hopkins, Ph.D.*

The longer prohibition is the law of the land and the better it is enforced, the more need will there be to refresh men's memories of this gigantic evil, and especially to picture it before the minds of children, who, perhaps, never saw it. The best way to insure against the return of the saloon is to remind men often of what it was.

**III. THE FRUIT OF THE SPIRIT**, vs. 22-24. Some writers would dwell on the dark picture, but Paul will not ; neither will he place it last, but he hastens to a happier topic. Men are not made for the flesh but for the Spirit, and many of them live for what is highest and best.

22. **But the fruit of the Spirit.** Fruit is in the singular, works (of the flesh) in the plural. The fruit of the Spirit is a unity ; if we have one, we have all. The works of the flesh are many, and a man may sin in one direction without sinning in other directions. This is because the Holy Spirit is one, and when we have him in our lives, he causes us to flower and fruit with all the graces and powers which he himself possesses. **Is love, joy, peace.** Love, the chief of the Christian virtues, stands first, as all the other graces and virtues grow from it. Joy is certainly the result of love, for no one is really happy until the love of God and men fills his heart. Love is also the cause of peace, — peace with God and peace among men. War is often

23. Meekness, self-control; against such there is no law.

24. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

traced to economic causes, such as desire for more land or for better trade opportunities and larger colonies; but there will never be war for material advantages if nations love one another and sincerely seek the welfare of other nations as well as their own. **Longsuffering.** God himself is represented as longsuffering, bearing with patience the ingratitude and misdeeds of his children. In proportion as we are like God we shall have equal patience when we are wronged and persecuted. This grace also

springs from love, for if we love our enemies we shall surely be patient with them; even as Christ died for us "while we were yet enemies" to him and to his Father. **Kindness, goodness.** Kindness is the feeling, goodness the active beneficence, the feeling bearing fruit in deeds. Love is the origin of these also. **Faithfulness.** This may mean trustworthy, or it may mean trusting; perhaps the thought is a union of both, since faith and fidelity are twin virtues. If we love our work, we are true to it. If we love another, we are true to him or her. Love is the source of faithfulness.

23. **Meekness.** The meek man will know how little he is and how great God is. He will gladly accept whatever fate God sends him, knowing that he is not competent to select his lot, and that in any event God will shower upon him more blessings than he deserves. In the same spirit he will endure the slights and slanders and injustices heaped upon him by other men, not caring to assert his own virtues that deserve better treatment. **Self-control.** This means "self-control in all things," which

Paul recommends (1 Cor. 9:25), urging us to follow the example of those in training for the Greek games. It includes, of course, abstinence from alcoholic beverages, for they almost immediately destroy one's self-control, taking from him the power of steady gait, of clear vision, of firm hands, and of ordered mental powers, and transforming him into a staggering, trembling, stammering, chattering fool. Self-control also includes the mastery of all sense appetites, such as eating and sleeping. It puts all our pleasures under our feet, it places us in charge of all our powers, and holds us true to the fine motto, "In nothing too much." **Against such there is no law.** The law does not concern such *things* as these Christian virtues and graces nor such *persons* as possess them. The law neither requires them nor forbids them. They are entirely outside the sphere of the law, which concerns itself with the works of the flesh, forbidding them and punishing them. To a good man the law is as if it were not, just as a perfectly healthy man could ignore all doctors and forget about all medicines.

24. **And they that are of Christ Jesus.** His because he bought them with his blood. His because he loves them utterly. His because they have become a part of him, he in them and they in him. Such is the blessed merger of Christ and his followers. **Have crucified the flesh.** The Christian is "crucified with Christ"; he enters so fully into the Saviour's death, its motives and its spirit, that it is as if he too had died the shameful and awful death. The Christian has taken up his cross and ascended his Calvary. The Christian has parted with the lower life and all it can offer, in order that he may gain the higher life, to do the Father's will and become at one with him. What are all earthly pleasures? What are all the alluring snares of the devil? The Christian nails them gladly to the cross of Christ!



The Fruit of the Spirit.

With the passions and the lusts thereof. The true Christian may be obliged to fight these fleshly passions and lusts to the day of his death; it would be a mistake to regard freedom from temptation as a mark of Christianity. But we have these passions and lusts at a tremendous advantage, we have nailed them to the Saviour's cross! They invite us, they threaten us, but they cannot get at us.

**THE CASE FOR PROHIBITION.** "The only remedy for the saloon is no saloon." The only cure for the evils of strong drink is total prohibition. The Eighteenth Amendment is one of the wisest enactments ever made by any nation, and points the way which all the countries of the world must follow if they would exist in health, prosperity, happiness, and virtue.

All methods of attempted regulation of the traffic in strong drink have absolutely failed. They do not take account of the growing, maddening power of liquor addiction, which never is satisfied with a moderate use of the poison, but which rages in the blood and brain until its wretched victim is killed by it.

Local prohibition, county prohibition, State prohibition, all are useful to a limited degree, but all fail before the insistent pressure of the most greedy and heartless of trades, which has no regard for law or for the wishes of the majority, but forces its baneful products through underground channels if it cannot deal in them openly.

Even national prohibition, though a long step in advance, has to meet the constant attacks of the liquor forces of "wet" nations, operating across boundaries or from over seas. Only world prohibition, with a world sentiment behind it, can finally accomplish the great reform.

But our national prohibitory laws, even with the constant opposition of the most iniquitous, unscrupulous, and powerful forces ever organized for the ruin of men, have already accomplished more good than any other set of laws ever voted by clean and brave men. Under them, even in the great cities, the use of liquor is curtailed to an amazing degree. The open saloon is no longer a stench in the public nostrils. Arrests for intoxication, even in New York City, the hotbed of the alcohol rebellion, fell off fifty per cent. There is a tremendous falling off in admissions to houses for inebriates, in juvenile delinquency (cut down two-thirds), in commitments to penal institutions (cut down one-third), in admissions to hospitals for alcoholism (one-half), in hospital deaths from alcoholism (cut down enormously — in Bellevue Hospital to one-tenth), with a splendid falling off in alcoholic insanity and the diseases that are closely connected with drink. In the nation at large the results of prohibition are far more favorable than in New York City, where they are at their lowest. The people have tried prohibition, they are well satisfied with the results, they are going on to more complete enforcement, and they are not going to take a backward step.

## LESSON VIII (21). — August 23.

### THE MACEDONIAN CALL. — Acts 16:6-15.

**GOLDEN TEXT.** — *Come over into Macedonia, and help us.* — Acts 16:9.

**Devotional Reading:** Isa. 6:1-8.

**Primary Topic:** PAUL'S WONDERFUL DREAM.

**Lesson Material:** Acts 16:6-15.

**Memory Verse:** Come . . . and help us. Acts 16:9.

**Junior Topic:** PAUL CALLED TO EUROPE.

**Lesson Material:** Acts 16:6-15.

**Memory Verses:** Acts 16:9, 10.

**Intermediate and Senior Topic:** THE MACEDONIAN CALL AND WHAT IT LED TO.

**Topic for Young People and Adults:** THE HAND OF GOD IN MISSIONS.

#### THE TEACHER AND HIS CLASS.

The Younger Classes will be interested in both stories of the lesson, that of Paul's wonderful dream and that of Lydia's conversion. The first is to teach them to listen to God's voice in their hearts

and obey it, and the second to listen to God's voice as he speaks through parents, teachers, and their pastor, and be brave and faithful young Christians after the pattern of the first Christian of Europe.

The Older Classes will find this lesson, in both its parts, a magnificent il-

illustration of the leadings of God's providences, as well as perhaps the most stirring of all missionary lessons. Ask the members of the class to tell about the different Macedonias that to-day are imploring our help, and to discuss what more their class and church can do to help the great needs of the world.

**Question Suggested for Discussion.**  
What appeals for help come to the church to-day, and how should we heed them?

### THE LESSON IN ITS SETTING.

**Time.** — Paul crossed from Troas to Philippi, A.D. 50.

**Place.** — Central Asia Minor, Troas, Neapolis, and Philippi.

### THE PLAN OF THE LESSON.

**SUBJECT:** The Macedonian Call and What It Led To.

#### I. LED BY THE SPIRIT, vs. 6-8.

Asia forbidden.  
Bithynia forbidden.  
The leading of closed doors.

#### II. OBEDIENT TO THE VISION, vs. 9-12.

Come and help us.  
Straightway we sought to go.  
Visions and obedience.

### III. LYDIA, THE FIRST CHRISTIAN IN EUROPE, vs. 13-15.

An outdoor prayer meeting.  
A thoroughgoing convert.  
The hand of God in missions.

### THE ROUND TABLE.

#### FOR RESEARCH AND DISCUSSION

Divine leadings in Paul's life.  
Troy in history and poetry.  
Visions in the Bible.  
Philippi in history.  
Women in the writings of Luke and in the New Testament.  
Significance of Christianity's entering Europe.

### THE TEACHER'S LIBRARY.

Burrell's *Paul's Campaigns and Paul's Companions*.  
Ramsay's *Letters to the Seven Churches of Asia*.  
Banks's *Paul and His Friends*. Phillips Brooks's *The Candle of the Lord*. Thain Davidson in *Biblical Character Sketches*. H. Elvet Lewis in *Women of the Bible*. Adeney's *Women of the New Testament*. Martyn's *Women of the Bible*. Hastings's *Greater Men and Women of the Bible and Great Texts of the Bible*. Clark's *In the Footsteps of St. Paul*. Matheson's *Rests by the River*. Sangster's *Women of the Bible*. McNeill's *Sermons, Vol. I*. Taylor's *The Boy Jesus*. Banks's *Hero Tales from Sacred Story*. Morrison's *The Return of the Angels*. Jones's *The Unsettled Word*. Nicoll's *Sunday Evening*. Brown's *The Quest of Life*. Lees's *St. Paul and His Converts*.

6. And they went through the region of Phryġ'-i-ā and Gā-lā'-ti-ā, having been forbidden of the Holy Spirit to speak the word in Asia;

**I. LED BY THE SPIRIT, vs. 6-8.** We come now to a section of Paul's experiences that must have perplexed him greatly at the time, but that as he looked back upon it must have shone as one of the most blessed experiences of all his life. It proved to be one of the most momentous occurrences in the history of the world.

6. **And they went through the region of Phrygia and Galatia.** These two countries occupied the central plateau of Asia Minor, Phrygia on the west and Galatia on the east. Some Phrygians had been present on the day of Pentecost, and, returning home, may have established Christian churches. We have not heard of Galatia before in the Acts, and it is probable that Paul on this visit established there the churches which afterwards were very close to his heart and at the same time the cause of deep anxiety because of the work of the Judaizers among them, as set forth in Paul's Epistle to the Galatians from which we took a lesson last week. **Having been forbidden of the Holy Spirit.** How the Spirit made known his desires we are not told, whether by visions, mental impressions, an audible voice, or the warning of some prophet. "We may think of the pressure of circumstance or health, for Paul would never have hesitated to find in these the checking power of the Holy Ghost." — *Rev. George H. Morrison, D.D.* Christians who submit their lives to his guidance have no doubt that they are guided supernaturally. **To speak the word in Asia.** By Asia the ancients understood not the great continent, but the seaboard strip of Asia Minor occupying the western coast, and made up of the three divisions of Mysia on the north, Lydia in the center, and Caria on the south. The three constituted a Roman province known as Proconsular Asia, and was a region so prominent in history (also nearest to Greece and Rome) that it finally gave its name to the entire continent. It would have been more natural for Paul and his party to turn to Asia, for that was the center of influence, and there the population was densest; but if they had visited Asia then, they would have embarked on a task of great magnitude which would have occupied a long time, as it did when Paul went there later. Perhaps they would in that case never have reached Europe, but have settled down in

7. And when they were come over against Mÿ'-si-à, they assayed to go into Bì-thÿn'-i-à; and the Spirit of Jesus suffered them not;

8. And passing by Mÿ'-si-à, they came down to Trō'-ās.

9. And a vision appeared to Paul in the night: There was a man of Măç-ě-dō'-nī-à standing, beseeching him, and saying, Come over into Măç-ě-dō'-nī-à, and help us.

Asia for the rest of their lives. Europe was ready for them, and God was leading them to that continent, the heart of the world's intellectual and political power.

7. **And when they were come over against Mysia.** Travelling northward through Phrygia, doubtless evangelizing as they went, they had reached a point opposite the most northerly district of Asia. **They assayed to go into Bithynia.** This is the province which they would reach as they kept on in a northerly direction. It lay, a long strip running east and west, on the southern shore of the Black Sea. **And the Spirit of Jesus suffered them not.** Preventing them probably in the same way as before. We are brought very close to the Holy Spirit when we find him called "the Spirit of Jesus." In Rom. 8:9 the Spirit is mentioned without description, and later in the same verse is called "the Spirit of God" and "the Spirit of Christ." The Blessed Trinity is One God.

8. **And passing by Mysia, they came down to Troas.** "Passing by" is used in a special sense, signifying that they did not preach in Mysia, they neglected it because forbidden by the Spirit to tarry there; but as Troas was in Mysia, they had to pass through the country in order to reach that famous seaport. Troas was near the Troy of ancient legend, the siege of Troy by the Greek forces under Agamemnon constituting the theme of Homer's *Iliad*. The city of Paul's day was "Alexandria Troas, at that time a Roman colony, and the chief port in the northwest of the Ægean Sea for intercourse between Asia and Europe." — *Prof. J. Vernon Bartlett*.

THE LEADING OF CLOSED DOORS. "It has been well said that 'the stops as well as the steps of a good man are ordered by the Lord.'" — *Prof. Charles R. Erdman*.

"We can define Bithynia for ourselves. It recalls our aspirations, our disappointments. *We assayed to go into Bithynia*, that is all we are able to say. *But the Kind Spirit suffered us not*. When we can say that, the sting is drawn from the pain. There are fairer lands than Bithynia." — *Sir W. Robertson Nicoll*.

"Paul gave up his plan to enter a province, and God gave him a continent. Let your cherished plan break if it must! It may be only a signal from the flagship bidding you tack and shape your course with reference to some vaster, more rewarding achievement." — *Dean Charles R. Brown*.

"Paul was checkmated, and yet he won the game. He was thwarted, and it led him to his crown. Eager to advance with his good news, there rose before him the divine, 'No Thoroughfare.' And yet that hour when he was hindered so was the hour when God was honoring him wonderfully, and leading him to such a mighty service as at his highest he had never dreamed of." — *Rev. George H. Morrison, D.D.*

II. **OBEDIENT TO THE VISION**, vs. 9-12. The greatest men and women of the world have opened their souls most widely to intimations of the will of God; indeed, that is what has made them great. We are to study one of the conspicuous illustrations of this in the case of Paul.

9. **And a vision appeared to Paul in the night.** "Your young men shall see visions," wrote the prophet Joel, quoted by Peter at Pentecost (Acts 2:17), and visions seem to have been granted often to the Christian leaders of Paul's day. Compare the visions that appeared to Ananias (Acts 9:10), Cornelius (Acts 10:3), Peter (Acts 10:17), Paul (Acts 18:9), John (Rev. 1:12 ff.). The apostle must have been much perplexed by the Spirit's leading up to this point, and God sent the vision to clarify his mind and give him definite guidance. **There was a man of Macedonia.** Macedonia was the large province of northern Greece opposite Troas, the nearest well-populated region of Europe. It was the home of Alexander the Great, and the center of much history of fundamental importance. Some have thought that this "man of Macedonia" was Luke, but the unknown man would seem to represent the non-Christian peoples of Europe, and Luke was a Christian. Perhaps Paul had been talking with some Macedonian in Troas and telling him the good news about Jesus Christ, with the result that he pleaded with the apostle to go and preach the gospel

10. And when he had seen the vision, straightway we sought to go forth into Măç-ê-dō'-nî-â, concluding that God had called us to preach the gospel unto them.

to his countrymen in Europe. The vision may have taken up this conversation. **Standing, beseeching him.** His entreaties were urgent. He knew the terribly sad aspect of heathenism, the lives ruined by the sensualities of idolatry, the minds beset by the superstitious fears that weighed down heathen devotees, the endless sacrifices to gods that were dumb and deaf. Such implorings are common on the mission field to-day, as whole communities send to the missionaries and beg for a teacher ; and often the missionary force is too small to respond.

*Illustration.* The people of Europe were like the little blind girl who, her mother being dead, was tenderly cared for by her father. After a long time an operation gave sight to the girl, and her chief delight then was to look at the noble face of the father who had shown his love for her through so many years, but who had hardly seemed real to her before. As she would gaze upon him, holding his hand close in hers, she often cried, " To think that I had this father so many years and never knew him ! "

And saying, Come over into Macedonia, and help us. " The Macedonians did not want the gospel. God sent the man of the vision, because he saw that they needed the gospel. The unconscious needs of the world are all appeals and cries to him." —

*Phillips Brooks.*

10. And when he had seen the vision. Paul evidently communicated it at once to his fellow travellers. **Straightway.** This word is found often in Mark's Gospel, supposed by many to have been dictated by Peter. The vigor and promptness



The Road to Philippi. (The Tomb of Vibius.)

which it betokens appears to have been characteristic also of Paul and his companions. When they had learned the will of God, they were all impatience till they had begun to carry it out. Procrastination in duty is a sure sign of a false Christian. **We.** Here we have the first of the famous " we passages " in the Acts, the first personal pronoun indicating that the writer, probably Luke, joined the party at this point. Luke was " the beloved physician " upon whom Paul relied almost constantly from this time to the close of his recorded life. It was indeed fortunate for the Christian world that this talented and devout man became converted to Christianity and attached to Paul. His gentle and beautiful character shines in the the Gospel and the Acts alike. We owe to him the Gospel which is more nearly consecutive history than any of the others, together with the unique and priceless history of the early church and biography of Paul. The loveliness of his nature was matched by his stanch fidelity, and he is to be set down as one of the most thoroughly useful men in Bible history. **Sought to go forth into Macedonia.** " Sought " implies some difficulty in the way ; it may not have been easy to find a ship ready to set sail for Macedonia. **Concluding.** The word implies careful thought, putting two and two together. They took the step gladly and promptly, but not without the deliberation that so important a move required. **That God had called us.** God's " call " has a large place in Christian thinking, and rightly so. A summons from a king is regarded as a high honor, by no means to be refused or neglected. How much more any call from the King of kings ! In " us " Luke includes himself among those called ; so that it is likely that, though a physician, he was also an evangelist — the

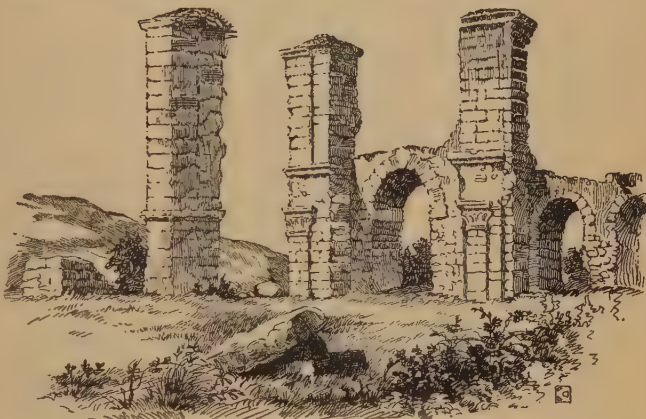
11. Setting sail therefore from Trō'-ās, we made a straight course to Sām'-ō-thrāce, and the day following to Nē-āp'-ō-līs;

12. And from thence to Phil-īp'-pī, which is a city of Māç-ē-dō'-nī-ā, the first of the district, a Roman colony: and we were in this city tarrying certain days.

first medical missionary. To preach the gospel unto them. The gospel is the "good news" concerning Jesus Christ. Preaching it was Paul's only task. "This one thing I do," he said.

11. Setting sail therefore from Troas. "It is safe to say that, on the morning after his vision, Paul was early at the docks in Troas inquiring for the first ship sailing across the Hellespont. . . . It is worthy of note that the heroes of the two great classics of Rome and Greece, the *Æneid* of Virgil and the *Odyssey* of Homer, had both embarked from the port of Troas; but the momentous voyages of Æneas and Ulysses were not worthy of comparison with the great enterprise which stirred the hearts of these adventurous men." — *Rev. David James Burrell, D.D.* We made a straight course to Samothrace. A wind from the east enabled them to sail straight across the Ægean Sea for Samothrace, which is an island about halfway between Troas and Neapolis, opposite the mouth of the River Hebrus in Thrace. Samothrace has a high mountain which is a landmark for sailors, and which may have been in view all the way. And the day following to Neapolis. It was a run from Troas of about

140 miles. Neapolis (now called Kavalla) was the seaport of Philippi, distant from it about ten miles. Its name, which is Greek, means "New City," and is the same as the modern Italian Naples; compare also Newton (New Town). "When I visited Kavalla in the early days of 1912 I found it a thriving city, the second in size in Macedonia, beautifully situated around the little bay that forms its harbor. The chief ruins which date back to Paul's time are the remains of a huge Roman aqueduct, whose magnificent arches, until within two years before my visit, had brought water to the city for two thousand years." — *Rev. Francis E. Clark, D. D.*



Ruins of an Old Market Place of Philippi.

12. And from thence to Philippi. This important city was named from its founder, Philip King of Macedonia, the father of Alexander the Great. The neighboring gold mines brought it great wealth and a large population. At Philippi was fought the decisive battle which made Augustus emperor of Rome. "In Philippi, of course, as elsewhere, the worship of Cæsar was duly observed. The reigning emperor was regarded as incarnate God in human form on earth, and the worship included that of deceased emperors who had returned to heaven." — *Rev. Harrington C. Lees.*

Which is a city of Macedonia, the first of the district. Some think this means the first city to be reached from Asia; more likely, the city of chief importance in that part of Macedonia. The capital of the province, however, was Amphipolis, which is still a city of great importance, and which has played a large part in recent European history. A Roman colony. This colony had been founded by the Emperor Augustus. "It should be borne in mind that a Roman colony was not like what we now call a colony. The inhabitants did not settle as they pleased, but were sent out by authority from Rome, marching to their destination like an army with banners, and they

13. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together.

reproduced, where they settled, a close resemblance of Roman rule and life. They were planted on the frontiers of the empire for protection, and as a check upon the provincial magistrates. The names of those who went were still enrolled in the lists of the tribes of Rome. Latin was their language, and they used the Roman coinage, and had their chief magistrates sent out or appointed from the mother city. Thus were they very closely united with Rome, and entirely free from any intrusion on the part of the governors of the provinces." — *Cambridge Bible*. And we were in this city tarrying certain days. Very wisely, in an enterprise of so great importance, they were not hasty in beginning it, but looked quietly about them for a while before starting to preach. Paul was in Roman surroundings, very different from any that he had encountered before.

VISIONS AND OBEDIENCE. "Before every well-done work the vision comes. We dream before we accomplish. We start with the glorified image of what we are

to do shining before our eyes, and it is its splendor that encourages and entices us through all the drudgery of the labor that we meet." — *Phillips Brooks*.

"Is there anything we need more than this sense of the presence of God and the guidance of God in our lives to-day? Life is broken and harassed and fretful for the lack of it." — *Rev. J. D. Jones*.

"The vision which Christ gives to every one to whom his gospel is faithfully proclaimed is no mirage. It is possible to gain that which it holds before us; and when we do gain it we shall not be disappointed with it, but it shall be better to us even than we anticipated." — *William M. Taylor*.

*Illustration.* The sadness and misery of the world constitute a powerful appeal if one has insight to perceive the world's need. Once a wretched old man sat silently by the roadside. A gentleman passing by was struck by his rags and his woe-begone appearance, and asked

him if he was in need. "Oh, I am sick and cold and hungry!" "Then why don't you beg?" The old man stretched out his worn hands and looked at his rags and replied, "Sir, I am begging with a thousand tongues." — *Condensed from Banks*.

III. **LYDIA, THE FIRST CHRISTIAN IN EUROPE**, vs. 13-15. What Paul found in Philippi was very different from what he had doubtless expected — a fenced enclosure instead of a synagogue, women instead of men, a prison instead of popularity! But he went steadily on in the strange way, knowing that it was the best way because it was Christ's.

13. And on the Sabbath day we went forth without the gate by a river side. The river was the Gangites, a branch of the larger Strymon, and the meeting place was outside the city walls. Where we supposed there was a place of prayer. This was not a regular synagogue, for there were evidently too few Jews for that, but was merely a fenced or walled enclosure open to the sky, placed by the water for the sake of the many ceremonial washings of the Jewish religion. And we sat down. Jewish teachers sat as they taught, their pupils also sitting but at a lower level. Thus Paul in his student days "sat at the feet of Gamaliel." And spake unto the women that



Lydia.

14. And a certain woman named *Lŷd'-i-â*, a seller of purple, of the city of *Thŷ-â-ti'-râ*, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul.

15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

were come together. "We have no report of Paul's sermon, but it goes without saying that he preached on 'This Jesus is the Christ.'" — *Burrell*. Women were held in slight esteem in those days, and were regarded as hardly worth teaching; but with Christ better days began for them, rising slowly through the Christian centuries until to-day, when at last woman stands with man, enjoying equal opportunities and held in higher honor. This respect for women, which began with Christ's teachings, is seen everywhere in the story of the early church. Paul and his companions do not feel disappointment that, though called to Europe by the vision of a man, their first congregation is of women only.

14. **And a certain woman named Lydia.** She came from Lydia in Asia, the central province of the three along the coast, and Lydia may have been not her real name, but a nickname given her by the people of Philippi, as we would say "the Lydian woman." She would seem to have been a widow, and possessed both of wealth and of considerable executive ability. **A seller of purple.** Either purple cloth, or garments made from it, or both. "The purple in which she dealt cannot be regarded as made with the usual dye, for that was obtained from a shell-fish found chiefly on the Phœnician and the Spartan coasts. The color in which Lydia dealt must have been a product of the Thyatiran region; and Monsieur Clerc, in his work on the city, suggests what is at once seen plainly to be true, that the well-known Turkey-red was the color which is meant. This bright red is obtained from madder-root, which grows abundantly in those regions. It is well known that the ancient names of colors were used with great laxity and freedom; and the name purple, being established and fashionable, was used for several colors which to us seem essentially diverse from one another." — *Sir William M. Ramsay*. **Of the city of Thyatira.** This city, situated on the river Lycus, contained a "Dyers' Guild," named in an ancient inscription which has been found there. It was one of the seven cities to which the Epistles of the Revelation were sent. Thus it happened that the first convert to Christianity in Europe was not a European but an Asiatic. **One that worshipped God, heard us.** She was not a Greek idolater, but a worshipper of Jehovah, a proselyte of the Jewish faith. **Whose heart the Lord opened to give heed unto the things which were spoken by Paul.** Luke is careful to credit this first European conversion not to Paul, however eloquent and convincing the apostle may have been, but to the Lord, whose Spirit gave access to her heart and brought her to himself. It is upon him and him alone that every true preacher and teacher relies for success.

15. **And when she was baptized.** She was baptized in obedience to Christ's command, as a token of acceptance of the salvation which comes only through the blood of Christ, and as a sign of admission to Christ's visible church on earth. "The character of Lydia reminds the reader of the Ethiopian eunuch, of Saul of Tarsus, of Cornelius the centurion; all were good, upright, godly; yet they needed the salvation which comes from an intelligent faith in a crucified, risen, divine Christ; and these are typical converts in the history of the early church." — *Prof. Charles R. Erdman*. **And her household.** She probably had a considerable establishment, servants both free and slave, and she quickly caught the Christian spirit of sharing



The Dyer's Shop.

all good things, and especially the blessed spirit of Christian evangelism. Thus the Philippian jailer (verse 33) was baptized, "he and all his." Thus the household of Cornelius was received with him into the Christian church (Acts 11:14). **She besought us, saying, If ye have judged me to be faithful to the Lord.** Lydia sought no other reward for her fidelity except that she might be still more useful. So with all those that serve the Lord from the heart: it is their supreme joy, and all they ask is more of the same. How unchristian is the opposite spirit, that seeks to do as little as possible for the church, the prayer meeting, the Sunday school, and missions!

*Illustration.* "What a noble company of daughters take up the succession of this mother in Christ! Paula of Rome, Clara of Assisi, Madam Guyon, Lady Huntingdon, Elizabeth Fry, Madam Bevan — such names, representing all varieties of Christian character, have this in common, that they all bought with a price the opportunities of kindness." — *Rev. H. Elvet Lewis.*

**Come into my house, and abide there.** Those that came to know Jesus, like Mary of Bethany, and like the two disciples of Emmaus, and like Andrew and John in the early days (John 1:39), wanted to have him with them all the time, and prolong as much as possible their communion with him. Lydia had heard enough from Paul and his comrades to want to hear more, much more. "Prudent people might have warned her that her business might suffer, that as a seller of purple she would make less money if she were known to belong to an unpopular sect, and that she might better worship the Lord in secret. This was not Lydia's way." — *Margaret E. Sangster.* **And she constrained us.** She would not take No for an answer. Luke alone of the New Testament writers uses this verb, here and in the account of the importunity of the two disciples of Emmaus (Luke 24:29). "On the liberation of Paul and Silas from prison they gladly bent their steps to Lydia's house, and remained during their stay at Philippi; and on their departure, Luke and Timothy made it their headquarters while they followed up the work that had been begun, and set upon a firm basis the infant Christian church of Philippi. No church afterwards had a more honorable record; no church yielded so much joy and satisfaction to the great apostle to the Gentiles; and the significant fact should never be forgotten that it owed its origin to the conversion of a woman." — *Rev. Thain Davidson, D.D.*

**THE HAND OF GOD IN MISSIONS.** "Perhaps no incident in Paul's life so vividly sets forth the spiritual insight of the man as this. His man of Macedonia was the genius of all that heathen world — a typical soul, beating itself against the bars of its own ignorance and sin, and it appealed to Paul with even more pathos than would entreaties from the lips of a man who knew and understood his need. It is that spiritual insight which we as Christians need. We need to come into such close fellowship with Jesus Christ that, like Paul, we shall see, as Christ sees them, the men and women whom we meet daily, and shall be able to look below the surface of their giddy, self-sufficient lives and behold and pity the hungry heartache which only God can satisfy." — *Rev. Louis Albert Banks, D.D.*

"A century before Paul's visit the river flowing by the gate of Philippi had been reddened with the blood of Rome's last patriots, when first Cassius and then Brutus lost the two battles that bear the name of this city. Now this same stream has its share in the establishing of a greater realm in Europe than the empire of Augustus." — *Prof. Walter F. Adeney.*

"The great Christian cathedrals — Cologne and Milan, St. Peter's and Notre Dame, Durham, York, and Canterbury — all are in Europe; there is nothing to match them in Asia. The Madonnas and Transfigurations, the Crucifixions and Ascensions, which adorn the great galleries, were all painted in Europe. The sublime oratorios, Elijah and St. Paul, the Stabat Mater and the Messiah, which lift the souls of men heavenward, were all composed in Europe. The great Christian epics of Dante and Milton, the *In Memoriam* of Tennyson and the noble Christian poems of Browning were all written on the continent of Europe. It was the fate of a soul, and that soul the soul of a continent, the soul of a mighty, enduring civilization, which Paul bore with him that day when he suffered that interruption of his plans." — *Dean Charles R. Brown.*

"Just suppose that Paul and Silas had been ordered the other way instead of this way. Then very likely these lands of ours would have been the India and the Asia and the Africa that now are; and away in those lands the gospel would have been abundant, and ministers would be doing their best to get their people to contribute to foreign missions, to evangelize the barbarians of Europe." — *Rev. John McNeill.*

LESSON IX (22). — August 30.

PAUL AND THE PHILIPPIAN JAILER. — Acts 16:16-40.

PRINT vs. 19-34.

**GOLDEN TEXT.** — *Believe on the Lord Jesus, and thou shalt be saved.* — ACTS 16:31.

**Devotional Reading :** Ps. 40 : 1-5, 11-13.

**Primary Topic :** STORY OF AN EARTHQUAKE.

**Lesson Material :** Acts 16 : 16-40. Print verses 19-34.

**Memory Verse :** I will fear no evil ; for thou art with me. Ps. 23 : 4.

**Junior Topic :** CONVERSION OF THE JAILER.

**Lesson Material :** Acts 16 : 16-40. Print verses 19-34.

**Memory Verse :** Acts 16 : 31.

**Intermediate and Senior Topic :** CONVERSION OF THE JAILER.

**Topic for Young People and Adults :** THE GOSPEL IN PHILIPPI.

THE TEACHER AND HIS CLASS.

The Younger Classes have a most stirring story in this lesson. The teacher will illustrate the lesson with some account of the terrible earthquake in Japan in 1923. If you have a room to yourselves, the class may represent the story of the poor slave girl and the arrest and imprisonment of the apostles, with the conversion of the jailer, the pupils taking the various parts and repeating the Bible speeches, making up appropriate ones where the account in the Acts does not give the dialogue. The teaching is of good cheer in hard times and of confidence in God's protecting care.

The Older Classes may appoint six members to report on the six points of the "Round Table." The chief verse for consideration is that naming belief on Christ as the condition of salvation. Discuss what belief on Christ involves and what is meant by salvation. This may be made a most effective evangelistic lesson.

**Question Suggested for Discussion.**  
How can we learn to sing "songs in the night"?

THE ROUND TABLE.

FOR RESEARCH AND DISCUSSION.

Demon-possession and fortune-telling.

Mobs in Bible history.

Prisons in Paul's day.

Bible earthquakes.

Notable conversions in the New Testament.

Conditions of salvation.

THE LESSON IN ITS SETTING.

**Time.** — A.D. 50.

**Place.** — Philippi, the house of Lydia and the prison.

THE PLAN OF THE LESSON.

SUBJECT : The Gospel in Philippi.

I. THE APOSTLE IN PRISON, vs. 16-24.

A slave girl healed.  
Beaten and imprisoned.  
The power of greed.

II. SONGS IN PRISON, vs. 25-28.

Midnight hymns and prayers.  
The great earthquake.  
Singing in the dark.

III. FREED FROM PRISON, vs. 29-40.

"What must I do to be saved?"  
Paul's bold stand.  
Faith and salvation.

THE TEACHER'S LIBRARY.

Ramsay's *Pictures of the Apostolic Church*.  
Young's *Unfamiliar Texts*. Moody's *Hold the Fort and Great Joy*. Newton's *Olney Hymns*. Work's *Every Day*. Morrison's *The Wind on the Heath*. Scofield's *In Many Pulpits*. Stimson's *New Things of God*. Ligon's *Paul the Apostle*. Bacon's *The Simplicity That Is in Christ*. Martyn's *Sermons*. Pearse's *The Gospel for the Day*. Shepherd's *Men in the Making*. Chapman's *Revival Sermons*. Wright's *The World to Come*. Talmage's *Sermons on the Holy Land*. Spurgeon's *Sermons, Vol. VII*. Parkhurst's *The Blind Man's Creed*. McKenzie's *Cambridge Sermons*. Finney's *Gospel Themes*. Biedervolf's *Evangelistic Sermons*. Sam Jones's *Sermons, Vol. II*. Lee's *Eventful Nights in Bible History*.

I. THE APOSTLES IN PRISON, vs. 16-24. A SLAVE GIRL HEALED. We are not told how long Paul and Silas, Timothy and Luke, worked in Philippi, but their work had a good start, and was progressing favorably when it was interrupted by "a remarkable incident which is very characteristic of society in the Ægean cities, and which shows what a large part was played by magical and other arts for making money out of the superstitions of the populace. There was a slave-girl who was a

19. But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers,

20. And when they had brought them unto the magistrates, they said, These men, being Jews, do exceedingly trouble our city,

skilful ventriloquist, and who gained thereby a considerable income for her masters by pretending to reveal future events and tell fortunes. For the successful practice of such an art it is necessary to possess a certain sensitiveness of temperament ; and the girl seems in some subtle way to have appreciated the spiritual influence with which the apostle and his companions were endowed. Day by day she followed them, calling out, ' These men are slaves of the Most High God, who proclaim to you a way of salvation.' Now these words, which seem to us to carry some intimation of Christian character, did not convey any such impression to the people in the streets, and there is no reason to think that they were understood in that way by the girl herself. ' The Most High God ' was a familiar name in the syncretistic paganism of the time, mixed of various Oriental and European elements. ' Salvation ' was what all were seeking after and asking for in the pagan world, and was often prayed for in pagan votive offerings. Paul seems to have felt that these cries, pursuing him daily, attracted attention to him in a wrong way and were a hindrance to his work ; and at last he turned on the girl, and addressing the spirit, which according to the ancient idea resided in her, he ordered it to leave her. The spiritual sensitiveness which she really possessed placed her under the influence of a more powerful nature, and from that moment she lost her skill." — *Sir William M. Ramsay*.

19. **But when her masters.** She was so valuable a piece of property that she was owned not by one man but by a syndicate, who combined to exploit her alleged powers and bring dupes to her net. **Saw that the hope of their gain was gone.** " Gone " with the evil spirit animating the girl : the same verb is used in both cases. They must have made large profit from her, for sea captains would consult her to learn the best time to set sail, and merchants to discover when to embark successfully on new enterprises, and travellers to choose propitious days for their journeys ; lovers would ask her about their love affairs, and all in doubt or perplexity would seek her supposedly supernatural knowledge. To this day, in all our large cities, scores of charlatans are sought by men and women who ought to know better, and often important interests are decided by their ignorant but crafty suggestions. **They laid hold on Paul and Silas.** Timothy and Luke were not so prominent, perhaps had not been preaching but only working by conversations, so that they were not apprehended. **And dragged them into the marketplace before the rulers.** The marketplace or forum was the central square of the city, to which the farmers brought their produce for sale, and where the city authorities held court. In that mild climate much was done outdoors that here requires the shelter of a roof and walls.

20. **And when they had brought them unto the magistrates.** The word translated *magistrates* is a specific term, and not the general term of the preceding verse ; it corresponds with the Latin *praetors*. " The usual name of the two chief magistrates of a Roman colony was *duumviri*, answering to the consuls of Rome. They, however, took a pride in calling themselves by the Roman title, *praetores*, as being a more honorable appellation." — *Rev. Paton J. Gloag, D.D.* **They said, These men, being Jews.** Of course they did not make any distinction between Jews and Christians. The Greeks and Romans hated the Jews because of their religious exclusiveness and their profound contempt for idolatry. The Emperor Claudius had recently banished them from Rome, and the Roman attitude would be promptly imitated in this Roman colony. **Do exceedingly trouble our city.** When the apostles reached Thessalonica the complaint was that they " turned the world upside down." Both charges are proof of the immense arousing power of the evangelists. " The spirit which possessed the girl was held by the people to be the spirit of their god Apollo. She was the chosen abode of Apollo, to whom and through whom he made known his will. And now this spirit of Apollo had been spoken to by these strangers as a thing to be repressed and condemned, and worse than that had actually been cast out by the authority of some unknown name, one Jesus Christ. At once the whole city was filled with horror. Had not this Apollo when annoyed smitten the city with pestilence and multitudes died ? What now when such an insult was put upon him ? " — *Mark Guy Pearse*.

21. And set forth customs which it is not lawful for us to receive, or to observe, being Romans.

22. And the multitude rose up together against them: and the magistrates rent their garments off them, and commanded to beat them with rods.

23. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:

24. Who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks.

21. And set forth customs which it is not lawful for us to receive, or to observe. The accusers probably thought that the apostles, being Jews, were urging the practice of circumcision, and other peculiar Jewish customs. **Being Romans.** "Being Romans" is set off against "being Jews" of the preceding verse. Rome wisely allowed each country in its wide empire to practise its own religion, but these various peoples were not allowed, according to the strict letter of the Roman law, to proselyte Romans. Later, when the Romans came to know about Christianity, they did not regard it as the religion of any country, and on this ground it was proscribed and the Christians were persecuted.

22. And the multitude rose up together against them. "Together" with the proprietors of the fortune-teller, whose services they were going to miss. Besides, so great was the hatred of the Jews that it was easy to stir up a mob against them.

**And the magistrates rent their garments off them.** Not their own garments, in token of horror, but the garments of Paul and Silas, that they might be naked for the scourging. These faint-hearted rulers were not manly enough to examine into the matter and do justice to the apostles, but themselves cowered before the passions of the mob, and took the easy course of carrying out its cruel will. **And commanded to beat them with rods.** Paul tells us in 2 Cor. 11:25 that he suffered this fiendish torture three times. The beating was given by the officer called the lictor, who always carried rods while attending court. If Paul and Silas pleaded their Roman citizenship, as is likely, they could not be heard in the tumult, or, if heard, were not heeded. The rods were heavy sticks, and sometimes the lictors would lay bare the bones of their victims with their blows or even beat them to death.



A Prisoner in the Stocks.

The rods were heavy sticks, and sometimes the lictors would lay bare the bones of their victims with their blows or even beat them to death.

23. And when they had laid many stripes upon them. If it had been a Jewish court, only thirty-nine blows could have been given legally; but the Roman law was less merciful, and did not limit the number of blows. **They cast them into prison.** Their evident intention was to put a summary end to their preaching by imprisoning, and after a night in jail to send them out of the city the next day; see verse 35. **Charging the jailor to keep them safely.** The remarkable power which Paul had exhibited might make the magistrates fear that he could loose himself from prison as easily as he had loosed the poor slave girl from her bondage to the evil spirit.

24. Who, having received such a charge, cast them into the inner prison. "Prisons were arranged on very much the same plan over all the empire. They were generally connected with the municipal or government buildings, and consisted of two parts. Of these, the outer was a chamber opening from the prætorium, and surrounded by cells which enjoyed the light and what air could reach them from the external chamber. From this outer ward there was a passage to the inner prison. It had no window or opening except the door, which, when shut, absolutely excluded both air and light. The horrors of this inner prison are often dwelt upon in the story

25. But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them ;

26. And suddenly there was a great earthquake, so that the foundations of the prison-house were shaken : and immediately all the doors were opened ; and every one's bands were loosed.

of the early Christian confessors. Its awful darkness, its heat and stench, were fearful, as may be well supposed ; for prisoners were confined in it night and day, without either exercise or renewal of the air." — *Cunningham Geikie*. **And made their feet fast in the stocks.** They were thus fastened in order to make it absolutely certain that they should not escape. The stocks were a wooden frame with holes for the prisoners' legs. There was a horizontal series of holes so that the legs could be stretched farther and farther apart, and joints were often dislocated by this barbarous contrivance.

THE POWER OF GREED. "The most sensitive part of civilized man is his pocket' (Ramsay), and we can see how bitter was the hostility excited both here and at Ephesus when the new faith threatened existing pecuniary profits." — *Expositor's Greek Testament*. See Acts 19 : 23-34.

"There is no more determined and bitter enemy to the gospel than disappointed avarice. Wherever the truth of Christ has interfered with unlawful gains it has awakened malignant opposition. Men growing rich on the degradation, vice, and misery of their fellow creatures are exceedingly indignant at being thwarted by the influence of religion." — *Bishop Alfred Lee*. As I write, a conspicuous illustration of this is the determined effort made by the liquor men to discredit the Eighteenth Amendment and bring back the saloon. Truly the love of money is a root of all kinds of evil.

"Any business that religion can hurt is a good business to get out of." — *Rev. W. E. Biederwolf, D.D.*

II. SONGS IN PRISON, vs. 25-28. Wherever Paul went, surprising things occurred, and this was true even though he went to prison. The Christian can go nowhere without the following of Christ's comforting love and majestic power.

25. **But about midnight.** "The darkest hour is just before day." It was at the gloomiest time, when the great missionary enterprise seemed to have failed totally, that light — a great light — broke through the darkness. Thus it has always been in the history of God's people. **Paul and Silas were praying.** Sleep was impossible, for the black hole was swarming with vermin, to say nothing of the evil smells and the stifling air. But even if conditions had been of the best, the apostles would probably have imitated their Master and spent the night in prayer in this crisis of their fortunes. **And singing hymns unto God.** "The book of Psalms, with which they were familiar from their childhood, abounds in hymns which would be appropriate at such a time. It may be that they sang the song of Asaph, as it is in the 79th Psalm : 'Let the sighing of the prisoner come before thee ; according to the greatness of thy power preserve those who are appointed to die.' " — *Alexander McKenzie*. **Unto God,** "whose bondservants the damsel had called them (verse 17). Now they are in bonds for his name, and he gives them comfort and refreshing in a manner strange to those who are not his servants." — *Cambridge Bible*. **And the prisoners were listening to them.** "Paul and Silas were not singing for this purpose, but their song carried to the prisoners. There is never a true song of the heart that does not carry to some other heart." — *Rev. Edgar Whitaker Work, D.D.* The Greek implies that the prisoners were listening attentively. Those were strange sounds in that prison, where curses and groans were heard commonly, and not prayer and praise.

26. **And suddenly there was a great earthquake.** This is a region subject to earthquakes, but the special timeliness of this one would make us certain of its supernatural origin, like the earthquake which shook the place where the disciples were praying in the early days of the church (Acts 4 : 31). **So that the foundations of the prison-house were shaken.** It was doubtless a building of brick or stone, and the shaking of the foundations would produce the results noted. **And immediately all the doors were opened.** The twisting of the door frames would wrench the bolts from their sockets, and the shaking of the building would throw the doors back. **And every one's bands were loosed.** These "bands" were chains which fastened the prisoners to bolts in the wall. The same shaking of the house that opened the

27. And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped.

28. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

doors cracked the walls and loosened these bolts, so that the prisoners could walk out if they chose.

27. And the jailor, being roused out of sleep (the Greek implies that he was startled, as well he might be) and seeing the prison doors open. From his bed he doubtless had a view of at least the doors between the outer prison and the courtroom, and, the latter being lighted, he could see the prison doors standing wide open. Drew his sword and was about to kill himself. His sword would be at hand to quell a possible mutiny, or strike down a prisoner attempting escape. He was held strictly responsible for his prisoners with his life. Thus Herod, after the escape of Peter from his prison, commanded his guards to be put to death; and thus, when Paul's ship on the way to Rome was being wrecked on the island of Malta, the soldiers advised that the prisoners, including Paul, should be killed lest they should escape and so their own lives be forfeited. The philosophers of Greece and Rome taught that under certain circumstances it was pardonable and even praiseworthy to commit suicide, and the example of Cato was always at hand to be cited. Christianity has set a new value upon human life and the duty of preserving it. Supposing that the prisoners had escaped. The jailer anticipated a trouble that was not there, and in this he was like most of us. We cross the bridge before we come to it, and kill ourselves with worry over the phantoms of our foolish and cowardly imaginations.

*Illustration.* "When Samuel Rutherford wrote to a nervous, apprehensive brother, and said, 'Our apprehensions are not canonical,' he gave us balm for these sore wounds. What a cordial for our fears! 'Our apprehensions are not canonical' — not authoritative, not assuredly prophetic! Lay that to heart." — *Dinsdale T. Young.*

28. But Paul cried with a loud voice. The doors being open, he could see through the outer prison into the lighted courtroom, and when the jailer drew his sword he at once saw his purpose. Many events prove the quick action of Paul's mind. Saying, Do thyself no harm: for we are all here. The sound of Paul's voice would assure the jailer that at least one of the prisoners had not escaped; and if one was there, probably all were there. At least, the suicidal act was arrested.

SINGING IN THE DARK. "We play the game, and just because we play it, folks we have never heard of play it better. We sing at midnight because God is with us, and will never leave us nor forsake us, and prisoners in other cells are cheered. One of our writers, a man of genius — yet a man whose moral character was vile — has told us how, when in the grip of shame, somebody took off his hat to him. It was only a custom of familiar courtesy — the instinctive action of a gentleman — yet to him it was a gleam of heaven in his hell." — *Rev. George H. Morrison, D.D.*

"No bodily suffering could deprive Paul and Silas of their inward enjoyments: these strangers intermeddled not with their joy; for when men have wreaked all their fury on the body, after that they have nothing that they can do. Neither the thick wall nor bolted gates could hinder the passage of the heavenly dove to them; they received the visits of the Comforter, and found God their maker, who giveth songs in the night." — *Henry Martyn, the revered pioneer missionary to India and Persia.*

"A believer free from care  
May in chains or dungeon sing,  
If the Lord be with him there,  
And be happier than a king.  
Paul and Silas thus confined,  
Though their backs were torn by whips,  
Yet, possessing peace of mind,  
Sung his praise with joyful lips." — *John Newton, "Olney Hymns."*

III. FREED FROM PRISON, vs. 29-40. Some single verses of the New Testament contain the whole Way of Life. The chief of these "little Gospels" is John 3: 16. We now approach another condensation of divine truth only second in power and splendor: the human side of the great truth of which John 3: 16 is the Godward side.

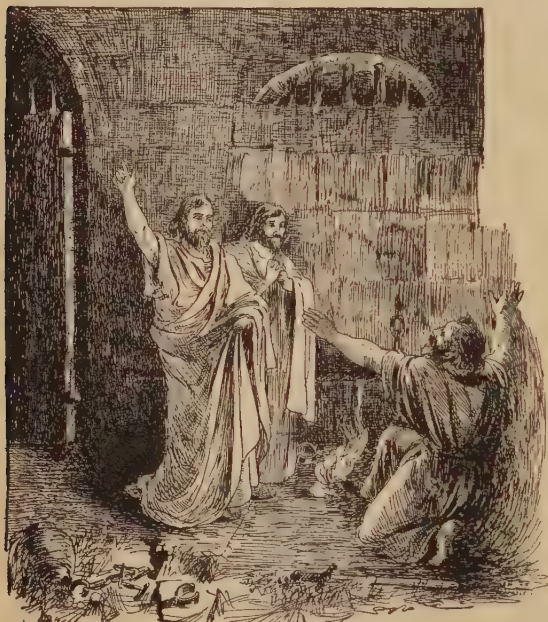
29. And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas,

30. And brought them out and said, Sirs, what must I do to be saved?

31. And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.

32. And they spake the word of the Lord unto him, with all that were in his house.

29. **And he called for lights and sprang in.** His call for torches was for the purpose of making a thorough examination, and also to summon aid, since each torch would mean a torch-bearer. "The prisoners' chains were loosed, and worse chains were loosed from himself; he called for a light, but the true heat was lighted in his own heart." — *Chrysostom*. **And, trembling for fear, fell down before Paul and Silas.** Both the trembling and the worshipful prostration were on account of the supernatural power which he instantly ascribed to Paul and Silas. He knew of the healing of the slave girl which had led to their arrest, and at once ascribed the earthquake to the intervention of their God or to their own tremendous power.



Paul and Silas before the jailer.

30. **And brought them out.** He could safely take the apostles from the horrible inner prison into the prætorium, for they had proved that they would not run away. **And said, Sirs, what must I do to be saved?** "This question is the most important that can be asked by a human being in this world. It is not, 'What must my brother do?' or 'What must my friends do?' but 'What must I do to be saved?'" — *D. L. Moody*. The jailer may have heard Paul and Silas preach about the salvation which is in Christ, or he may have heard

the slave girl crying after them and proclaiming (verse 17) that the strangers could show men the way of salvation. "Sirs" is in the Greek a title of great respect, almost equal to "Lords." They were no longer prisoners, they were his superiors.

31. **And they said, Believe on the Lord Jesus, and thou shalt be saved.** The jailer may have "vaguely sought deliverance from the dangers, seen and unseen, which beset him. But they answer him according to the deepest sense of his words. If he meant temporal salvation, they will mean spiritual. If he called them lords and appealed to them for safety, they will tell him of the Lord who alone could save him." — *Dean W. M. Furneaux*. **Thou and thy house.** Paul and Silas take it for granted that the jailer, becoming a Christian, will not think of keeping his new joy to himself, but will share it with all the members of his household.

32. **And they spake the word of the Lord unto him.** "Observe that Paul and Silas preached the word of God's saving health to the penitent and contrite jailer before they thought of having their own smarting wounds washed and dressed. Observe, too, that they spake the word of life to illuminate his soul before they administered the sacrament of baptism." — *Pulpit Commentary*. **With all that were**

33. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately.

34. And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God.

in his house. Once more the fact is insisted upon that the jailer's entire household became Christian — servants, slaves, guards, and members of his family. It was a clean sweep for Christ.

33. And he took them the same hour of the night. "The jailer will not delay for a moment his first Christian duty; Matt. 25:36." — *Expositor's Greek Testament*. And washed their stripes. Their many wounds from the merciless beating were stiff with dried blood. And was baptized, he and all his, immediately. The jailer washed away the apostles' stains, but the apostles with the waters of baptism washed away the deeper stains of the jailer's sins.

*Illustration.* "I should like to draw upon a blackboard a great letter 'C,' then fill out from that letter four words. The first word would be 'Conviction,' for we are told that the jailer 'came trembling.' The second word would be 'Contrition,' for the jailer 'fell down before them.' The third word would be 'Conversion,' for the jailer 'washed their stripes.' This was surely a great change in the man. The fourth word is 'Confession,' for we are told 'he was baptized.'" — *J. Wilbur Chapman*.

34. And he brought them up into his house. The "up" may mean that the jailer's family lived over the prison. And set food before them. "Paul and Silas needed food, but recollecting the religious significance of the common meal we have little doubt that they and the new converts partook of the food in the first place as a sign of fellowship in the new faith: in other words, it was a 'table of the Lord,' an agape (love feast) and eucharist, and so the completion of their communion with the church." — *Richard B. Rackham*. And rejoiced greatly, with all his house. Once more we find household religion indicated — the fourth time in four verses. Having believed in God. It was "the joy of the Lord" following belief in the Lord. The jailer and all his household had passed out of the darkness of heathenism into the light of divine truth. If our lives are not joyful enough, it is because we do not believe enough.

PAUL'S BOLD STAND. "The report of the events in the prison spread over the city, and the magistrates sent messengers to the jailer with the command to release the prisoners. Had Paul and Silas consented to that kind of release, they would have appeared to the public as pardoned criminals. Paul said to the jailer: 'They have beaten us openly and uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them come themselves and bring us out.' When the magistrates heard that the men in custody were Romans, they were afraid and came gladly to the prison and asked them to depart from the city. It was a crime to scourge a Roman citizen before he was condemned, and that is what had been done to these men." — *John W. Ligon*.

FAITH AND SALVATION. "Believe on the Lord Jesus." "And what is belief? It is trust, that kind of trust that commits the whole case to another. It is reasonable to trust one who has never been false to the trust reposed in him." — *Rev. C. I. Scofield, D.D.*

"What the Bible means by faith is the voluntary, loving, steadfast response of the soul to God." — *Rev. Henry A. Stimson, D.D.*

"The act of trust in the Lord Jesus Christ involves in itself, of its own nature, repentance, obedience, holiness, and whatever things beside are demanded in the Scriptures as conditions of salvation." — *Leonard Woolsey Bacon*.

"As the countryman said, there are but two steps to heaven — out of self into Christ; and then, out of Christ into heaven." — *C. H. Spurgeon*.

"You must seek supremely to please Christ, and not yourself. It is naturally impossible that you should be saved until you are so well pleased with Christ in all respects as to find your pleasure in doing his." — *Charles G. Finney*.

Do not expect to understand everything about salvation at the start. "If I knew every mystery in the Word of God, I'd know some man like myself wrote it." — *Sam Jones*. Believe what you can and go forward on that belief. You will soon get to Christ.

"It is not first through assured belief that we become sure of Christ, it is by doing Christ's will that we become sure of our belief. Have we to explain to a child the

mechanism of its limbs before it can attempt to walk? The child has to walk to know that it can walk." — *Rev. Ambrose Shepherd, D.D.*

*Illustration.* "You say of a certain physician that you think he is a skilful physician. That means only that you have arrived at a cool and intelligent conviction of his medical ability. You say of another physician, 'I believe in him.' That means that when you are sick you go to him, and when your wife and children are sick you put them under his care." — *Rev. Charles H. Parkhurst, D.D.*

"As far as the New Testament shows, when any man inquired what he should do to be saved, the inspired teachers pointed him to some one definite, intelligible act. It was generally something he was least inclined to do. It was always something he could not possibly misunderstand." — *William Burnet Wright.*

"Shall I try to tell you what it is to be saved? I cannot tell you. But I can hint at it. It means a happy life here, and a peaceful death, and a blissful eternity." — *T. DeWitt Talmage.*

## LESSON X (23). — September 6.

### PAUL WRITES TO THE PHILIPPIANS. — Philippians 1-4.

#### PRINT Phil. 3:7-16; 4:8.

GOLDEN TEXT. — *I can do all things in him that strengtheneth me.* — PHIL. 4:13.

Devotional Reading: Phil. 2:5-11.

Primary Topic: PAUL AND HIS FRIENDS.

Lesson Material: Phil. 2:19-30.

Memory Verse: There is a friend that sticketh closer than a brother. Prov. 18:24.

Junior Topic: PAUL PRESSING TOWARD THE GOAL.

Lesson Material: Phil. 3:7-16; 4:8.

Memory Verse: Phil. 4:8.

Intermediate and Senior Topic: CHOOSING THE BEST THINGS.

Topic for Young People and Adults: THE CHRISTIAN'S GOAL.

### THE TEACHER AND HIS CLASS.

The Younger Classes will find parts of this lesson rather difficult for them. The special committee has selected for the Primary classes a passage in which Paul lovingly describes his friends, and those classes will have the profitable and fascinating subject of Paul's friendships as examples of what their own friendships should be. The other younger classes will pay heed to Paul's exhortations to seek the right goal in life and think earnestly about the best things. It is a great lesson on high ideals and pure thoughts.

The Older Classes will find every sentence, and, indeed, every clause so full of suggestions that the time will be all too short for the lesson. The best plan is to divide these rich clauses in advance among the members of the class, each to take one or more and to come prepared to explain it and apply it to modern conditions.

Question Suggested for Discussion. How much of our lives is within the power of thought, and how can we develop that power?

### THE LESSON IN ITS SETTING.

**Time.** — The Epistle to the Philippians was written A.D. 62, near the close of Paul's first imprisonment.

**Place.** — The Epistle to the Philippians was written by Paul in his Roman prison.

### THE ROUND TABLE.

#### FOR RESEARCH AND DISCUSSION.

Purpose of the Epistle.  
Literary qualities of the Epistle.  
Great passages of the Epistle.  
Paul's use of the Greek games in his writings.  
Paul's emphasis on thoughtfulness.  
Paul's insistence on human nothingness and the sufficiency of Christ.

### THE PLAN OF THE LESSON.

SUBJECT: Choosing the Best Things.

#### I. THE LETTER TO THE PHILIPPIANS.

Circumstances of the letter.  
Contents of the letter.  
Chief teachings of the letter.

#### II. THE CHRISTIAN'S AIM, Phil. 3:7-16.

To gain Christ.  
To know Christ.  
To reach the Christian goal.

### III. THE CHRISTIAN'S THOUGHTS, Phil. 4:8.

True, honorable, and just.  
Pure, lovely, and of good report.  
Virtuous and praiseworthy.

### THE TEACHER'S LIBRARY.

Moffatt's article on Philippians in *The Encyclopædia Britannica*. Macdonald's *Unspoken Sermons, Third Series*. King's *Christianity and Humanity*. Moberly's *Sorrow, Sin, and Beauty*. Vaughan's *The Wholesome Words of Jesus Christ*. Purves's *Joy in Service*. Gouwens's *The Rock That Is Higher*. War-

field's *Faith and Life*. Nichols's *Sermons*. Gordon's *Revelation and the Ideal*. Alexander's *Sacramental Discourses*. Morrison's *The Unlighted Luster*. Hansen's *Wandering Stars*. Vincent's *Faith and Character*. Davidson's *Waiting upon God*. Clausen's *Preach It Again*. Van Dyke's *Sermons to Young Men*. Holden's *The Gospel of the Second Chance*. Aitken's *Easterlude*. Jones's *The Gospel of the Sovereignty*. Wilberforce's *Steps in Spiritual Growth*. Farrar's *True Religion*. Whiton's *The Law of Liberty*. Cross's *Clear as Crystal*. Peabody's *Sundays in College Chapels Since the War*. Kemp in *Winona Echoes*, 1918. Banks's *Hero Tales from Sacred Story*. Macleod's *Christ and Society*. Dewhurst's *The Investment of Truth*. Bishop Brent's *Prisoners of Hope*.

**I. THE LETTER TO THE PHILIPPIANS.** THE AUTHOR of the Epistle is certainly Paul. It is filled with characteristic touches: his affectionate nature, his abrupt transitions of thought, his vigor and impetuosity, his passionate love of Christ, his earnest care for the churches.

THE TIME AND PLACE of the Epistle seem almost equally clear. Paul was in prison at the time of writing (Phil. 1:12-14), and had been having considerable success with his preaching among Roman soldiers. This reference to the prison might suit the two-year imprisonment at Cæsarea (Acts 24:27), but Luke tells us of no evangelistic work there, while he does mention such a work in the last two verses of the Acts. Besides, the reference to the Christians in "Cæsar's household" (Phil. 4:22) would point almost conclusively to Rome.

As to the time, the letter seems to have been written near the close of Paul's first imprisonment in Rome; at least, the apostle is expecting some critical turn in his case, and one that will release him and enable him soon to visit his beloved Philippians (Phil. 2:23, 24). It is thus probably the last of the letters written by Paul during his first imprisonment.

**CIRCUMSTANCES OF THE LETTER.** The Philippian Christians had sent gifts to Paul on former occasions (Phil. 4:15, 16), more recently by the hand of Epaphroditus (Phil. 4:18). This letter seems to be in reply to one from Philippi asking affectionately after Paul's health and prospects (see Phil. 1:12, 19, 25). No church watched more tenderly over Paul than this church, and no church was dearer to the apostle.

**CONTENTS OF THE LETTER.** "After a brief greeting (1:1, 2), Paul assures them of his loving interest in their present attainments and future progress in the faith of the gospel (1:3-11); then, relieving their anxiety about his own prospects, he expresses the confident hope that he will be released and thus be able to return to them (1:12-26). Meantime they were to avoid any pride or factiousness which might break their unity as a church (1:27-2:18), and they are promised a visit from two of Paul's coadjutors, who are well known to them (2:19-30). At this point the letter suddenly swerves into a passionate warning against some errorists of Judaism (3:1-4:1), after which the appeal for unity at Philippi is reiterated (4:2-9), and the Epistle closes with some personal details." — *Rev. James Moffatt, D.D., in The Encyclopædia Britannica.*

**MANNER AND TEACHINGS OF THE LETTER.** "Here we have Paul in his most free and affectionate mood. He is writing to those who understand, appreciate, and sympathize with him. Nowhere is the living Christ more clearly manifest. Here too we have Paul himself revealed — his secret and most sacred ambitions, his failures and successes, his desires and temptations, his sacrifices and compensations. The letter brings us into closest contact with that great and noble soul." — *Prof. G. Currie Martin.*

The Epistle is full of striking utterances which have passed into the warp and woof of Christian thinking, such as:

"For to me to live is Christ, and to die is gain" (1:21).

"Stand fast in one spirit" (1:27).

"In lowliness of mind each counting other better than himself" (2:3).

"Have this mind in you, which was also in Christ Jesus" (2:5).

"Becoming obedient unto death" (2:8).

"The name which is above every name" (2:9).

"Work out your own salvation with fear and trembling" (2:12).

"A Hebrew of Hebrews" (3:5).

"Our citizenship is in heaven" (3:20).

3:7. Howbeit what things were gain to me, these have I counted loss for Christ.

8. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ,

9. And be found in him, not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith:

"Help these women" (4:3).

"Rejoice in the Lord always" (4:4).

"In nothing be anxious" (4:6).

"The peace of God, which passeth all understanding" (4:7).

"I have learned, in whatsoever state I am, therein to be content" (4:11).

"I can do all things in him that strengtheneth me" (4:13).

"My God shall supply every need of yours according to his riches in glory in Christ Jesus" (4:19).

II. **THE CHRISTIAN'S AIM.** Phil. 3:7-16. Paul's appeal to the Philippian that they should not be led astray by the urgings of those that insisted upon Jewish rites led him to review his own claims to be counted a Hebrew of the Hebrews, which he enumerated fully. It was as a Jewish rabbi, learned in the law, that he taught Christian freedom from the fetters of the law.

7. **Howbeit what things were gain to me.** Matters that other Jews would reckon as exceedingly valuable and to be cherished. Paul had just enumerated seven of these, the perfect number: his circumcision, his descent from Jacob, his membership in the tribe of Benjamin, his standing (though in a Roman colony) as a "Hebrew of the Hebrews," his membership in the sect of the Pharisees, his zealous persecution of the Christians, and his fulfilment of all requirements of the Jewish law. He could have added his university education in Greek learning, his Roman citizenship, his social position, his ample fortune, his position as a learned rabbi. **These have I counted loss for Christ.** "Everything that might put itself in comparison with Jesus as having worth and value in itself was really to be regarded as a drawback, and was to be flung away without regret, without even consideration." — *Rev. C. R. D. Biggs.*

8. **Yea verily, and I count all things to be loss.** "Paul gave up the good opinion of his nation, the fellowship of his family, the prospect of honor and wealth, and cast in his lot with a despised and persecuted sect, that he might have the satisfaction and the joy of living for a truth that outweighed the world." — *T. Starr King.* **For the excellency of the knowledge of my Lord.** Literally, the "surpassingness" of the knowledge of Christ — his origin, his nature, his work. **For whom I suffered the loss of all things.** Paul never complains of the sacrifices he made when he became a Christian, but they were very real, they amounted to "all things" — all that he had and valued before that great turning point in his life. **And do count them but refuse.** The noun means literally animal excretions or leavings from the table, and in either case is rightly translated "refuse." **That I may gain Christ.** "But had he not already gained him? Had he not for several years been a Christian and an apostle, a fearless advocate of the doctrines of the cross? Yes; but he desired a greater, a more full and perfect, measure of enjoyment." — *Rev. Samuel Nichols, D.D.*

9. **And be found in him.** Be seen to be a part of Christ, closely joined with him, whenever a testing time comes, all through life and at the final judgment. **Not having a righteousness of mine own.** "The apostle would remind his readers that they are saved souls, not self-saving souls. The contrast is between the righteousness which a man can make for himself and the righteousness that God gives him. And the contrast is absolute." — *Prof. Benjamin B. Warfield.* **Even that which is of the law.** Righteousness claimed by obedience to law, whether the laws of Moses or the universal laws of God, or both: no fancied obedience to a law can win acceptance with God, because perfect obedience is impossible. **But that which is through faith in Christ.** This is the great Christian truth which Paul enforces over and over, that only the merits of God's Son, received by men through their faith in Christ, can cleanse from sin, perfect our obedience to law, and unite us with the

10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death;

11. If by any means I may attain unto the resurrection from the dead.

12. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus.

Father. The righteousness which is from God by faith. Not righteousness from man, righteousness which man fancies he has earned by good works, but righteousness won from God by faith in the Redeemer.

10. **That I may know him.** Paul would know Christ, whom he had seen so briefly but gloriously, with the intimate knowledge of a personal friend and constant companion. **And the power of his resurrection.** "We must not forget what place the resurrection of Christ held in the preaching and teaching of Paul. It was his gospel. He staked all upon it. On the way to Damascus he first knew Christ, and it was in the power of his resurrection. And this first sight gave a direction to all the thoughts he had about him." — *Prof. A. B. Davidson*. To know the power of Christ's resurrection "is to know that the greatest spiritual power in the universe, the power which made Jesus Christ perfect in holiness, is ready to enter and work in us, and that he who raised up Jesus from the dead shall quicken our mortal bodies by his Spirit that dwelleth in us." — *Henry van Dyke*. **And the fellowship of his sufferings.** "The bitterness of Christ's sufferings always represented the bitterness of sin. To him all sin was utterly alien and hateful; to him all touch of sin was agony." — *Rev. R. C. Moberly*. We come into the fellowship of his sufferings as we sorrow over our own sins and the sins of the world. **Becoming conformed unto his death.** Christ's death on the cross is here presented in the aspect of a mould, fashioning human lives anew into the same form of loving sacrifice that Christ exemplified. The purifying effect of Christ's death in the removal of sin is abundantly shown elsewhere in Paul's writings; here he is thinking primarily of its effect as a moving example for us.

11. **If by any means I may attain unto the resurrection from the dead.** "Eternal life is not primarily a hope to be cherished for the future, but an acquisition to be attained in this present life; the time to enter eternity is now; immortality is not a matter of duration but a matter of vitality; not primarily a physical transition but a moral awakening; not a matter of quantity but a matter of quality. 'I saw Eternity the other night,' wrote Henry Vaughan." — *Prof. F. G. Peabody*.

12. **Not that I have already obtained.** "Many answers have been given to the question, 'What is it that he has not obtained?' The most satisfactory reply is, 'All that the preceding verses describe,' which is more clearly stated in the word, 'or am already made perfect.'" — *New Century Bible*. **Or am already made perfect.** "Perfection is the goal, and while it may be unattainable here, we may approximate to it. Whenever a man thinks he has reached the goal, languor begins to creep over him and the freshness goes out of his life." — *Rev. Joseph W. Kemp, D.D.* **But I press on.** The Christian life rests peacefully and confidently in the Saviour, but "true faith makes itself felt in us also as a constraining force, calling and thrusting us forward to know Christ better and impelling us to accomplish his will more perfectly. And, rightly understood and rightly directed, this restless faith may be transmuted into resistless force for the accomplishment of the purpose of God, both in and through us." — *Rev. J. Stuart Holden*.

*Illustration.* "We admire this spirit in the veteran missionary, when we see a man like David Livingstone, at the age when most men prize dearest the comforts of home, setting forth once more to explore the dark continent beyond the reach of all his previous journeys in the unflinching pursuit of his life-long hope to redeem Africa from slavery." — *Rev. James Morris Whiton, Ph.D.*

**If so be that I may lay hold on that for which also I was laid hold on by Christ Jesus.** Paul was striving to grasp his divine life, this union with God, and was fired by the thought that when he was converted and called to be an apostle he was grasped by Christ to this very end. The divine life which was his aim was also Christ's aim for him. The two were working toward the same end, and could they fail? This assurance is for every Christian, however humble, as certainly as it was for Paul.

13. Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before,

13. Brethren, I count not myself yet to have laid hold. "I" and "myself" are emphasized in the Greek. Paul had in mind the false teachers of the Philippians who were proudly sure that they had attained perfect knowledge and perfect characters; but Paul was more humble. **But one thing I do.** Paul did many things, for he was "all things to all men." He was a great traveller, author, preacher, organizer, theologian, evangelist, missionary; but all his varied efforts bent toward one great end, the winning of souls for Christ. "Did you boys ever run races? If you did, you know that when you are going to run you must do that one thing; you can't stop in the middle of your race and eat your breakfast or do something else. If you did, you certainly would never get the prize. To do anything successfully we have to follow the rule, 'one thing at a time.'" — *Rev. Andrew Hansen.* "In one of the great international boat races the captain said to his men, 'Now then, keep your eyes in the boat; look at the shoulder of the man in front of you; don't think of anything but the time and the stroke.' So, to be victorious Christians, we must count it more important than anything else in the world that we shall run patiently our Christian race and come off victorious." — *Rev. Louis Albert Banks, D.D.* **Forgetting the things which are behind.** "Paul did not mean that he had really forgotten the things that lay behind him. In fact, he refers again and again to his past life and experience. In this very chapter he relates his pedigree. He meant his language to be understood comparatively and relatively. He likens himself to a contestant in a foot-race, whose eye is bent on the track before him, not on that behind his back — who is ever measuring in thought the distance yet to be traveled until the prize is won. He meant that he was so absorbed in the new pursuits and duties given him by Jesus Christ that his past life was comparatively forgotten." — *Rev. George T. Purves, D.D.* "Forward, onward, upward! Those are the mottoes of the Christian warfare and of the Christian pilgrimage. Do not listen to the voices which call you back to a dead past from what should be a more living and holy present." — *F. W. Farrar.*

"Back flies the foam; the hoisted flag streams back;  
The long smoke wavers on the homeward track;  
Back fly with winds things which the winds obey; —  
The strong ship follows its appointed way!"

And stretching forward to the things which are before. "Paul has become aware that Christ's thought for him is the true end of his being; that thought is an infinite thought; it is too vast for him to comprehend. He is not discouraged on that account; he is rather exhilarated; he prepares himself for a great pursuit, an endless quest; he flies in the glowing path of his retreating ideal as an eagle might in the fires of the setting and vanishing sun." — *Rev. George A. Gordon, D.D.*



Coin Showing Wreaths Won by Victors in the Isthmian Games.

*Illustration.* "There is a passage in Bunyan's *Pilgrim's Progress* which will help us out here. The Pilgrim is just starting out. He is not yet called Christian. Early in his journey he meets Evangelist of whom he inquires his way. Evangelist replies, 'Do you see yonder wicket-gate?' And he answers 'No.' Then says Evangelist, 'Do you see yonder shining light?' and the Pilgrim replies, 'I think I do.' Then says Evangelist, 'Keep that light in your eye, and go directly thereto, so shalt thou see the gate; at which when thou knockest, it shall be told thee what to do.' Fidelity to the highest that shines upon your path to-day will ultimately bring you into the presence of Christ."

— *Rev. Teunis E. Gouwens.*

14. I press on toward the goal. Paul in his letters compares the Christian life, at different times, to that of a servant, a steward, a herald, a builder, a farmer, a priest, a soldier. "In the passage now before us he is an athlete contending for a

14. I press on toward the goal unto the prize of the high calling of God in Christ Jesus.

15. Let us therefore, as many as are perfect, be thus minded: and if in anything ye are otherwise minded, this also shall God reveal unto you:

16. Only, whereunto we have attained, by that same *rule* let us walk.

4:8. Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

prize, a runner in that long and contested foot-race of which the course is the life of earth and the goal the life of heaven." — *Dean C. J. Vaughan*. **Unto the prize of the high calling of God in Christ Jesus.** "The high calling; the upward, heavenward calling. God is calling us all upward, heavenward, by the voice of the Lord Jesus, who is the Word of God." — *Bible Commentary*. "Language cannot describe a more ardent pressure onwards. He pants, he runs, he stretches forth the hand, he throws off every weight, in thought he already seizes the crown." — *James W. Alexander, D.D.*

"Better a child in God's great house  
Than the king of all the earth." — *George Macdonald*.

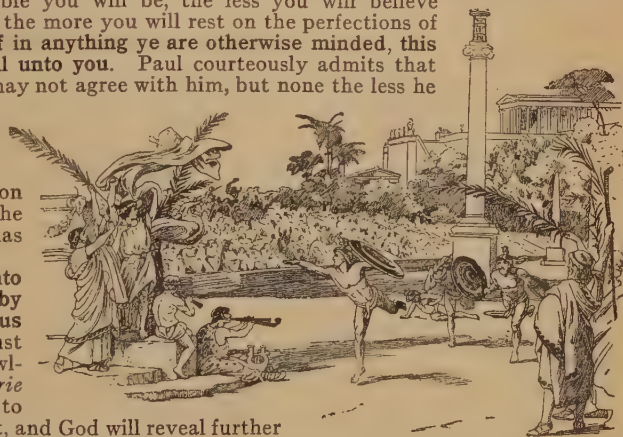
15. Let us therefore, as many as are perfect, be thus minded. Paul uses "perfect" in gentle irony (Bishop Moule), having in mind the false teachers who claimed perfection for themselves. The more nearly you approach the perfect life, he implies, the more humble you will be, the less you will believe yourself perfect, and the more you will rest on the perfections of Jesus Christ. And if in anything ye are otherwise minded, this also shall God reveal unto you. Paul courteously admits that some of his readers may not agree with him, but none the less he is sure of his position, and is confident that in time the Spirit of all truth will impress on his readers' minds the truth of what he has been saying.

16. Only, whereunto we have attained, by that same rule let us walk. "Conduct must keep pace with knowledge." — *Prof. G. Currie Martin*. "Be true to the light you have got, and God will reveal further truth to you." — *Donald Macleod, D.D.*

### III. THE CHRISTIAN'S THOUGHTS, Phil.

4:8. "At the close of the third chapter Paul says, 'We are citizens of heaven.' The exhortations of the next chapter grow directly out of this. 'If you are thus citizens of heaven, stand fast in your loyalty; be at peace among yourselves; rejoice; be forbearing to one another; be not unduly burdened with the cares of this world'; and so the apostle works on toward a close which he strikes in the word 'finally,' and runs into a strain of appeal which at the same time sums up his previous exhortations." — *Prof. Marvin R. Vincent*.

8. Finally, brethren. In his sermon on this text Dr. Bernard C. Clausen asks his hearers to imagine the kind of friend each would like to have. He would have the qualities named in this verse. "So take your choice of things you would like in your friend. Then build those things patiently, one by one, in to your life. Some day you will find that you have succeeded in making a friend of whom you can be proud, for whom you need never apologize, on whom you can depend with all your confidence — yourself. And not the least part of your pride will come from the fact that you have made this friend of yours for yourself." **Whatsoever things are true.**



A Greek Runner.

Paul means true words, true acts, and truthfulness in character. Dishonesty vitiates anything and spoils any life. **Whatsoever things are honorable.** Receiving honor and deserving honor; the Greek word implies dignity and self-respect, it is a noble and serious word. **Whatsoever things are just.** The adjective involves right relations with our fellows, careful heed to all our duties, fair dealing and brotherly thoughtfulness. **Whatsoever things are pure.** Starting with the thought of bodily purity, refraining from sensuality, the adjective goes on to the heights of spiritual holiness. **Whatsoever things are lovely.** "We must learn to see the inner beauty of beautiful things. You know what concealed pictures are. When you first look at one you see only a common picture. If you look closer you see, so plainly that you wonder how you ever missed it, the outline of an animal, or a man, or something else. If God is in your heart, every beautiful thing will be his photograph." — *Rev. R. T. Cross.* **Whatsoever things are of good report.** "The word *euphemia*, translated 'good report,' is a summary of 'whatsoever things are true, just, pure, and lovely.' It expresses what we mean by character, and character is as much higher than reputation as the heavens are higher than the earth. 'Reputation' is what people say of us; 'character' is what God thinks of us. 'Reputation' is opinion about us; 'character' is what we are. Daniel Webster, in the height of his deserved reputation as Secretary of State, once cried out, 'I would give all my reputation for the salvation of my soul.' — *Basil Wilberforce, D.D.* **If there be any virtue.** No doubt is implied as to the existence of virtue, the thought being, "Whatsoever virtues there may be that are not named in the preceding, think on them also." **And if there be any praise.** Paul would have the Philippians think on praiseworthy things, the virtues that all men agree to commend. The opinions of mankind in regard to the best things are to be heeded, and we are not to set up erratic standards of our own. **Think on these things.** "As a man thinketh in his heart, so he is." By our thoughts we fall under temptation or conquer it. By our thoughts we yield to the world or win heaven. By our thoughts we ennoble or degrade ourselves. And the Christian has supreme facilities for governing his thoughts. "A man who is deeply in love with a good woman thinks of her every hour of the day, and there is no such certain sign of love's decay as the dying out of gentle and sweet thoughtfulness. The gospel helps us to thought-government because at the very center of its message it puts love. At its burning heart it reveals a love that passes the love of woman. That master-passion is the power of God for bringing every thought into captivity. If the love of a woman can control and purge our thoughts, how much more the love of Jesus Christ!" — *Rev. George H. Morrison, D.D.*

*Illustration.* "I chanced to see in the hands of a youngster a new and evidently home-made type of pop-gun. A spool, a rubber band, a little twine, a plunger whittled out rudely, — and there was an implement of which neither Krupp nor Gatling need be ashamed. When I questioned the youngster as to the origin of the weapon, I received this laconic but philosophical reply: 'I saw another boy have one. I looked at it a minute. I thought I could make one like it, and I did.' Where can you find a more condensed formula of the whole meaning of life? 'I saw' — observation through the powers that connect us with the outer world. 'I looked at it' — undivided, voluntary, and critical attention. 'I made one like it,' — the conversion of the idea into a new reality, a personal act." — *Frederic E. Dewhurst.* It all depends on earnest thought.



Section of the Chariot Race, Circus Maximus.

Alex. Wagner.

## LESSON XI (24). — September 13.

### PAUL IN THESSALONICA AND BERCEA. — Acts 17:1-12.

**GOLDEN TEXT.** — *Prove all things; hold fast that which is good.* — 1 THESS. 5:21.

**Devotional Reading :** 1 Thess. 5:16-24.

**Primary Topic :** LOVING GOD'S WORD.

**Lesson Material :** Acts 17:1-12.

**Memory Verse :** Thy word have I laid up in my heart. Ps. 119:11.

**Junior Topic :** STUDYING GOD'S WORD.

**Lesson Material :** Acts 17:1-12.

**Memory Verse :** Acts 17:11.

**Intermediate and Senior Topic :** TWO KINDS OF HEARERS.

**Topic for Young People and Adults :** SEARCHING THE SCRIPTURES.

#### THE TEACHER AND HIS CLASS.

The Younger Classes will study the bad effects of jealousy and the good results of Bible-reading. The teacher may divide the blackboard or a large sheet of paper by a vertical line, heading one side "Wise" and the other "Foolish," and writing on the first side, as the lesson proceeds, words descriptive of the conduct of the Thessalonian and Berean Christians, and on the other side words descriptive of the jealous Jews. Print at the bottom: "On which side are you?"

The Older Classes may very profitably make this lesson a study in the proof of Christianity. What kind of Bible study is the best basis for a strong church and a strong Christian life? What other forms of Christian evidence are useful, and how can we best study them? These questions are of fundamental importance, and all parts of our lesson throw light upon them.

**Question Suggested for Discussion.**  
How can we get help and strength out of the Bible?

#### THE LESSON IN ITS SETTING.

**Time.** — A.D. 50.

**Place.** — Thessalonica and Berea.

#### THE ROUND TABLE.

FOR RESEARCH AND DISCUSSION.

A description of Thessalonica.  
Paul's use of the Old Testament.  
Paul's theological emphasis.  
The gospel and revolutions.  
A description of Berea.  
Paul's use of Christian evidences.

#### THE PLAN OF THE LESSON.

**SUBJECT :** Different Kinds of Hearers.

##### I. PAUL PREACHING IN THESSALONICA,

vs. 1-4.

Paul's Sabbath custom.  
Paul exalting Christ.  
Paul winning souls.



Triumphal Arch across the Main Street at Thessalonica. Erected in honor of the victory of Octavius and Antony over Brutus and Cassius at Philippi. Lewin.

##### II. PAUL DRIVEN FROM THESSALONICA,

vs. 5-9.

The power of jealousy.  
Upsetters of the world.  
The old false charge.

##### III. PAUL PREACHING IN BERCEA, vs.

10-12.

The undaunted missionaries.  
The earnest inquirers.  
The sure result of Bible study.

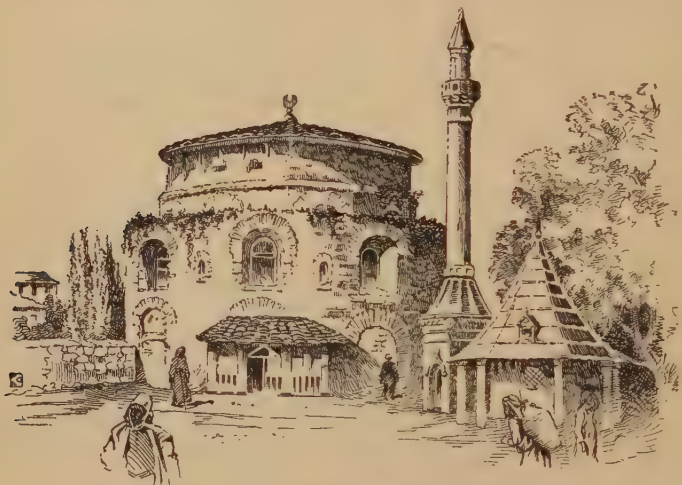
#### THE TEACHER'S LIBRARY.

Benson's *Living Theology*. Talmage's *Sermons*, Vol. II. Service's *Sermons*. Spurgeon's *Sermons*, Vol. V. Hansen's *Wandering Stars*. McHardy's *The Higher Powers of the Soul*. Maclaren's *Expositions*. Bishop Hervey in *The Pulpit Commentary*.

1. Now when they had passed through Ām-phīp'-ō-līs and Āp-ōl-lō'-nī-ā, they came to Thēs-sā-lō-nī'-cā, where was a synagogue of the Jews :

**I. PAUL PREACHING IN THESSALONICA**, vs. 1-4. Two weeks ago we left Paul, Silas, Timothy, and Luke at Philippi, but on the point of leaving that city because of the hostility their preaching had aroused, and especially the healing of the demon-driven slave girl followed by the imprisonment of Paul and Silas from which they were so wonderfully delivered. They had not been long in Philippi, but long enough to plant a church which was to endure, and to become one of the most thoroughly Christian churches in the world. God is not long in accomplishing great results when he has willing souls to work with.

1. Now when they had passed through Amphipolis. The "we" passage is at an end, and "they" probably indicates that Luke remained behind in Philippi to continue the work begun by the apostles. The other three — Paul, Silas, and Timothy — went southwest about thirty-three miles to Amphipolis, a name which means "About the City" or "Surrounded City." "It had been a famous place in the time of the Peloponnesian war, and was in St. Paul's time a great military station. Its name was given to it because it was as nearly as possible enclosed by the winding



The Church at Thessalonica in Which, according to Tradition, Paul Preached.

stream of the river Strymon." — *Cambridge Bible*. "Concerning Amphipolis Thucydides wrote, and because of his failure in an expedition against this city he was exiled. Demosthenes, in one of his great orations concerning the threatening power of Philip of Macedon, speaks of Amphipolis as of great importance in the struggle between Philip and the people of Athens. It was also the scene, as a famous authority tells us, 'of one striking passage in the history of the Roman conquest. Here Paulus Æmilius, after the battle of Pydna, publicly proclaimed that the Macedonians should be free; and now another Paulus was here, whose message to the Macedonians was an honest proclamation of a better liberty without conditions and without reserve.' As Paul left Amphipolis he saw, across a narrow stretch of salt water, Stagirus the birthplace of Aristotle, and, farther on among the mountains which he must cross, he passed the tomb of Euripides." — *Rev. Francis E. Clark, D.D. And Apollonia*. This city was in the same direction, about thirty miles from Amphipolis. Both of these cities were on the great Roman road called the Egnatian way, which ran from the Hellespont to the Adriatic. There seems to have been no synagogue in either city to serve as a starting-point for the missionaries' work, so that they merely rested there and passed on. They came to Thessalonica. From Apollonia to Thessalonica was a further journey of about thirty-seven miles. This important city was the capital of Macedonia, and had so much shipping that it has been called "the Liverpool

2. And Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them from the scriptures,

3. Opening and alleging that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, *said he*, I proclaim unto you, is the Christ.

of northern Greece." "Thessalonica" means "Thessalian victory." It was the name of King Philip's daughter, given her because, on the day when he heard of her birth, he won a victory over the Thessalians. Alexander the Great, the half brother of Thessalonica, gave her name to this city when he rebuilt it. To-day the name is shortened to Salonica, or Saloniki. The Egnatian Way ran through the city, and there is still in existence the beautiful marble arch which Antony and Augustus built in honor of their victory over Brutus and Cassius in the battle of Philippi, the victory which made Augustus Emperor of Rome. In Saloniki was imprisoned the cruel Abdul Hamid II., and the city has been for many years the center of strong American missions. During the World War Saloniki was an important center of Allied expeditions. "The transference to Thessalonica illustrates Paul's preference of great centers of population as fields of work. He passes through two less important places to establish himself in the great city. It is wise to fly at the head. Conquer the cities, and the villages will fall of themselves. That was the policy which carried Christianity through the empire like a prairie fire." — *Alexander McKenzie*. **Where was a synagogue of the Jews.** There are now many Jews in Saloniki, but there must have been comparatively few in Paul's day or they would have had more than one synagogue.

2. And Paul, as his custom was, went in unto them. "Though he had been summoned to Europe to help 'a man of Macedonia,' he did not change his practice of speaking first to his own countrymen." — *Dean W. M. Furneaux*. Like his Master, Paul was a regular church-goer, and found in the synagogue, we may be sure, his chief delight and strength. There is no better habit than that of church-going if one would lead a happy and successful life. **And for three sabbath days reasoned with them from the scriptures.** "The Sabbath day was of course the day for the great service, but services were held during the week, and it seems to have been St. Paul's custom to reason daily. This word, which makes its first appearance here, seems to mark a change of method on his part. Originally meaning to converse, it came to denote discussion by means of question and answer. This method of eliciting the truth was the special characteristic of Socrates; and after him the Greek philosophers developed it, until dialectic (or *reasoning*) became a definite branch and method of philosophy. In the synagogues of the East teaching was the method of instruction, and the Christian evangelists accordingly taught and preached the word. But in the more critical atmosphere of the West dogmatic assertion was not sufficient, and St. Paul had to adopt the method of reasoning, in which he was an adept. The reasoning of course was Jewish; it was based on the Scriptures." — *R. B. Rackham*. "It has been proved that religion, if it is to have any profound and lasting effect, must address itself to the reason as well as to the other capacities of the mind of man. It has been proved that the religion of Jesus Christ welcomes the exercise of reasoning, that it quickens and develops the reason by the very grandeur of the truths it reveals, and, moreover, that it gives the reason a loftier direction by the high and earnest spirit it enkindles." — *Rev. George McHardy, D.D.*

3. Opening and alleging that it behooved the Christ to suffer. He opened to their understanding the appropriate passages of Scripture, and set forth their meaning (for "allege" here has its older meaning, "to set forth"). This doctrine, that the Messiah must be "a man of sorrows and acquainted with grief," though plainly to be read in the Old Testament after Christ's life and death, was denied by the Jews of Christ's day, who expected a Messiah who would free their land from the hated Romans, and then would reign over the nations as a mighty conqueror. **And to rise again from the dead.** The Old Testament passages, such as Ps. 16:10, which foretold Christ's resurrection, were not understood even by Christ's disciples (John 20:9), still less by the Jews in general. These two facts, of Christ's atoning death and his triumphant resurrection, were the center and substance of Christian preaching in Paul's day, and will remain so till the end of the world. **And that this Jesus, whom, said he, I proclaim unto you, is the Christ.** He proclaimed Jesus Christ as if he were a king's herald, as indeed he was. The proclamation was in two words

4. And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5. But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Ja'-sōn, they sought to bring them forth to the people.

only, "Jesus Christ," — Jesus the human name, Christ the divine name, and putting the two together sums up the gospel, the good news that God has become man.

4. **And some of them were persuaded.** We can judge from Paul's writings, such as 1 Cor. 15 : 3-9, how powerfully he brought forward the many witnesses to Christ's resurrection, closing the list with his own wonderful experience. He had himself talked with many of these witnesses, and he could tell his hearers where they lived; they could get their testimony for themselves if they chose. **And consorted with Paul and Silas.** The word "consort" by derivation means "to cast in one's lot with" some one else, and that is just what these Thessalonian converts did. **And of the devout Greeks a great multitude.** The "devout Greeks" were what were called "proselytes of the gate," those born idolaters who had become sympathetic with Jewish principles and attended the synagogue, but had not by circumcision become Jews. Large numbers of these now became Christian, and it is to be inferred that a smaller number of Jews took the same step. **And of the chief women not a few.** These leading women were probably Greek proselytes also, and we have here another hint, to add to the story of Lydia, showing the influence of women in the free atmosphere of Greece, and the powerful aid which they gave to the spread of Christianity. Nothing is said here about the conversion of the large number of idolaters whom Paul won to the gospel in Thessalonica (1 Thess. 1 : 9), but Luke is speaking of Paul's synagogue ministrations. During the week after each synagogue service he was busy at his trade of tent-making (1 Thess. 2 : 9), and doubtless also during this time evangelized the heathen widely.

II. **PAUL DRIVEN FROM THESSALONICA.** vs. 5-9. "The effects of the faithful preaching of the gospel are as uniform as the method. It does one of two things to its hearers — either it melts their hearts and leads them to faith, or it stirs them to more violent enmity. It is either a stone of stumbling or a sure cornerstone. We either build on or fall over it, and at last are crushed by it." — *Alexander Maclaren*. We have seen the faithful hearers and are now to learn of the hostile hearers in Thessalonica.

5. **But the Jews, being moved with jealousy.** They would not care about Paul's success with the heathen, but they were touched to the quick by the accession of Jews and Jewish proselytes to the Christian faith. These may not have left the synagogue, any more than Paul had left it; but the Jews knew well that the new religion meant in time the withdrawal of Christians from Judaism and the setting up of Christian institutions. The Jewish rabbi, the rulers of the synagogue, and all (such as the Jewish butchers) who profited in any way from Jewish institutions, would speedily be up in arms against the religious innovators. **Took unto them certain vile fellows of the rabble.** The word translated "of the rabble" is literally "market men," men that hung around the market-place looking for a job and ready for anything that promised excitement. "Loafers" comes near the meaning. **And gathering a crowd, set the city on an uproar.** The Jews evidently had great influence, and might easily have aroused a mighty enthusiasm for their Messiah. But, alas! they chose to use their strong influence for evil rather than good. **And assaulting the house of Jason.** This Jason seems to have been the host of Paul and Silas, but we know nothing of him except what is told us here, unless, perchance, he is the same as the Jason whom Paul mentions in Rom. 16 : 21 as among his "kinsmen." He was probably a Jew, and the Greek name, Jason, was that by which he did business among the Greeks. It has been conjectured that his Jewish name was Joseph or Joshua. **They sought to bring them forth to the people.** Cowards themselves, they wished to take refuge in the mob. Iniquity which would be impossible to one man or a few men becomes easy for a crowd. In the same way, when bent upon good, a great company can accomplish far more than so many men could do if acting separately. Christian leaders take advantage of this principle in dealing with young people as well as with their elders.

6. And when they found them not, they dragged Jā'-sōn and certain brethren before the rulers of the city, crying, These that have turned the world upside down are come hither also;

7. Whom Jā'-sōn hath received: and these all act contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus.

6. **And when they found them not.** They identified Jason with the Christian cause, since he had sheltered the Christian missionaries, and, not being able to find the apostles, who were probably at work elsewhere, they were ready to wreak their wrath on any of their followers. What an honor was conferred upon Jason to be permitted thus to substitute for Paul before his enemies! An honor still greater belonged to Paul who so often bore the indignities intended for his Master! That may become the high reward of any bold and true Christian to-day. **They dragged Jason and certain brethren before the rulers of the city.** These Christians happened to be in Jason's house when the assault was made. "The rulers of the city" is "politarchs" in the Greek, a word which "is a remarkable instance of St. Luke's accuracy. The word is unknown in Greek literature. But an inscription on an ancient marble arch still standing in Salōniki records that Thessalonica was governed by seven politarchs. Thessalonica was a Greek city, governed by its own laws. The politarchs also were Greek, not Roman, magistrates." — *Pulpit Commentary*. **Crying, These that have turned the world upside down are come hither also.** "The charge was true; for there is nothing that so interferes with sin, there is nothing so ruinous to every form of established iniquity, there is nothing that has such tendency to turn the world upside down, as our glorious Christianity. The fact is, that the world is now wrong side up, and it needs to be turned upside down in order that it may be right side up." — *T. DeWitt Talmage*. As far as Christianity is allowed to act, it is revolutionary. Homes are transformed, business practices are changed, social customs and aims are made over, the very nations assume different attitudes and the course of history is reversed. "If you wish to see the world turned upside down to perfection, just turn to the fifth chapter of Matthew: here you have a whole summary of the world reversed. Jesus Christ turned the world upside down the first sermon he preached. The whole of these beatitudes are just in conflict with the world's opinion." — *C. H. Spurgeon*.

*Illustration.* "Turning the world upside down must have been a serious matter when you remember that in those days the world was thought to be flat. Consequently, turning it upside down would have been thought to produce the same results to the people and everything else on the world as our turning of a pan of potatoes upside down — everything would fall out of the pan.

"Once in the island of Aniwa, where Dr. John G. Paton labored for many years among a savage and heathen people, there had been no rain. So Dr. Paton resolved to dig a well in order to get water to drink. But the people had never seen a well and did not know that water could be got from the ground. 'What!' they said, 'are there clouds under the earth? Will the showers come up from below? No, Missi,' they continued, 'you will never see rain coming up from the earth. We expect you will drop through your hole into the sea and the sharks will eat you.' But Dr. Paton labored on until at last he found good fresh water, having succeeded, you see, in turning a people's world upside down by bringing rain from clouds in the ground. On the next Sunday the chief of the tribe, with a tomahawk in his hand, preached a sermon for Dr. Paton declaring that 'from this day we must believe all that Missi tells us concerning "Jehovah God."' Then the multitude brought their idols and destroyed them, and again a world was turned upside down. Instead of worshipping stones they now knew the same Father-God who is also our God." — *Rev. Andrew Hansen*.

7. **Whom Jason hath received.** Not as a mere lodging-house keeper, but as a friend, a sympathizer, a convert; and in receiving Paul he received Paul's Lord. **And these all act contrary to the decrees of Cæsar.** "This charge comes with a very distinct taint of insincerity from Jews, who were, to say the least, not remarkable for loyalty or peaceful obedience. The Gracchi are complaining of sedition! A Jew zealous for Cæsar is an anomaly which might excite the suspicions of the least suspicious ruler. The charge of breaking the peace comes with remarkable appropriateness from the leaders of a riot. They were the troublers of the city, not Paul, peacefully preaching in the synagogue. The wolf scolds the lamb for fouling

8. And they troubled the multitude and the rulers of the city, when they heard these things.

9. And when they had taken security from Jā'-sōn and the rest, they let them go.

10. And the brethren immediately sent away Paul and Silas by night unto Bē-rœ'-ā: who when they were come thither went into the synagogue of the Jews.

11. Now these were more noble than those in Thēs-sā-lō-nī'-cā, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so.

the river." — *Alexander Maclaren*. Saying that there is another king, one Jesus. We are not definitely told that Paul, preaching in Thessalonica of the atoning sufferings of Christ, had also spoken of his final triumph and of the kingdom of heaven which he would set up; but the latter teaching is so closely interwoven with the gospel that he could not leave it out, and evidently he did not. This is the charge of sedition which the Jews of Jerusalem brought against Christ in his trial before the Roman governor Pilate, the charge that he was setting himself up as king to take Cæsar's place as ruler of the Jewish nation. That false charge was able nevertheless to send Christ to the cross, and it might easily prove fatal to Paul and Jason.

8. And they troubled the multitude and the rulers of the city, when they heard these things. The rulers and people were alarmed at the possibility of an insurrection against Rome, for that would bring down upon them the terrible, crushing power of the Roman armies, and would mean ruin to the city and death to themselves. Personal fear was aroused, and they were ready to save themselves by any injustice.

9. And when they had taken security from Jason and the rest, they let them go. These Thessalonian magistrates were more just than Pilate, and saw the falseness of the charges against the Christians. They did not commit them to prison, but freed them, merely taking bail for their good conduct and for their appearance in court if they should be wanted at any time. Some of their friends may have "gone bail" for them, or they may themselves have pledged money or possessions as security.

III. PAUL PREACHING IN BERŒA, vs. 10-12. In spite of the moderation of the magistrates, the Jews made it clear that they intended to continue persecuting the missionaries. "There was nothing for it but to withdraw, in the hope of being able to return quietly ere long; see 1 Thess. 2: 17-20, verses which show how loth Paul was to be 'bereft,' even 'for a short season,' of converts who were his 'glory' and 'joy.' Their steadfastness was a model to believers in Philippi and Berœa, in Athens and Corinth; while it was a testimony to the power of the gospel that reached far and wide." — *New Century Bible*.

10. And the brethren. The commonest name for the Christians at this time. Immediately sent away Paul and Silas by night. Timothy seems to have been left in Thessalonica to continue the work there, as Luke had been left in Philippi. Paul and Silas were bold as lions when boldness would do any good, but in this case it would have been suicidal foolhardiness. Thus at the outset of his ministry Paul escaped by night over the wall of Damascus. Unto Berœa. Berœa (now slightly changed to Verria) was another city of Macedonia, about forty-seven miles southwest of Thessalonica. Who when they were come thither went into the synagogue of the Jews. Here also, as in Thessalonica, there seem to have been only enough Jews to form one synagogue. Paul, in spite of the bitter Jewish opposition which had driven him from Thessalonica, followed his custom and began in Berœa with the synagogue audience, which, as a stranger of evident distinction and ability, he would be asked to address. It must not be forgotten that everywhere the Jews gave Christianity its start, and furnished its chief leaders as well as its Founder.

11. Now these were more noble than those in Thessalonica. "The nobility of mind here praised does not consist in the choice of the subject examined — (although that subject is the Scriptures) — but in the open-mindedness and in the earnest toilsomeness of the examining. 'More noble' in that they listened to new views 'with all readiness of mind,' and 'examined daily' into their consistency with facts." — *Archbishop Benson*. Doubtless numbers of converts in Thessalonica did

12. Many of them therefore believed; also of the Greek women of honorable estate, and of men, not a few.

this, but the Jews as a whole did not; on the contrary they rejected the truth without examination, yielding to their prejudices. **In that they received the word with all readiness of mind.** Note that the early converts to Christianity were anything but the credulous and easily deceived persons that infidels picture, but were so insistent upon proof, so hard-headed and unwilling to believe, that special recognition is given in the account to a community that was actually ready to examine into the matter at all and give the Christian evangelists a fair hearing. **Examining the scriptures daily.** Occasional reading and study of the Bible, however extended, will not take the place of regular, daily reading and meditation, though only a short time each day may be available. We are thinking about it in our unconscious moments, and as we come freshly to the Word each day fresh meanings break out from it upon us. **Whether these things were so.** "These things" were the Old Testament prophecies of Christ, which they set over against the life, death, and resurrection of Jesus. The question was, "Do the two sets of facts correspond, thus proving Jesus to have been the Messiah?" When we neglect the study of Christian evidences, and especially of prophecy, we are neglecting the ground from which sprang the early churches.

12. **Many of them therefore believed.** They believed because they found that Jesus, in the great outlines of his life, had been foretold by the Old Testament. With this as a foundation, their belief would be intensified by what Paul and Silas could tell them about Christ's wonderful teachings and marvelous deeds. There is a "Therefore" back of all genuine belief. **Also of the Greek women of honorable estate.** Here, as in Antioch of Pisidia (Acts 13:50), women of wealth and influence appear, and take high rank in the infant church. Thus also in Philippi and Thessalonica. All through the ages Christianity has been the glorious opportunity of women. It has raised them to heights they could not otherwise have reached, has been their great joy and their deep inspiration. In return they have done much for Christianity, working alongside the men for the spread of the Kingdom over the earth. **And of men, not a few.** These, as well as the women just mentioned, were Greeks. They are not named among the Bible students because they were not familiar with the Hebrew Old Testament, and such studies as the Jews were pursuing would mean little to them. They approached the cross from a different direction, but they also fell down before it and adored the Crucified One.

**THE SURE RESULT OF BIBLE STUDY.** Many Bible classes have received the name of "Bereæan," and so have numerous Sunday-school helps. It is a noble name, and every Christian should be a Bereæan Christian.

God has attached rich promises to persistent Bible reading and study. The Bible is his book, and he is to be found in it. It is his guide for life, and no one can go astray that follows it. It is the divine bank, crammed with wealth for all that will apply. It is full of rich surprises. It is inexhaustible. It meets all needs of all kinds of men.

We are rewarded as soon as we begin to read and study the Bible. In most studies we must pass through long elementary courses before we can begin to utilize them, but we use the Bible with the very first chapter. The more we use the Bible the more we see in it to use, and the more blessed seem the things we have already gained from it. No pursuit in the world is so rewarding as the Bible study for which our Sunday schools stand and which they are guiding and developing. Let us put much time and thought into it, certain of a surpassing return.

"When I am tired, the Bible is my bed;  
Or in the dark, the Bible is my light;  
When I am hungry, it is vital bread;  
Or fearful, it is armor for the fight.  
When I am sick, 'tis healing medicine;  
Or lonely, thronging friends I find therein.

"If I would work, the Bible is my tool;  
Or play, it is a harp of happy sound.  
If I am ignorant, it is my school;  
If I am sinking, it is solid ground.  
If I am cold, the Bible is my fire;  
And it is wings, if boldly I aspire.

"Should I be lost, the Bible is my guide;  
Or naked, it is raiment rich and warm.  
Am I imprisoned, it is ranges wide;  
Or tempest-tossed, a shelter from the storm.  
Would I adventure, 'tis a gallant sea;  
Or would I rest, it is a flowery lea.

"Does gloom oppress? The Bible is a sun.  
Or ugliness? It is a garden fair.  
Am I athirst? How cool its currents run!  
Or stifled? What a vivifying air!  
Since thus thou givest of thyself to me,  
How should I give myself, great Book, to thee!"  
— Amos R. Wells.

## LESSON XII (25). — September 20.

PAUL WRITES TO THE THESSALONIANS. — I Thess. 1—5.

PRINT 1 Thess. 2:1-12.

GOLDEN TEXT. — *In everything give thanks.* — I THESS. 5:8.

Devotional Reading : 2 Thess. 2:13-17.

Primary Topic : PAUL'S LOVE FOR HIS FRIENDS.

Lesson Material : 1 Thess. 2:1-12.

Memory Verse : Let us love one another : for love is of God. 1 John 4:7.

Junior Topic : HOW PAUL WORKED IN THESSALONICA.

Lesson Material : 1 Thess. 2:1-12.

Memory Verses : 1 Thess. 5:16-18.

Intermediate and Senior Topic : PAUL'S DEVOTION TO HIS WORK.

Topic for Young People and Adults : THE SPIRIT AND METHOD OF PAUL'S WORK.

## THE TEACHER AND HIS CLASS.

The Younger Classes cannot understand all the phrases and allusions of this lesson, but they can easily understand the spirit that animates it. Show them how Paul loved his friends, how gladly he worked for them, how anxious he was for them, and what blessings he conferred upon them. Speak of the many friends that love your pupils — their parents, their sisters and brothers, their teachers and pastor, and their young friends. Ask them what they in turn can do for their friends, following the example of Paul.

The Older Classes have in this lesson a glowing picture of a Christian worker. Point by point bring out the ways in which the Christians of to-day may embody the spirit of Paul and copy his methods. Take some time to study the Epistle as a whole, following the outline here given.

Question Suggested for Discussion. What are the qualities of an ideal Christian?

## THE LESSON IN ITS SETTING.

Time. — First Thessalonians was written A.D. 51, during Paul's second missionary journey.

Place. — The Epistle was written at Corinth.

## THE TEACHER'S LIBRARY.

Parker's *The Epistles to Colossians, Philemon, and Thessalonians*. Morrison's *The Acts and the Epistles*.

Boise's *Notes on the Epistles of Paul*. Monod's *Discourses on Paul*. Matheson's *Messages of Hope*. McLaren's *Expositions*. Findlay's *Epistles of Paul the Apostle*. Burrell's *Paul's Letters*. Commentaries on 1 Thessalonians by Gloag (*Pulpit Commentary*), Mason (*Ellicott's Bible Commentary*), Findlay (*Cambridge Bible*), Drummond (*International Handbooks*), Frame (*International Critical Commentary*), Bishop of Derry (*Speaker's Bible*), Denney (*Expositor's Bible*), Adeney (*New Century Bible*).

## THE ROUND TABLE.

## FOR RESEARCH AND DISCUSSION.

Why First Thessalonians was written.  
Style and contents of the Epistle.  
Paul's teaching regarding the second advent.  
Paul's love for his converts.  
Paul's trade of tent-making.  
How Paul was criticised.

## THE PLAN OF THE LESSON.

SUBJECT : Paul's Devotion to His Work.

## I. PAUL'S FIRST EPISTLE TO THE THESSALONIANS.

The occasion of the Epistle.  
The character of the Epistle.  
The contents of the Epistle.

## II. THE SPIRIT OF PAUL'S WORK, vs. 1-8.

Paul's boldness.  
Paul's singlemindedness.  
Paul's love of men.

## III. THE METHOD OF PAUL'S WORK, vs. 9-12.

Paul's unselfish industry.  
Paul's upright life.  
Paul's faithful exhortations.

I. PAUL'S FIRST EPISTLE TO THE THESSALONIANS. THE OCCASION OF THE EPISTLE. Paul, after he was obliged to go from Thessalonica, went to Berea and from there to Athens and then to Corinth. Twice he had tried to return to Thessalonica to strengthen the young and persecuted church there, but had been prevented by some evil agencies. By that time Timothy had come from Berea and had joined the apostle at Corinth, but in his anxiety Paul speedily sent him off

to Thessalonica. Back the young man came to Paul with a reassuring report of the fidelity of the Thessalonian Christians, while at the same time Paul heard of slanders against him intended to weaken his authority over the church, slanders which the apostle answers in the verses which are our special study to-day. Timothy also brought news of sundry doctrinal dangers and moral temptations against which Paul wished to warn his converts. Therefore Paul, not being able to go in person to Thessalonica, took a course which proved enormously more advantageous to the church of all ages, he wrote the first Epistle to the Thessalonians, probably the first of the priceless series of letters we have from his pen, and perhaps the earliest of the New Testament writings. Paul's eyesight was poor and his writing was large and sprawling, fast using up the expensive papyrus. Moreover, Paul's hands were doubtless calloused and stiff with his tent-making. For all three reasons he adopted the common custom of dictating his letters to an amanuensis, who in this case was probably Silas or Timothy. He would authenticate the letter by writing the closing greetings and benediction with his own hand.

THE CHARACTER OF THE EPISTLE. "From beginning to end the Epistle overflows with all the noblest Christian emotions. If the Epistle may be compared to a vessel, there can be no hesitation in describing the vessel as overflowing with the very wine of human love. From a literary point of view there is next to no attempt at merely verbal or rhetorical composition. About this Epistle there is nothing that is mechanical or formal. In a sense the Epistle is desultory; that is to say, the writer leaps suddenly and almost startlingly from one topic to another, hardly pausing to complete one argument before he has set up another. The fine mixture of personal recollection and doctrinal statement can hardly escape the most casual attention. This is the first love-letter to the churches! The first outpouring of the greatest heart known in Christian experience!" — *Joseph Parker*.

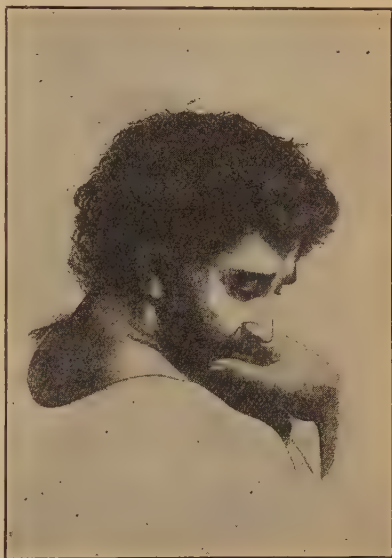
"The style of the letter bears evidence of its early origin. It contains no lengthened elaboration of doctrine, and scarcely any reference to the many evils which speedily sprang up in the church. Compared with the Epistles to the Romans and the Galatians, those to the Thessalonians indicate that, when they were written, controversies had not sprung up, and it was not necessary to lay the foundations of the faith deep and strong in elaborate processes of logical reasoning." — *Rev. Thomas Morrison, LL.D.*

THE CONTENTS OF THE EPISTLE. The following analysis of First Thessalonians is by Prof. George G. Findlay :

Address and Salutation, chapter 1:1.

- § 1. The Thanksgiving, and reasons for it, chapter 1:2-10.
- § 2. The apostle's conduct at Thessalonica, chapter 2:1-12.
- § 3. (Parenthetical) Jewish persecutors of the Church, chapter 2:13-16.
- § 4. St. Paul's present relations to the Thessalonians, chapter 2:17-3:13.
- § 5. A lesson in Christian morals, chapter 4:1-12. (a) on Chastity, verses 1-8; (b) on Brotherly Love, verses 9, 10; (c) on Quiet Diligence, verses 11, 12.
- § 6. The Coming of the Lord Jesus, chapter 4:13-5:11. (a) concerning them that fall asleep, chapter 4:13-18; (b) concerning the Day of the Lord, chapter 5:1-11.
- § 7. Rules for the Sanctified Life, chapter 5:12-24.

Conclusion, — containing a solemn request that "the epistle be read to all," chapter 5:25-28.



St. Paul.

Raphael.

1. For yourselves, brethren, know our entering in unto you, that it hath not been found vain:

2. But having suffered before and been shamefully treated, as ye know, at Philippi, we waxed bold in our God to speak unto you the gospel of God in much conflict.

Some of the sentences and phrases of the Epistle that are most frequently quoted are:

"Remembering without ceasing your work of faith and labor of love" (1: 3).

"Our gospel came not unto you in word only, but also in power" (1: 5).

"Ye became an ensample to all that believe" (1: 7).

"Jesus, who delivereth us from the wrath to come" (1: 10).

"Satan hindered us" (2: 18).

"The Lord make you to increase and abound in love one toward another, and toward all men" (3: 12).

"This is the will of God, even your sanctification" (4: 3).

"God called us not for uncleanness, but in sanctification" (4: 7).

"Study to be quiet, and to do your own business, and to work with your hands" (4: 11).

"Walk becomingly toward them that are without" (4: 12).

"Sorrow not, even as the rest, who have no hope" (4: 13).

"If we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him" (4: 14).

"So shall we ever be with the Lord" (4: 17).

"The day of the Lord so cometh as a thief in the night" (5: 2).

"Let us watch and be sober" (5: 6).

"Be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation" (5: 8).

"See that none render unto any one evil for evil" (5: 15).

"Rejoice always; pray without ceasing; in everything give thanks" (5: 16-18).

"Quench not the Spirit" (5: 19).

"Prove all things; hold fast that which is good" (5: 21).

"Faithful is he that calleth you, who will also do it" (5: 24).

**II. THE SPIRIT OF PAUL'S WORK, vs. 1-8.** The letter begins (as all Paul's letters begin) with thanksgiving. Paul is profoundly grateful for the church in Thessalonica, and for the character of the Thessalonian Christians. He reviews their noble conduct and their bold testimony to the truth of the gospel. From this thought he turns naturally to review his own conduct, and his relation to the Thessalonian church, which constitute the themes of our lesson. Paul had left Thessalonica under the pressure of hostility, and these verses are his defence against the unjust charges of his enemies. Four words sum up Paul's picture of his work: "*courage, purity, love, fidelity*." Here is a mirror for ministers of Christ, and an ideal for all his servants. The service of Christ called into exercise in Paul and his companions the highest and finest qualities of manly character. And this is still the case, especially on missionary fields of labor, where similar dangers are encountered and the same powers of leadership required." — *Prof. George G. Findlay*.

1. **For yourselves, brethren.** "Brethren" seems to have been the commonest name for the Christians at that time. Six verses beginning with "For" (1: 8, 9; 2: 1, 3, 5, 9) indicate the close connection of the different parts of these chapters. The entire passage is a proof of God's choice of the Thessalonians to form a Christian church and be followers of his Son, and a series of reasons is given: in the previous chapter what outsiders have said, and in this chapter their own testimony to Paul and his work. **Know our entering in unto you.** The entrance of Paul and his companions into Thessalonica as missionaries and evangelists. **That it hath not been found vain.** The coming of Paul and his party did not turn out to be resultless, but it bore fruit, rich and permanent fruit in redeemed souls and transformed lives. It would have been an empty enterprise without such results.

2. **But having suffered before and been shamefully treated, as ye know, at Philippi.** It will be remembered that Paul and Silas, on the complaint of the owners of the cured slave girl, were stripped and cruelly beaten by order of the magistrates, and then thrust into a foul prison and confined in the stocks. Philippi was only three days' journey east of Thessalonica along the fine Egnatian Way, so that, even if

3. For our exhortation *is* not of error, nor of uncleanness, nor in guile :
4. But even as we have been approved of God to be intrusted with the gospel, so we speak ; not as pleasing men, but God who proveth our hearts.
5. For neither at any time were we found using words of flattery, as ye know, nor a cloak of covetousness, God is witness ;

Paul had not told the Christians in Thessalonica what had befallen him in Philippi (he probably did), they would be sure to learn it from others. **We waxed bold in our God.** In the strength and courage which God alone could supply. This boldness was shown by the songs they sang at midnight in the prison, and by the firmness with which they guided the converted jailer and insisted on an apology from the magistrates. The earthquake proved that God was with them, and the entire experience redoubled their zeal and confidence for their work in Thessalonica. **To speak unto you the gospel of our God.** God's gospel, the good news which he sent through the apostles, was the truth about Jesus Christ, that he was God's Son, and that he had died on the cross for the sins of the world as a divine sacrifice of love. **In much conflict.** The conflict at Philippi was stirred up by imperilled greed, that at Thessalonica by aroused jealousy, imperilled prestige. Wherever Paul went, he soon found himself in the midst of conflict, and that was the proof that he was doing Christ's work faithfully. "Woe unto you," said Christ, "when all men speak well of you !" That woe could not be pronounced against Paul.

3. **For our exhortation is not of error.** That was one reason why Paul could be so bold in his preaching : he was sure of the entire truth of his message ; he *knew* that he had seen the risen Christ ; he *knew* that he was divine ; he *knew* that salvation is Christ's free gift to men. Knowing this, he could make his appeal to men with all confidence, no matter how much Christ's enemies raged against him. "It is *true* men that make *brave* men." — *Cambridge Bible.* **Nor of uncleanness.** Paul does not mean impurity of the body, but an impure purpose, any admixture of wrong motives. It is the pure desire to do Christ's will and to help mankind that impels him. Right thinking and a pure aim go together to make an effective Christian worker. **Nor in guile.** The first two phrases have to do with Paul's character ; this phrase, with Paul's method. He has been straightforward. He has not used underhand methods, trickery, deceit, but has presented his case frankly, urged it manfully and openly, and obtained his converts fairly. He was charged with the opposite methods in Corinth (2 Cor. 12 : 16), and doubtless in Thessalonica and everywhere else ; but the charge was made by those that imputed to him their own mode of action.

4. **But even as we have been approved of God to be intrusted with the gospel.** "Approved" means also "proved." Before trusting Paul with the enormous task of carrying the good news to men, God tested him and he rang true. He was tested on the Damascus road, during his three days of blindness, during his prompt preaching at Damascus, during his three years of preparation in Arabia, during the persecution in Damascus on his return, — during all the varied period of his apprenticeship in Tarsus and Antioch. We would not trust the building of a bridge to an untrained builder, but require many years of technical studies and a long experience in work of less importance. How much more important is the task of erecting the bridge for a human soul between earth and heaven ! **So we speak ; not as pleasing men.** In a sense, the Christian worker must please men or he cannot win them ; but his thought is not at all of his own popularity, his only thought is to show forth the love of God and inspire in men's hearts a love of God. That is the best way, in the end, to insure his own popularity, but he is not seeking that ; it comes as an extra, even as a surprise. **But God who proveth our hearts.** Paul has just spoken of his own approval as a minister of God ; this is how he was proved and tested, by the all-seeing eye of God examining his inner motives and desires. If the heart of the Christian worker is not right with God, his words and deeds and outward appearance will not count for anything in the furtherance of Christ's kingdom.

5. **For neither at any time were we found using words of flattery, as ye know.** As Paul did not seek flattery for himself, so he did not employ flattery in his dealings with others. In the presence of Christ both he and they were as nothing. He sought to shrink away, that Christ might be "all in all," and he endeavored to inspire a like humility in his converts. **Nor a cloak of covetousness.** "Literally, 'pretext of greediness,' 'a pretext which greediness uses or inspires.' The point is that Paul

6. Nor seeking glory of men, neither from you nor from others, when we might have claimed authority as apostles of Christ.

7. But we were gentle in the midst of you, as when a nurse cherisheth her own children:

8. Even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us.

9. For ye remember, brethren, our labor and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God.

did not use his message as a foil to cover selfish purposes." — *Prof. James E. Frame*. Thus Paul could honestly say to the Ephesian elders, "I coveted no man's silver, or gold, or apparel" (Acts 20: 33). **God is witness.** "Paul appeals to the Thessalonians themselves that he had not used flattering words; so now he appeals to God that the motive of his conduct was not covetousness. Men can judge the external conduct, they can hear the flattering words; but God only can know the motive of action — he only can discern the covetousness." — *Rev. P. J. Gloag, D.D.*

6. **Nor seeking glory of men, neither from you nor from others.** There are noble ambitions, and Christians are not to refuse honors, but our Lord tells us that we are to seek the glory that comes from God (John 5: 44) so earnestly that we shall have no time or thought to give to the glory that comes from men. Paul was a born leader of men. He could have been a Cæsar, an Alexander. But worldly glory was completely out of his mind; it is a mere nothing compared with heavenly glory. **When we might have claimed authority as apostles of Christ.** "The title seems here to be bestowed on St. Silas and St. Timothy just as in Acts 14: 14 upon St. Barnabas. As official dignity is here the point, it cannot simply (according to the etymology of the word) mean 'Christ's missionaries,' as we speak of 'the Apostle of England,' etc., i.e., the earliest great preacher of the gospel there." — *Canon A. J. Mason*.

7. **But we were gentle in the midst of you.** The gentleness of Paul, so prominent in this letter and in that to the Philippians — indeed, in all his Epistles — is quite the opposite of Paul's sternness, which is the leading element in his character as many think of him. But Paul was not a harsh man. True, he was a valiant hero; he was strenuous for the faith; he hated wickedness and was bold to rebuke all wrong. But he was, next to Christ, the world's chief preacher of the gospel of love, and not even the apostle John himself could excel him in tenderness, sympathy, and tactful consideration. **As when a nurse cherisheth her own children.** "A nursing mother, not a slave or a hired nurse, because she is described as cherishing 'her own children.'" — *Prof. Walter F. Adeney*. The picture is as loving and tender as Christ's, when he compared himself to a hen gathering her chickens under her wings (Matt. 23: 27).

8. **Even so, being affectionately desirous of you.** "Being affectionately desirous" translates a single word in the Greek, a verb that pictures the brooding, yearning love of a mother for her child. **We were well pleased to impart unto you, not the gospel of God only, but also our own souls.** "Not merely outward civilities and services, such as are commonly accepted in human society, but our own hearts, our lives, all that we possess." — *Prof. James R. Boise*. This absolute self-giving is the chief mark of a genuine Christian worker. **Because ye were become very dear to us.** Note how the apostle reiterates, in many different ways, his love for the Christians of Thessalonica. He heaps up affectionate expressions, he is not afraid of emotionalism, he gladly shows them his heart.

III. **THE METHOD OF PAUL'S WORK,** vs. 9-12. The first eight verses of our lesson present a perfect and a very moving view of the spirit of Paul's work, its courage, its sincerity, its unselfishness, its love. In the following verses we are to note the ways in which this spirit worked to produce its results; for always method must accompany spirit, or it will be empty and fruitless.

9. **For ye remember, brethren, our labor and travail: working night and day.** Paul was a tentmaker by trade. This does not imply a lowly origin, for even in wealthy families the boys were taught some manual occupation, partly to educate their hands with their heads, and partly because no one could be sure that even a

10. Ye are witnesses, and God *also*, how holily and righteously and unblamably we behaved ourselves toward you that believe :

11. As ye know how we *dealt with* each one of you, as a father with his own children, exhorting you, and encouraging *you*, and testifying,

12. To the end that ye should walk worthily of God, who calleth you into his own kingdom and glory.

rich man's son might not need such a resource. It is likely that Paul's family was well-to-do, for they gave Paul an education implying at least a moderate amount of wealth ; but probably Paul was disinherited when he became a Christian, though he makes no mention of it. Tents in Cilicia were made of coarse goats' hair cloth, and cutting and stitching this into tents was both toilsome ("labor") and difficult ("travail"), besides being poorly paid. Paul, however, preferred to support himself in this way, as well as his missionary comrades (Acts 20 : 34), rather than be burdensome to the churches he founded, and give ground for the charge that he was preaching the gospel for worldly gain. **That we might not burden any of you.** Where he could be sure that it would not be a burden or his reception of it be misunderstood, Paul gladly accepted a gift from his converts. Thus he often took presents from the Philippians. In the main, however, the early Christians were probably poor people, rendered still poorer by persecution and proscription. Paul taught, as to others, that "the laborer is worthy of his hire," but he would not have the teaching applied to himself. **We preached unto you the gospel of God.** "The gospel of God" is the good news about God's Son, the life and death and resurrection of our Lord, and the salvation he brought to men.

10. **Ye are witnesses, and God also.** Paul is going to speak of outward conduct, as to which the Thessalonians might testify, while God would know that back of that conduct was a pure heart. **How holily and righteously and unblamably we behaved ourselves toward you that believe.** The first adverb refers to Paul's religious duties, the second to his moral duties, the third to his reputation. "Ye that believe" was a common designation of Christians.

11. **As ye know how we dealt with each one of you, as a father with his own children.** "By a rare privilege of nature, or of grace, Paul, combining opposite qualities in himself, and tempering force by gentleness, possessed one of the tenderest hearts that ever beat beneath the sky. Not merely a warm heart, but a feeling heart, with tender attachments ; so far as his greatness from having any element of pride, or his energy any element of harshness. What can be more affectionate than the language of the apostle to his brethren of Thessalonica — his children in the faith ?" — *Adolph Monod*. **Exhorting you, and encouraging you, and testifying.** These participles present the different aspects of preaching : it summons to fresh effort, it consoles in time of doubt and depression, it warns and instructs. Thus the preacher is a leader, a father, and a teacher.

12. **To the end that ye should walk worthily of God.** Paul appeals not to their humility but to their pride. He might have said, "See how wicked you are, how unworthy !" He chose rather to say, "Remember your high calling and be worthy of it !" "We often fail to win men just because we suggest to them their badness rather than their goodness. It is a fatal thing for a man when he comes to feel that nobody believes in him. Never let your child see that you expect nothing of his integrity ; if you expect nothing you will get nothing. I am never ashamed of myself till I see what I *might* have been." — *George Matheson*. **Who calleth you into his own kingdom and glory.** At Thessalonica it was charged that Paul had taught



Women Weaving Tent Cloth.

that there was "another king, one Jesus." Evidently Paul had preached in Thessalonica the truth about Christ's kingdom and glory, that he was Lord of all, and that his followers were to pray and work for the establishment of his kingdom on earth. It was an animating thought for the persecuted and oppressed Christians of Paul's day. They were despised now, but glory awaited them. The Roman Empire was now their foe, but a throne and a kingdom were to be theirs. In the assurance of all this, they could well endure and patiently wait. And let every Christian to-day take the same promise to heart for his inspiration, comfort, and strength.

"A walk worthy of our calling will turn away from earthly things. If you believe that God has summoned you to his kingdom and glory, surely, surely, that should deaden in your heart the love and the care for the trifles that lie by the way-side. Surely, surely, if that great voice is inviting, and that merciful hand is beckoning you into the light, and showing you what you may possess there, it is not walking according to that summons if you go with your eyes fixed upon the trifles at your feet, and your whole heart absorbed in this present fleeting world. Unworldliness, in its best and purest fashion — by which I mean not only a contempt of material wealth and all that it brings, but the sitting loose by everything that is beneath the stars — unworldliness is the only walk that is 'worthy of the calling wherewith ye are called.' " — *Alexander MacLaren*.

## LESSON XIII (26). — September 27.

### REVIEW.

**GOLDEN TEXT.** — *Whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory.*  
— 1 PET. I: 8.

**Devotional Reading :** 1 Pet. 4 : 12-19.

**Primary Topic :** HOW PAUL TOLD ABOUT JESUS.

**Memory Verse :** He said unto them, Go ye into all the world, and preach.  
Mark 16 : 15.

**Junior Topic :** PAUL THE HEROIC MISSIONARY.

**Memory Verse :** Acts 26 : 19.

**Intermediate and Senior Topic :** HOW THE GOSPEL SPREAD.

**Topic for Young People and Adults :** THE POWER OF THE GOSPEL.

Since the classes differ greatly in age and capacity, the following varied plans for review are given, that the teacher may select the one best suited to his class, or perhaps combine the features of several of them.

### I. A CENTRAL-VERSE REVIEW.

Ask the pupils, a week in advance, to select for each lesson of the quarter what they consider to be its central verse, the verse that best gathers up its teachings. This may be the golden text, though sometimes the golden text is taken from some other part of the Bible.

In the class you will take up the lessons in order, considering all the proposed central verses, reasons being given for the choice of each. Have the class vote which verse, among those proposed for each lesson, is regarded as the best.

### II. PICTURES AT RANDOM.

Using the set of Lesson Pictures published by the publisher of this book, the teacher will paste paper over the titles, and then lay them, face down and overlapping if necessary, in haphazard order on the table. The pupils will be asked to go to the table, one at a time, and select a picture at random, turn it right side up, show it to the class, and then tell who are the persons represented, what they are doing, and everything else the pupil can remember about that lesson. After the pupil is through, the class will add what they can. Each pupil will keep his picture as a souvenir.

### III. CHRISTIAN PROGRESS REVIEW.

The lessons of this quarter have dealt with the onward progress of Christianity under the leadership of Paul, and the older classes will enjoy reviewing them as a study in the conditions of Christian progress. Ask the members of the class to take each a lesson and write a two-minute paper on the element of progress brought out in that lesson. The following list is suggestive.

- Lesson I.* Foreign Missions and Christian Progress.
- Lesson II.* Gospel Preaching and Christian Progress.
- Lesson III.* Tribulation and Christian Progress.
- Lesson IV.* Brotherly Conference and Christian Progress.
- Lesson V.* Christian Service and Christian Progress.
- Lesson VI.* Leadership in Christian Progress.
- Lesson VII.* The Spirit's Guidance in Christian Progress.
- Lesson VIII.* Enterprise in Christian Progress.
- Lesson IX.* Courage and Cheer in Christian Progress.
- Lesson X.* Spiritual Ambition in Christian Progress.
- Lesson XI.* The Bible in Christian Progress.
- Lesson XII.* Brotherly Love and Christian Progress.

### IV. THE QUESTION PLANT.

Write a large number of questions on the lessons of the quarter, covering the leading points. Put each question on a separate slip of paper, about half an inch wide and four inches long. See that the questions are all independent of one another, each being readily understood by itself.

Take a box of sand, and plant these question slips in it, about an inch of each sticking out. Cover the entire area of the box with these protruding slips, and call the whole your "question plant." The pupils will take turns pulling up a slip, reading the question aloud, and answering it if they can. Whoever answers a question retains the slip, and the victor in the contest may receive a reward from the teacher, — perhaps a life of Paul, such as Stalker's.

### V. A DEBATE REVIEW.

In an adult class the review period may be occupied by two or three debates on topics brought up during the quarter. The debaters will need to be strictly limited in time, especially if more than one debate is held. Here are some subjects that may be used :

- "Should preachers and missionaries support themselves by secular work?"
- "Which is more valuable, the European or the Asiatic element in Christianity?"
- "Would the church make greater progress to-day if it were persecuted more?"
- "*Resolved*, That Paul accomplished more for Christianity by his pen than by his voice."

### VI. A PORTRAIT GALLERY.

An interesting review may be made by assigning to the pupils the various characters of the quarter's lessons, asking each to write a two-minute descriptive essay on his character, the whole to be read to the class as "The Quarter's Portrait Gallery." Paul has appeared in nearly every lesson, and must be omitted as too large a subject for so brief handling. The other characters are Luke, Silas, Timothy, Barnabas, Mark, Lydia, the Philippian jailer, James, the slave girl of Philippi, and Jason.



## FOURTH QUARTER.

OCTOBER 4 — DECEMBER 27, 1925.

### THE SPREAD OF CHRISTIANITY.

#### STUDIES IN THE ACTS AND THE EPISTLES.

(THIRD QUARTER OF A NINE-MONTHS COURSE.)

#### LESSON I (27)\*. — October 4

#### PAUL IN ATHENS. — Acts 17: 16-34.

PRINT vs. 22-34.

**GOLDEN TEXT.** — *In him we live, and move, and have our being.* — ACTS 17: 28.

**Devotional Reading :** Ps. 139 : 7-12.

**Reference Material :** John 4 : 19-26 ; 1 Cor. 15 : 12-20.

**Primary Topic :** PAUL TELLS THE PEOPLE ABOUT GOD.

**Lesson Material :** Acts 17 : 16-34. Print vs. 22-34.

**Memory Verse :** Our Father who art in heaven. Matt. 6 : 9.

**Junior Topic :** PAUL PREACHES ON MARS' HILL.

**Lesson Material :** Acts 17 : 16-34. Print vs. 22-34.

**Memory Verse :** John 4 : 24.

**Intermediate and Senior Topic :** GOD THE FATHER OF ALL MANKIND.

**Topic for Young People and Adults :** TRUE AND FALSE IDEAS OF GOD.

#### THE TEACHER AND HIS CLASS.

The Younger Classes may use the sand tray to build up a rough miniature of Athens (see the encyclopædia for plan and description). Our lesson gives a fine chance to describe an idolatrous city and show the evils that come from idol-worship. Paul's eloquent words may be brought within the understanding of even the Primary pupils.

The Older Classes will be embarrassed by the array of rich topics : the glories

of Athens, its underlying misery and want, the story of the Areopagus, the varying style of Paul's discourses, the use of tact and skill in presenting Christ, the folly of idolatry, Paul's account of God, Paul's warning of the judgment and call to repentance, Paul's emphasis upon the resurrection. All of these topics should be divided among the students in advance for special study and report.

**Question Suggested for Discussion.**  
How do men find God, and what is the result?

\* The figures in parentheses are the continuation numbers of this course.



PUTEOLI (THE MODERN POZZUOLI)

Landing Place of St. Paul on His Way to Rome



## THE LESSON IN ITS SETTING.

Time. — A.D. 51.

Place. — The Areopagus, a famous hill in Athens. The platform at the top will hold about one hundred persons. Possibly the meeting-place of the Council of Mars' Hill, which was a hall in the market-place or agora.

## THE ROUND TABLE.

## FOR RESEARCH AND DISCUSSION.

The renown of Athens and its causes.  
The style of Athenian oratory.  
Famous scenes in Athens.  
Paul's address on Mars' Hill compared with his other addresses.  
Literary qualities of the address.  
Religious qualities of the address.

## THE PLAN OF THE LESSON.

SUBJECT: True and False Ideas of God.

## I. THE CITY OF MANY PHILOSOPHERS, VS. 16-21.

Athens and its glories.  
Paul in the market-place.  
Paul on the Areopagus.

## II. THE CITY OF MANY GODS, VS. 22-29.

Many gods.  
The unknown god.  
The folly of idolatry.

## III. THE CITY SUMMONED TO REPENTANCE, VS. 30-34.

Overlooking ignorance.  
The coming judgment.  
Results in Athens.

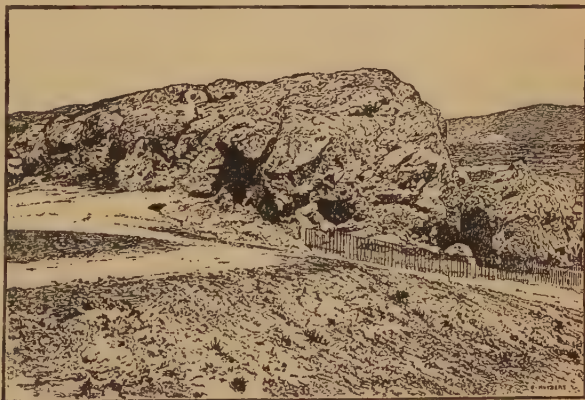
## THE TEACHER'S LIBRARY.

Pounder's *St. Paul and His Cities*. Burrell's *Paul's Campaigns*. Alexander's *St. Paul at Athens*. Davies's *St. Paul in Greece*. Shakspeare's *St. Paul at Athens*. Robertson's *Epochs in the Life of Paul*. Greene's *The Many-Sided Paul*. Jones's *St. Paul the Orator*. Rosser's *Paul the Preacher*. Kingsley's *The Good News of God*. Macmillan's *The Daisies of Nazareth*. Vaughan's *Temple Sermons*. Gladden's *Things New and Old*. Spurgeon's *Sermons*, Vol. 18. Morrison's *The Wind on the Heath*. Moody's *The Way to God*. Hodges's *The Year of Grace: Advent to Trinity*. Morgan's *Life Problems*. Shepardson's *The Suffering Saviour*. Spencer's *Five Last Things*. Albertson's *College Sermons*. Newton's *An Ambassador*. Brooks's *Seeking Life*. William's *Rational Godliness*. Cross's *Knight-Banneret*. Bushnell's *Sermons on Living Subjects*. McConnell's *A Year's Sermons*. Wilberforce's *Sermons Preached in Westminster Abbey*. Robinson's *Studies of Neglected Texts*. Whiton's *New Points to Old Texts*.

I. THE CITY OF MANY PHILOSOPHERS, VS. 16-21. FROM BERCEA TO ATHENS. Paul was not allowed to preach long in Berceæ, but his Jewish enemies in Thessalonica, as soon as they heard of his successful work in Berceæ, followed him up, spread abroad their lies concerning him, and stirred up so great a turmoil that it was thought best for Paul to leave Berceæ also, and continue his journey to Athens. Silas and Timothy were left behind to carry the work further in Berceæ; they had been less conspicuous than Paul and so were in less peril. Certain friends from Berceæ went with Paul to the seacoast, and, finding a ship ready to sail for Athens, they went all the way there, a journey of three hundred miles.

Arriving at Athens, and placing Paul in lodgings, these friends returned to Berceæ bearing instructions for Silas and Timothy to join Paul speedily. Through all the accounts of Paul's journeys it is clear that his physical infirmities prevented his travelling alone, or working alone in the cities he reached.

PAUL IN ATHENS. "St. Paul had been prepared by his education, which was partially Greek, to be intensely interested in everything he saw at Athens. He was



Mars' Hill (Areopagus) in Athens.

This is the elevation next to the Acropolis on the west. It terminates in a precipice 60 feet high over against the Acropolis. Here, on the summit of the rock, the venerable criminal court of Athens often held its councils, and here it may be that Paul delivered his memorable address to the men of Athens.

simply a unit in the vast crowd of citizens and visitors which thronged the Agora, went in and out of the splendid public buildings, or visited the statues and temples of the gods. Nothing which could occupy the mind or kindle the imagination was absent from this wonderful city. All the resources of sculpture and architecture had been employed to beautify Athens, and wherever the eye of the apostle fell it met some object to be stored in the memory. High over all, on the Acropolis, was the Parthenon, the far-famed temple of the virgin goddess Minerva (Athena in Greek), and the hill was crowned by a colossal statue of Athena herself, looking out over the city she protected, a landmark visible from afar, her spear and shield glittering under the sun of Greece." — *R. W. Ponder.*



Athene Parthenos.

A statuette in the Central Museum in Athens, probably a copy of Phidias's great statue of Athena. It was 75 feet high, was placed on the Acropolis 500 feet above the sea level, and was made by Phidias from the spoils taken at Marathon from the defeated Persians in B.C. 490.

As Paul approached Athens he must have thought of her great men, Socrates, Plato, Demosthenes, Pericles, Themistocles, Solon, Aristides, Phidias, Æschylus, Sophocles, Euripides, Aristophanes, Thucydides, and many others; for no city has ever equalled Athens in the number of first-rank men of genius, — orators, poets, dramatists, historians, philosophers, artists, sculptors, architects. The world still looks to Athens for its highest types in most of the fine arts and in most branches of literature. But Paul knew that he had a gift for Athens that was infinitely greater than all that the splendid city had bestowed upon mankind.

**THE GODS OF ATHENS.** It was doubtless Paul's intention to wait for the coming of his helpers before he began to preach, but as he saw on every hand the throng of idols, his spirit was moved to preach the one true God, and he could not resist the impulse. "All the way from the Piræus (the seaport) the road had been lined, from point to point, with monuments to famous men or statues of heroes or of gods, and every open space in the city obtruded on him its idolatry, so intensely hateful to a Jew. The great brazen image of Athena, cast from the spoils of Marathon, looked down on him from above all the wondrous buildings on the Acropolis. The number of statues in Greek towns everywhere was indeed amazing, in spite of the systematic plundering of them by the Romans for two hundred years. As late as under Vespasian, Rhodes, which seems to have escaped the spoilers, had three thousand statues, and yet the number at Athens, Olympia, and Delphi — places which had been sorely robbed — was estimated as not fewer. Hence, even after Paul's death, the aggregate of such 'idols' — for to Paul as a Jew the likeness of anything in heaven or earth, or sea was an 'idol' — could hardly have been less, in the petty mainland of Greece and its islands, than from 20,000 to 30,000." — *Cunningham Geikie.*

Paul, however, did not forsake his customary practice of beginning his work in each city with the Jews, but went first to the synagogue where he gave his glorious message to the Jews and the proselytes from heathenism. They would be readiest to understand and accept the gospel, and the converts he might make, though few, would be prepared to aid him in spreading the good news among the heathen.

**PAUL IN THE AGORA.** But Paul also "reasoned" every day with those whom he encountered in the market-place or agora. "The agora in which St. Paul daily met those with whom he conversed was not the same agora in which the philosophers in the days of Socrates had met and talked with their followers. The new agora, which was in use in the days of St. Paul, was a little farther than the old from the Acropolis

and Areopagus (or Mars' Hill), though still within a few minutes' walk of them. The Doric porch which formed its gateway toward the latter is still standing among the houses of modern Athens. The Agora in its arrangements probably closely corresponded to that of the Greek and Eastern bazaars of the present day, being divided off into separate quarters or porticos apportioned to each separate trade. At Athens we know of porticos in the agora which bore the following names : the Millers', the



View of Athens.

From a photograph.

The Acropolis, the highest point of the city, showing the Parthenon upon it.

Fishmongers', the Tailors', the Confectioners', the Cheesemongers', the Crockery-shops, the Apple-sellers', the Onion-sellers', etc., as well as the 'Ladies' stuff' department, the Booksellers', and a circular auction mart for divers commodities, including slaves. Here the busy and the idle of Athens alike congregated from day to day to hear or to see some new things." — *Rev. G. S. Davies.*

**STOICS AND EPICUREANS.** After a while the earnestness and evident power of Paul's teaching brought him to the notice of the professional philosophers whose schools were near the agora. These philosophers belonged to two contending systems of thought, the Stoic and the Epicurean. The Stoics, so called because their founder, Zeno, taught in the Stoa Poecile, or Painted Hall on the south side of the market-place, were materialists, pantheists, and fatalists. They believed that all things would be absorbed into God and then a new world-cycle would start and proceed just as before. They thought suicide to be right and often laudable. They strove to gain peace of mind by a proud indifference to all external influences and events, and this attitude is called stoicism to this day. They held that the highest happiness came from the pursuit of virtue, and thus, when true to their own teachings (which was seldom, in Paul's day), they attained a lofty though proud type of character.



From a photograph.

The Gate of the Agora or Market-place, at Athens.

The Epicureans received their name from their founder Epicurus, who taught that happiness can best be gained by the pursuit of pleasure. They were materialists like the Stoics ; and they were virtually atheists, because they believed that the gods, dwelling in perfect bliss, took no thought for mankind. The Epicureans were not sensualists, at least in theory, for they held that the highest happiness came from restraining the senses and keeping the mind in undisturbed calm. Neither the Stoics nor the Epicureans opposed the idolatry of the common people, with its swarm of unmentionable evils.

**PAUL ON MARS' HILL.** These philosophers, backed up by the market-place crowd, laid hold of Paul in friendly compulsion, and led him to Mars' Hill (the Areopagus is the Greek word, meaning the Hill of Ares, the Greek Mars) that he might set

22. And Paul stood in the midst of the Ἄ-ρ-ἔ-ῶ-π'-ἄ-γ-ῶ-s, and said,  
Ye men of Athens, in all things I perceive that ye are very religious.

23. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this I set forth unto you.

forth his teaching. It struck them as novel because it mentioned a new God named Jesus, and it insisted upon a new doctrine, namely, proof of immortality by an actual resurrection, something very different from the argumentative proof given by their own Socrates and Plato. The crowd gladly followed, for the people of Athens (verse 21) always had time to listen to discussions, being probably the most argumentative and mentally curious and alert people that ever lived.

"Observe Paul's pulpit. A fateful place. Many a culprit had been there devoted to death. On this platform Demosthenes had stood and uttered 'breathing thoughts in burning words.' Here Socrates had made his defence and was condemned to drink the fatal hemlock. On a shelf of rock near by stood the Temple of the Furies; and above it towered the Temple of Mars. To this place Paul brought such 'news' as these newsmongers had never heard before. He spoke as an ambassador from the court of heaven, bringing a message of peace to troubled souls." — *Rev. David James Burrell, D.D.*

II. THE CITY OF MANY GODS, vs. 22-29. Of Paul's famous address on Mars' Hill Luke gives us, of course, only an outline. As we have it, the speech occupies only about five minutes; Paul could hardly, on such an occasion, have spoken for less than an hour. It is but a summary, but what a marvelous one!



Coin of Athens, Showing the Acropolis, and Head of Minerva.

22. And Paul stood in the midst of the Areopagus. On this hill met the famous Athenian court of the Areopagus, and some think that the court was sitting at the time and that Paul spoke before it in order to obtain the license of a public teacher in the city. It is more likely that the scene of his speaking was transferred to the hill merely that a larger number might hear him and that he might speak in a quiet place.

And said, Ye men of Athens. This is the formula with which Demosthenes and all other classic Athenian orators began their speeches. Paul was undoubtedly acquainted with them, and couched his introduction in terms familiar to his audience. In all things I perceive that ye are very religious. He did not say, as in the King James translation, "Ye are too superstitious." "He was too great an orator, too skilful a controversialist, to begin with an offensive charge. With prudence taught him in the schools of rhetoric, with discretion exemplified by his Divine Master, he not only avoided a danger into which an untrained mind might have fallen, but he employed that very danger to draw them to him. 'Too superstitious'? Far from it; rather, 'Ye are unusually reverent.' There were altars all about him, altars to Jupiter, Diana, Apollo, Venus, Ceres, Athena, Juno; altars to graces and furies; altars to Fame, to Energy, to Eloquence. Athens was full of altars. An old traveller tells us there were more altars in Athens than in all the rest of the world. A Roman satirist said, 'It is easier to find a god in Athens than to find a man.'" — *Rev. Charles Carroll Albertson, D.D.*

23. For as I passed along, and observed the objects of your worship. Paul had noted with his dim vision the many statues, so lovely in form and so deplorable in the spiritual blindness and ignorance which they represented; and he had also paused to read the inscriptions anxiously dedicating these statues to various deities. I found also an altar with this inscription, TO AN UNKNOWN GOD. Athens possessed a number of altars dedicated to "unknown gods." When some calamity came upon the people and the priests did not choose to attribute it to any of the hundreds of known deities, they ascribed it to some god unknown, who at once re-

ceived an altar to propitiate his wrath. The modern agnostic believes that God is unknown and unknowable. "The Christian reverently holds that there are heights and depths in God that he cannot know, and yet he is convinced that God is knowable.

For the Christian consciousness there is no such intense reality as God. He is nearer than breathing, closer than hands and feet, more subtly present than any summer morning; and this though logic be powerless to reach and argument ineffectual to demonstrate him." — *Rev. George H. Morrison, D.D.*

*Illustration.* We do not need to know all about God — that would be impossible — in order to know him. "The surgeon does not have to drain all the blood out of my body to know what my blood is. A few drops will do. We do not have to empty the ocean in order to know the quality of its waters that wander afar in distant seas. A cupful is enough. No man of science need journey all the way to the sun to learn what its elements are. He can find that out in his study." — *Rev. Joseph Fort Newton, D.D.*

What therefore ye worship in ignorance. "They were not content with their false gods.

They felt that there must be a greater, better, more mighty, more faithful God than all; and they thought, 'We will worship him too, for we are sure that he is, though we know nothing about him.' So they set up, beside all the altars and temples of the false gods, an altar 'To the Unknown God,' and St. Paul passed by and saw it, and his heart was stirred within him with pity and compassion." — *Charles Kingsley*. This I set forth unto you. "A death-blow is here given to the superstition and the idolatry which had stirred Paul's spirit as he dwelt and as he walked in Athens; but it is given in that tone of tenderness and intelligence and of sympathy which charms while it wounds and heals while it slays. For all this gigantic lie — the whole phantom universe of idolatry — St. Paul will substitute one satisfying truth. All these specious and beautiful shadows Paul will replace by one magnificent reality." — *Dean C. J. Vaughan*.

"And he told,  
There on the Hill of Mars, about a god  
Could conquer Mars, and yet the god of peace.  
Indeed, he vaunted him all gods in one,  
The god of tempests like the thundering Zeus,  
And at a word the storm would kiss his feet;  
Light of the world, Apollo in the sun;  
Bread of the world, Demeter bounteous;

The god of truth, than Pallas wiser far,  
And more than Aphrodite god of love.  
This paragon of gods, the stranger said, "  
Could more than Hermes move the hearts of men  
With winsome words, and more than Heracles  
Could work his wonders, and could heal the sick  
With touch that Æsculapius might desire."

— *Amos R. Wells*.

24. The God that made the world and all things therein. The one God, not the many gods, a separate god for every tree and spring and for every phenomenon of nature. The Epicureans taught that the world came together simply by chance, and



The Southern Porch or Portico of the Erechtheum.

A small but very beautiful temple for the worship of Athene, built beside the Parthenon on the Acropolis at Athens, sometime toward the close of the fifth century, B.C.

24. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands ;

25. Neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things ;

26. And he made of one every nation of men to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habitation ;

27. That they should seek God, if haply they might feel after him and find him, though he is not far from each one of us :

some teachers and writers of to-day are no wiser after all these years. **He, being Lord of heaven and earth, dwelleth not in temples made with hands.** All the universe is God's temple, and so it is absurd to think that he can be found only in some puny man-built edifice. Paul had heard the martyr Stephen say this of the temple in Jerusalem (Acts 7 : 48), and the words had sunk deep into his soul.

25. **Neither is he served by men's hands, as though he needed anything.** "Served" in the Greek means the kind of service that is needed by the one to whom it is given, as a President is served by a member of his cabinet, or as the mistress of a house is served by her cook. We cannot serve God in that way, but we can please him by yielding our hearts to him, and thus we can best serve ourselves and the world. **Seeing he himself giveth to all life, and breath, and all things.** Since God is the source of the strength with which we work, and maintains our life from hour to hour, and gives us every instrumentality of service, he has no need that we can supply by our labor. He does need one thing (if we may so speak of God), and that is our love. That is what he asks for : "Give me thy heart."

26. **And he made of one every nation of men to dwell on all the face of the earth.** "He made of one blood" is not the reading of the best manuscripts, which omit "blood." The thought is higher : "of one nature, of one stock, of one divine Father." "What a grand thought it is that all the races of men are God's offspring, formed in God's image, and, being thus mutually like God, are all like each other ; that they are all not aliens, but brethren, members of a vast family, of whom God is the Father !" — *Rev. Hugh Macmillan, F. R. S. E.* **Having determined their appointed seasons.** God has fixed the four seasons of the year, and day and night, on the orderly succession of which the earth's fertility depends, and the food and life of men. All the farmer's toil counts for less than a few hours' sunshine or rain. **And the bounds of their habitation.** Some parts of the earth are habitable by men, and others are not. God has fixed these limits ; and if man extends them, it is only through the powers that God has given him.

27. **That they should seek God.** This was God's purpose in his creation, his aim in bestowing so many blessings on men, namely, that they might be led to seek him, to know him, and to love him.

*Illustration.* "Why do the sunny rooms in the hospitals turn out the greater number of cured patients ? Because science has discovered that bright sunlight kills the bacteria of infection and putrefaction. Water containing 10,000 germs to the cubic inch has been proved to contain no germs at all after an hour's exposure to intense and direct sunlight. Thus shall it be with the heart forcibly exposed to God." — *Canon Basil Wilberforce.*

**If haply they might feel after him and find him.** Feeling after God is never enough, if it stops short of the finding. "Mere natural desire, want, sentiment Godward, do not make a religious nature. What does it signify that the nature is feeling after God, when the life is utterly against him ?" — *Horace Bushnell.*

*Illustration.* "Just as soon as the tender stalk of the climbing plant begins to lift itself up from the earth, the top of it begins to swing around, reaching out thus in all directions for something to lay hold upon and cling to. The tendrils and the petioles are the most sensitive, and they lay hold upon the object that they have reached with a firm grasp, and, if the form of the object permit, carry the whole plant around it, and bind it fast. The soul knows, too, that it cannot thrive alone, that it needs some Power stronger than itself to cling to ; and it always begins to feel after it if haply it may find it." — *Washington Gladden.*

**Though he is not far from each one of us.** "God is everywhere. He is so present in all places that he is specially near to each person. His circumference is nowhere,

28. For in him we live, and move, and have our being; as certain even of your own poets have said,

For we are also his offspring.

29. Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man.

but his center is everywhere. God is as much with you as if there were no other person in the world. His being near to you does not make him far off from another. God is near each one of us, observing us with exactness, perceiving the secret intents of our hearts. He is near us, feeling for us and thinking of us. He is near us in active energy, ready to interpose and help us. He is near us in all places, and at all times. By night and by day he surrounds us. Know it, and be filled with awe. Know it, and feel the power of his grace." — *C. H. Spurgeon*. "What a great truth it is, how full of courage, this truth that man may go away from God, but God cannot go away from man! How God loves his own great character of faithfulness! He cannot turn his back upon his child. If his face is not shining upon you, it must be that your back is turned on him, and if you have turned away from him, you can turn back to him again." — *Phillips Brooks*.

*Illustration.* "Have you ever seen a little child running away from his father, hiding behind tree or rock or house, and thinking it impossible that the place of retreat can be discovered, and yet the father sees the child all the time? And so God never loses sight of us, even when we run away, hide behind the tree of temptation, are covered by the rock of sin, and are seemingly sheltered in the house of rebellion." — *Rev. Caleb Davis Bradlee, D.D.*

28. For in him we live, and move, and have our being. "Because this expression deals with the greatest of all subjects, and because it deals with it in a great way, it belongs among the shining sentences of the world. God is not so interfused with the visible universe that the world is God. God is the life of the world, the soul of the world. Moreover, God is a person. Though he pervades the world, like the air we breathe, still he is a person; because we are." — *Dean George Hodges*. "Every human being has the living God as true environment. It is not the preacher, the church members, the Christian people merely, that in God do 'live, and move, and have their being.' Every soul — the most profligate man, the most licentious man, the most greedy man, the most ungodly man, 'lives and moves and has his being in God.' One man lives in his environment consciously, because his own spirit is quickened by the Eternal Spirit of God. The other, living in the same environment, does not know it, because he is dead in his trespasses and in his sins." — *Rev. G. Campbell Morgan, D.D.* As certain even of your own poets have said. "The words are a quotation from Aratus, *Phanomena*, 5, and are also found in Cleanthes's *Hymn to Jupiter*, 5. Aratus was a native of Cilicia, and St. Paul may in consequence be supposed to have known of his writings as of those of a fellow-countryman. By quoting from their own literature to the Athenians, St. Paul illustrates his own declaration that in his labors he 'became all things to all men.' Such a quotation was also very well devised for arresting the attention of these cultivated hearers, and winning, it may be, some consideration for the speaker, as also being a man of culture." — *Cambridge Bible*. For we are also his offspring. "In whatever we fall short of God's image, we are so far degenerate. We are so far like children of some noble family, stolen by thieves or gipsies, and taught in savage places all practices degrading and unworthy of their origin. For we are God's offspring. Why should we be alienated from him by wicked minds?" — *Rowland Williams*.

29. Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone. We know, Paul argues, that we are not like stone or the metals, and we also know that God is far superior to us; how then can we think that God is like gold or silver or stone, and fall down before these things and worship them? Graven by art and device of man. God made man; how can man make God? We know the history of an idol, that it was fashioned by a being who was himself fashioned by the Infinite Artificer. What folly to bow before this creation of a creature as if it were the Creator!

III. THE CITY SUMMONED TO REPENTANCE, vs. 30-34. "Athens in Paul's day was a fallen city, but a city glorious in her fall — a museum, a sanctuary, a university — redeemed by her intellectual force from her political nullity, looked up to with reverence by her former rivals, Sparta and Thebes, involved with her in

30. The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent:

31. Inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32. Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again.

33. Thus Paul went out from among them.

the common doom of foreign conquest." — *Charles Shakspeare*. It was this city, so splendid in its mighty memories, that Paul dared to summon to repentance.

30. **The times of ignorance therefore God overlooked.** Before Christ came, men were ignorant of the Father; his love, his mercy, his yearning after his wayward children. They were not to blame for this ignorance, and God forgave the wrong and foolish things they did because of it; but now a great Light has come into the world, and sins against that light cannot be overlooked. **But now he commandeth men that they should all everywhere repent.** "Repentance is 'right about face!'" In the Irish language the word 'repentance' means even more than 'right about face'; it implies that a man who has been walking in one direction has not only faced about, but is actually walking in an exactly contrary direction." — *D. L. Moody*. There can be no Christian life without repentance, and there can be no true repentance without Christ: "Repent!" is the beginning of all Christian preaching. "Change your mind!" Isaiah said it. Ezekiel said it. John the Baptist said it. Christ said it. The Twelve said it. Peter said it. Paul said it. Change your mind! Change your mind!" — *Rev. Daniel Shephardson, Ph.D.*

31. **Inasmuch as he hath appointed a day in which he will judge the world in righteousness.** "'The Day of Judgment' is the time, the age, the period — be it a thousand years or a thousand chiliads — during which the glorified Son of Man 'shall judge the world in righteousness.' To limit that judgment to a natural day of twenty-four hours, or to a measured series of years, or even of centuries, is to disregard the character, the magnitude, and the vast variety of the events which it is described as comprehending." — *Joseph Cross*. "Knowing surely that the judgment of the quick and dead will take place at the time which the apostle tells us is 'appointed' by God, we shall do wisely if we spend our days in a life of faith and obedience and of due preparation for standing in our lot at the end of the days." — *J. A. Spencer, S.T.D.* **By the man whom he hath ordained.** "Judgment is intrusted to Christ because he is the Son of Man. Because he has been in his own person 'touched with the feeling of our infirmities' we may be sure that he will deal fairly not only with our sins but with our temptations." — *Rev. S. D. McConnell, D.D.* **Whereof he hath given assurance unto all men, in that he hath raised him from the dead.** Christ's resurrection was the final and sufficient proof of his deity. It was the one great sign which he himself foretold. Paul made the resurrection of Christ the center of his Christian evidences; it had convinced him when he saw the risen Christ on the Damascus road, and he had added overwhelming evidence from other witnesses. From that time it had a large place in his preaching and writing.

32. **Now when they heard of the resurrection of the dead, some mocked.** "The idea of retribution beyond the grave would have been equally alien to the Stoic as to the Epicurean, and both Stoic and Epicurean alike would have ridiculed the idea of a resurrection of the body." — *Expositor's Greek Testament*. **But others said, We will hear thee concerning this yet again.** These were more courteous than the others, but probably they were only like Felix, putting off Paul's earnestness with a meaningless promise. "If their proposal had been sincerely made, Paul would hardly have left the city without making another attempt to convince them; a sincere offer to hear him again, on matters that were so important in his estimation, would have appeared to him in the light of an engagement which he was bound to fulfil." — *William Lindsay Alexander*.

33. **Thus Paul went out from among them.** He left the company sitting on the benches, while he walked down the steps to the foot of the hill and then to his lodging in the city.

34. **But certain men clave unto him, and believed.** As the first disciples followed Christ to his lodging, so, we may conjecture, a choice few followed Paul from Mars'

34. But certain men clave unto him, and believed: among whom also was Di-ō-nŷs'-i-ŷs the Ā-ē-ōp'-ā-gīte, and a woman named Dām'-ā-rīs, and others with them.

Hill to learn more about the strange things he had been telling. Among whom also was Dionysius the Areopagite. He was a member of the highest court of Athens, that which sat on the Areopagus, and no one could be a member of this council unless he had reached the age of sixty and had filled some important office. It is the tradition that he became the first Christian bishop of Athens and suffered martyrdom. And a woman named Damaris. It is thought that this woman was a foreigner, since no respectable Athenian woman would have joined an audience of men. Here again, as in Antioch of Pisidia, Philippi, Thessalonica, and Berea, we see the prominence of women in early Christianity. And others with them. Meager results, it would seem, but we may be all the surer that this is a true history. A false account would have magnified Paul's triumph in that famous city and before that cultured audience. However, it was something to have won a member of the highest assembly of Athens, and Christianity in that city grew apace. St. Basil and St. Gregory were trained there, and other great Christian leaders sprung from Athenian soil. "The comparative failure of St. Paul's mission at Athens seems to have had considerable effect upon his style of preaching in the future. He had tried the 'wisdom of the world' and had found it wanting. Never afterwards did he make use of philosophic dialectic in his presentation of the gospel message." — *Maurice Jones*.

## LESSON II (28). — October 11.

### PAUL IN CORINTH. — Acts 18: 1-17.

#### PRINT vs. 1-11.

**GOLDEN TEXT.** — *Be not afraid, but speak and hold not thy peace.* — Acts 18: 9.

**Devotional Reading:** 1 Cor. 13: 1-7.

**Reference Material:** 1 Cor. 2: 1-5; 3: 10-13; 2 Cor. 3: 1-6.

**Primary Topic:** GOD PROTECTING PAUL.

**Lesson Material:** Acts 18: 1-11.

**Memory Verse:** Fear not; I will help thee. Isa. 41: 13.

**Junior Topic:** PAUL IN WORKSHOP AND PULPIT.

**Lesson Material:** Acts 18: 1-11.

**Memory Verse:** 1 Cor. 2: 2.

**Intermediate and Senior Topic:** PAUL'S EXPERIENCES IN CORINTH.

**Topic for Young People and Adults:** PAUL PLANTS THE CHURCH IN CORINTH.

#### THE TEACHER AND HIS CLASS.

The Younger Classes will enjoy the story of Paul with his two friends, Aquila and Priscilla, hard at work making tents, and may learn the lesson of industry. The story of Paul's vision is a thrilling one and has constant application to the fears and needs of childhood. It would be a glorious hour if you could implant in the hearts of your pupils a consciousness of Christ's presence at every time of need.

The Older Classes will be interested in an account of ancient Corinth, with the disclosures of comparatively recent excavations. Much is told us in our lesson concerning Paul's methods and

his personal feelings. Certain characteristics of the Jews are also brought out clearly. The proconsul Gallio is a fascinating figure well worth studying. Paul's vision is the heart of the lesson, and its meaning for us should be presented forcibly.

**Question Suggested for Discussion.** Should preachers, missionaries, and other Christian workers follow Paul's example and gain their living in secular employments?

#### THE LESSON IN ITS SETTING.

**Time.** — A.D. 51-52.

**Place.** — Corinth.

## THE ROUND TABLE.

### FOR RESEARCH AND DISCUSSION.

Characteristics of Corinth.  
Remains of ancient Corinth.  
Paul's visions compared with others of Bible characters.  
Character of Roman rulers in the New Testament.  
Jewish characteristics disclosed by Paul's enemies.  
The second letter to the Thessalonians.

## THE PLAN OF THE LESSON.

**SUBJECT:** Paul in Workshop and Pulpit.

### I. PAUL WORKING AND PREACHING, vs. 1-4.

From Athens to Corinth.  
Aquila and Priscilla.  
Shop and synagogue.

### II. PAUL ENCOURAGED BY A VISION, vs. 5-11.

The coming of helpers.  
Henceforth — the Gentiles.  
"Be not afraid; I am with thee."

### III. PAUL IN COURT, vs. 12-17.

The Jewish charge.  
The shrewd proconsul.  
A Jew punished.

## THE TEACHER'S LIBRARY.

Huntington's *Sermons for the People*. Robertson's *Sermons, Fourth Series*. Potter's *Sermons of the City*. McNeill's *Sermons, Vol. I*. David Smith's *Life and Letters of St. Paul*. Burrell's *Paul's Campaigns*. Davies's *St. Paul in Greece*. Fouard's *St. Paul and His Missions*. Hill's *The Apostolic Age*. Wilson's *The Church We Forget*. Maclaren's *Expositions*. Clark's *In the Footsteps of St. Paul*.

1. After these things he departed from Athens, and came to Corinth.

**I. PAUL WORKING AND PREACHING, vs. 1-4.** "When Paul sailed from Athens, failure stared him in the face. While his own heart was aflame with the love of Christ, to other men there seemed to be no beauty in the Redeemer that they should desire him. Instead of sweeping through all lands, the Cause was retarded by an often barren controversy. In such circumstances did Paul land for the first time in Corinth — the



Chicago of Greece — the London of the Balkans — where trade flourished and wealth was multiplied — where the church could survive, if at all, only by making united headway against the distractions of luxury, — the theater, the circus, the places of music and dance and pleasure and display. At Corinth the trouble was not dogma but devilry." — P. Whitwell Wilson.

1. After these things he departed from Athens. Paul did not remain in Athens and work there because he did not find the soil likely to produce a profitable harvest. The Athenians were shallow-ground hearers, with all their pride of philosophy. They cultivated their minds rather than their souls. They were too conceited to realize their sins and so they did not feel their need of a Saviour. Paul's time was precious. He did well to leave Athens for a more promising field. And came to Corinth. It was a journey to the west of fifty-six miles from Athens. Achaia was

the southern province of Greece under the Romans, Macedonia being the northern province. Corinth was its capital, and there lived the Roman governor of Achaia, the proconsul. Corinth was the chief commercial city of Greece, as Athens was the leading intellectual city. It was situated on the isthmus which joined the southern peninsular Greece (the Peloponnesus) to the mainland, and here were held the famous Isthmian athletic contests to which Paul alludes in his letters to the Corinthians. Over the isthmus passed the land trade between northern and southern Greece. There were important harbors on either side of the isthmus, so that Corinth was the center of the trade between Italy and the East. Its people were engrossed

2. And he found a certain Jew named *Āq'ui-lā*, a man of *Pōn'tūs* by race, lately come from Italy, with his wife *Priscilla*, because *Ēlāu'-dī-ūs* had commanded all the Jews to depart from Rome: and he came unto them;

in trade and money-making. They were also a luxury-loving and pleasure-seeking people, and the city was everywhere known for its sensuality. No city was in greater need than Corinth of the pure and ennobling gospel of Christ.

"Corinth's magnificent places of amusement made it the most popular of summer resorts. Its Temple of Venus (where no less than a thousand so-called 'priestesses' were consecrated to open sensuality) with innumerable shrines of other gods, threw over its nameless vices the glamour of religion. To speak of a woman as 'a Corinthian' was equivalent to calling her a courtesan. To say that a young man was 'living in Corinth' was to affirm that he was recklessly sowing his wild oats."—*Rev. David James Burrell, D.D.*

"The city which St. Paul saw was not that which had stood there in the proudest days of Greece. That Corinth had been levelled to the ground, save a few of its temples, two hundred years before, and its treasures of art destroyed or carried to Rome. The site had remained unoccupied till the time of Julius Cæsar, when the town was rebuilt as a Roman colony; and such were the advantages of its site that it had become already scarcely less flourishing than before, and by a strange persistency had again earned the same reputation for loose morality that the older Corinth had borne."—*Rev. G. S. Davies.*



Temple at Corinth.

The most conspicuous feature of Corinth was its great hill-citadel, Acro-Corinth. "Rising immediately from the elevated plain, its top is 2,000 feet above the sea. It is dwarfed by no near-by neighbors, and is almost as regular and symmetrical as Fujiyama itself. The view from the top is superb. Paul must have often climbed this great hill, which always cast its morning shadow over the city."—*Rev. Francis E. Clark, D.D., LL.D.* Now a wretched village, with about two hundred inhabitants, is all that is left of the proud city of old. The American School of Archæology has laid bare some of the gigantic columns of the Temple of Apollo, the marble slabs of an ancient street lined with the ruins of sixteen shops, the great fountain of Corinth, and a broken slab bearing in Greek the word "synagogue."

2. And he found a certain Jew named *Aquila*. *Aquila* was not his Jewish name, but a Latin name assumed by him, according to common custom, when he went to live in Rome. Thus *Saul* became *Paulus* when he began to work in foreign lands. **A man of Pontus by race.** Pontus was the region south of the Black Sea and east of Paphlagonia. Pontus had recently been conquered by Rome, and this connection may have led *Aquila* and *Priscilla* to go to the world metropolis. **Lately come from Italy, with his wife *Priscilla*.** *Priscilla* is the diminutive form of *Prisca*, in which form the name is written in 2 Tim. 4:19. Timothy was probably at Ephesus at the time, so that *Aquila* and *Priscilla* had removed to that city. They had been there for some time, for Paul's first letter to the Corinthians was written from Ephesus, and from it we learn (1 Cor. 16:19) that *Aquila* and *Priscilla* were there then, and had a house in which a body of Christians were wont to meet. Theirs was evi-

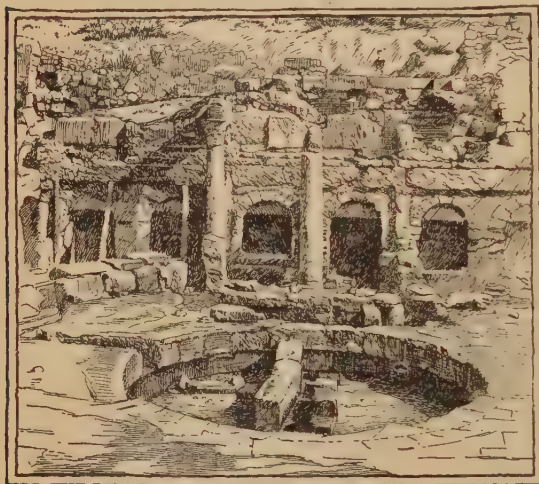
3. And because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers.

4. And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks.

dently a most serviceable Christian family. Because Claudius had commanded all the Jews to depart from Rome. "The Jews of that date were turbulent rather than shrinking, and had not yet by long oppression learned the sad art, destined to become a part of their nature, of perpetual cringing. For we are told by Suetonius that the edict was passed in consequence of the perpetual tumults occasioned by the Jews with reference to Christianity. 'He expelled from Rome the Jews, who were perpetually causing tumults at the instigation of Chrestus.' The tumult raised by the Jews at Corinth is another striking instance." — *Rev. G. S. Davies.* And

he came unto them. Paul was no hermit, but a warm, sociable, friendly man. He did not want to live by himself.

3. And because he was of the same trade, he abode with them, and they wrought. Men of the same craft seem to have sat together in Jewish synagogues, so that Paul had no difficulty in discovering other tentmakers. Aquila and Priscilla had already picked up a trade, and Paul would help them enlarge it. For by their trade they were tentmakers. "Paul was sustained by manual work. Tentmaking was his 'craft.' For by the rabbinical law, all Jews were taught a trade. One rabbi had said, that he who did not teach his son a trade instructed him to steal. Another had declared that the study of theology along with a trade was good for the soul, and without it a temptation from the devil. So, too, it was the custom of the mon-



From a photograph by Dr. Arthur S. Cooley.  
The Fountain of Pirene.

Discovered in 1898, by Professor Richardson, director of the American School at Athens, while excavating the site of old Corinth. It was the most celebrated spring in the world, the making of the city of Corinth, the center of its life. Pausanias's description is as follows: "The spring is adorned with marble, and there are chambers constructed in the manner of caves, from which the excellent drinking water flows out into an open-air basin." Without doubt, Paul was familiar with this famous fountain.

nastic institutions to compel every brother to work, not only for the purpose of supporting the monastery, but also to prevent the entrance of evil thoughts. A wise lesson! For in a life like that of Corinth, in gaiety, or the merely thoughtless existence, in that state of leisure to which so many minds are exposed, woe and trial for the spirit that has nothing for *the hands* to do! Misery to him or her who emancipates himself or herself from the universal law, 'In the sweat of thy brow shalt thou eat bread.' Evil thoughts, despondency, sensual feelings, sin in every shape is before him, to beset and madden, often to ruin him." — *F. W. Robertson.*

4. And he reasoned in the synagogue every sabbath. In Corinth, as in all former places visited, Paul began his work in the synagogue, and this in spite of the fact that the Jews were his most persistent persecutors. He was sure to find among them a few kindred spirits who would be the strong foundation of the coming church in that place. Paul's "reasoning" would be the citation from the Old Testament of prophecies of the Messiah, and the relation of events in Christ's life corresponding to those prophecies. And persuaded Jews and Greeks. These Greeks were not heathen, but people of Corinth who had been idolaters but were attracted by the pure religion

5. But when Silas and Timothy came down from Măç-ě-dō'-nĭ-ă, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ.

6. And when they opposed themselves and blasphemed, he shook out his raiment and said unto them, Your blood *be* upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

of the Jews, had become proselytes, and were regular attendants on the synagogue services. Paul persuaded some of both classes that Jesus was the Messiah, the Son of God, the Saviour of the world.

II. PAUL ENCOURAGED BY A VISION, vs. 5-11. "Paul needed a vision, for Paul had never seen Christ 'after the flesh,' nor heard his parting promise. We do not need it, for we have the unalterable word, which he left with all his disciples when he ascended, and which remains true to the ends of the world and till the world ends." — *Alexander MacLaren*.

5. But when Silas and Timothy came down from Macedonia. They had been left in Berea, but Timothy had visited Thessalonica and Philippi before the two went down to Corinth. "It was in the month of September that Paul had come to Corinth, and he had no intention of remaining there. His hope was that peace would be restored in Macedonia, and he would be free to return thither and resume his interrupted ministry. Corinth was merely a temporary asylum, and it seemed useless to inaugurate there an enterprise which he must presently abandon. He passed several weeks in anxious expectancy, busy at his tentmaking and availing himself of such opportunities as presented themselves for testifying of Christ. At length in the month of October Timothy arrived from Thessalonica, and his report, grievous as it was, terminated the apostle's suspense. The persecution still continued, and there was nothing for it but that he should remain at Corinth. And so, after he had written and despatched his first letter to Thessalonica, he addressed himself to an energetic ministry in the Achaian capital." — *Prof. David Smith*. Paul was constrained by the word. Zeal for preaching the word of God, the gospel of Christ, seized upon Paul. The arrival of his helpers, Silas and Timothy, gave Paul new courage, and the Philippian Christians had sent him a contribution for his support (Phil. 4: 15; 2 Cor. 11: 9), so that he was not obliged to spend his time in tentmaking. He had been preaching only on the Sabbath, but now he could do evangelistic work all the week. Testifying to the Jews that Jesus was the Christ. Not that he had not done this before in his synagogue addresses, but now he preached the word more fully and with fresh zeal.

6. And when they opposed themselves and blasphemed. The Greek verb implies that the opposition was organized and was fiercely determined. Their blasphemy consisted of contemptuous remarks concerning the Son of God. He shook out his raiment. The action implied that he would get rid of them thoroughly, as



From a photograph by Dr. Arthur S. Cooley, by permission.

Synagogue Stone.

The lintel of a door supposed to have been part of the very synagogue in which Paul preached, discovered in 1898.

7. And he departed thence, and went into the house of a certain man named **Ti'-tüs Jüs'-tüs**, one that worshipped God, whose house joined hard to the synagogue.

8. And **Crís'-püs**, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9. And the Lord said unto Paul in the night by a vision, Be not afraid, but speak and hold not thy peace:

he got rid of any dust that might have settled in his garments. "Good riddance!" the gesture signified. **And said unto them, Your blood be upon your own heads.** "Blood" means "ruin," and the expression implies that by rejecting Christ they were rejecting their own salvation from imminent death. **I am clean.** Paul had done all he could to save them: their blood would not be on his conscience, their ruin laid up against him in the last day. **From henceforth I will go unto the Gentiles.** This does not mean that he would from that time have nothing to do with the Jews, for after this, when he went to a new city, he began his work, as before, in the synagogue. Paul merely meant that for the remainder of his stay in Corinth he would address himself to the Gentiles only.

7. **And he departed thence.** That is, from the synagogue, where his word renouncing the Jews had just been spoken. **And went into the house of a certain man named Titus Justus.** Not that he no longer lodged with Aquila and Priscilla, but the house of Justus was more convenient for his speaking and for his conversations with inquirers. **One that worshipped God.** He was a Roman, a proselyte to Judaism, and, being of Gentile birth, would be more likely to draw to his house the Gentiles with whom Paul was now to labor. **Whose house joined hard to the synagogue.** Some, passing by the house on their way to the synagogue, might be drawn in. This would increase the bitterness of the Jews opposed to him, but Paul never hesitated to arouse enmities in the process of reaching as many as possible with the infinite gift of salvation.

8. **And Crispus, the ruler of the synagogue.** He was a man of standing among the Jews, the conduct of the synagogue services having been placed in his hands. It was he that had been giving Paul his chance to address the synagogue congregations from Sabbath to Sabbath. **Believed in the Lord with all his house.** "It appears that persons came into the church, not only as separate individuals, but by families. From this, as well as several other passages, we find that when the parents, or heads of households, became Christian believers, so did their children. So, in one place, we read of 'the church which is in the house of Nymphas'; showing that such a group of believers, comprising parents and their children, might constitute a church of itself. How much beauty and sanctity there should be in such a spectacle, — a church in each house, — and how mightily the world would gain in Christian order, purity, and power, if it were generally realized, you can readily imagine." — *Bishop F. D. Huntington*. **And many of the Corinthians hearing believed, and were baptized.** "We learn from 1 Cor. 1: 14 that Paul deviated from his usual practice, and himself baptized Crispus. We may be very sure that his doing so arose from no unworthy subservience to an important convert, but indicated how deeply grateful he was to the Lord for giving him, as a seal to a ministry which had seemed barren, so encouraging a token. The opposition and blasphemy of many are outweighed, to a true evangelist, by the conversion of one; and while all souls are in one aspect equally valuable, they are unequal in the influence which they may exert on others. So it was with Crispus, for 'many of the Corinthians hearing' of such a signal fact as the conversion of the chief of the synagogue, likewise 'believed.' We may distinguish in our estimate of the value of converts, without being untrue to the great principle that all men are equally precious in Christ's eyes." — *Alexander MacLaren*.

9. **And the Lord said unto Paul in the night by a vision.** "The occasion of this vision is suggested by two facts, which, however, may not be entirely distinct. There was, in the first place, the general and deep depravity of the Corinthian populace (possibly reflected in Rom. 1: 18-32), and second, the consciousness of Paul that what he said was 'foolishness' to most of his hearers (1 Cor. 1: 23)." — *Bible for Home and School*. Writing later to these Corinthians he remembered this period of weakness and fear (1 Cor. 2: 3; 4: 9, 10). **Be not afraid.** Paul might well have

10. For I am with thee, and no man shall set on thee to harm thee: for I have much people in this city.

11. And he dwelt *there* a year and six months, teaching the word of God among them.

been afraid. The same Jewish hostility that had driven him from city after city and had put him often in great peril was upon him again. This time it might be worse than a beating, worse than a prison and chains and the stocks; he might lose his life, as his Master had lost his. "Our great Lord and Master knows us and sees us, just then and there, in the midst of all our weakness and discouragement, when we are lying, so to speak, upon our bed, and it is midnight as regards the time of day and as to the prospect of our work. Then the Lord comes, and leans himself down, and makes his first concern the individual worker. The Lord, my friend, the Lord knows you, the Lord sees you, especially if you are weak and fainting." — *Rev. John McNeill*. But speak and hold not thy peace. He had been speaking before; he was to speak more earnestly now.

10. **For I am with thee.** Writing afterwards to the Corinthian Christians, Paul reminded them that his preaching among them had been "in demonstration of the Spirit and of power" (1 Cor. 2:4). He began to preach with a new consciousness that God's Spirit was with him to make his preaching effective. **And no man shall set on thee to harm thee.** This shows that Paul had been fearing bodily harm, such as he had suffered at Lystra, where he was stoned and left for dead, and at Philippi, where he was beaten and put into the stocks. Paul was human, and shrank from pain like the rest of us. **For I have much people in this city.** This was just the comfort that God gave Elijah on Mount Horeb when the prophet said that he was all alone in believing on Jehovah, and was answered that there were seven thousand that had not bowed to Baal. Any true worker can labor on, however hard the task, if he is sure of success in the end, and that assurance Christ gave his servant Paul. The two Epistles to the Corinthians indicate in many ways the large numbers that the apostle won to Christ after this comfort was given him.

11. **And he dwelt there a year and six months.** This long stay (long compared with his stay in other places) is mentioned here to indicate the effect of the reassuring vision: Paul tarried there in peace and confidence, trusting Christ's promises. During this period he wrote his two letters to the Thessalonians, which are probably the earliest books of the New Testament. Even after the attack of the Jews upon him, which is next to be described, Paul had enough faith and courage to remain in Corinth for many days in addition to this year and a half. Some, however, hold that the "year and six months" includes the "many days" of verse 18. **Teaching the word of God among them.** "Corinth being a commercial and maritime city, visited by strangers from all parts, Paul had an opportunity of preaching the gospel to the natives of many countries." — *Rev. Paton J. Gloag*. The "word of God" which he preached was of course the good news concerning Jesus Christ. "I determined," Paul wrote to them (1 Cor. 2:2), "not to know anything among you, save Jesus Christ, and him crucified."

III. **PAUL IN COURT**, vs. 12-17. **THE JEWISH CHARGE.** The Jews who were hostile to Paul made no move against him during the term of the proconsul then in office, but when a new proconsul arrived, they thought they saw an opportunity. "The new proconsul, Marcus Annæus Novatus, was born of a family illustrious in literature. Brother of Seneca and uncle of Lucan, he had been adopted by the rhetorician, Junius Gallio, whose name he took. He was looked upon as one of the most distinguished minds of the age. While equally proficient in literature and the natural sciences, he was much beloved for his noble soul and finished courtesy in the literary circle of the Senecas, where he got his name of 'the gentle Gallio.' With such a reputation, the Jews deemed it would be an easy matter to get the upper hand of him, hoping that, either from inexperience in such affairs, or out of pure love of peace, or in order to conciliate a powerful faction, the new incumbent would allow them to judge one of their own people in their own way, and thus abandon him to their vengeance." — *Constant Fournier*.

They were not so shrewd, however, as the Jews of Jerusalem and of Thessalonica, alleging that Christ and Paul respectively were setting up a kingdom in opposition to the Roman Empire and were therefore guilty of sedition, a crime of which the proconsul must needs take cognizance; but they charged Paul with setting up a religion

contrary to the Jewish. This would be a new religion, and therefore forbidden by the Roman law, which countenanced only the established religions of the various countries of the empire.

**THE SHREWD PROCONSUL.** "With vociferous assertions and involved explanations of the differences between the two creeds, they wearied and disgusted Gallio. It seemed to him a matter of mere names and words, unimportant and of no interest; at best, it was a controversy which they had full right to settle in their synagogue; so without waiting to hear Paul's reply, he ordered the courtroom cleared of the whole noisy, excited crowd." — *Prof. William Bancroft Hill.*

**A JEW PUNISHED.** "The Greeks had sympathized with Paul. Whether they accepted his teachings or not, they seem on this occasion to have believed in the right of free speech, and, like a great many other champions of free speech, they proceeded to proclaim their sympathies by an act of personal violence. The most active individual in the assault and arrest of St. Paul had been a man named Sosthenes, the ruler of the synagogue. He had doubtless incited the mob and had suggested the arrest. And so when the Greeks see that Gallio refuses to sustain him in a proceeding so high-handed, and indeed refuses to give him the smallest countenance, they turn upon this Jewish ecclesiastic with heartiest satisfaction, and proceed, in full view of Gallio's judgment-seat, to beat him.

"And though the beating was without the smallest legal warrant, — though it was even a more gross and disorderly breach of the peace than that which had preceded it, — 'Gallio cared for none of those things.' His indifference was neither wise nor loyal nor manly. Amid the civilizations of that day Rome stood conspicuously as the witness for law and justice. A Roman citizen owed it to his sovereign to be everywhere the friend of fair dealing; and if Gallio had really cared to win for the empire the trust and loyalty of her conquered peoples, he would have seen to it that, so far as he could prevent it, no blow should be unjustly struck, nor any meanest citizen of Corinth, whether Jew or Greek, lightly or lawlessly wronged." — *Bishop Henry C. Potter.*

And so, however little we sympathize with a person who is wronged, and though the men of the illegal mob are our best friends, it is our duty to stand with the law and with justice. Two wrongs never make a right, and even wickedness is not to be put down and punished by means of more wickedness.

The proconsul was known as "the amiable Gallio." He was a brother of the great philosopher Seneca, and was the most renowned man in Corinth. "How little did the wealthy, worldly, pleasure-loving, idol-worshipping people of Corinth suspect that their city would find its most enduring fame through the patient, difficult, inconspicuous work of Paul! Who would have imagined that its most distinguished citizen, the Proconsul Gallio, would best be remembered by his association with 'the ugly little Jew' (as Renan calls Paul)! Here is comfort for all humble workmen." — *Rev. David James Burrell.*

### LESSON III (29). — October 18.

#### PAUL WRITES TO THE CORINTHIANS. — I Corinthians

12:1 — 13:13.

PRINT 1 Cor. 13:1-13.

**GOLDEN TEXT.** — *Now abideth faith, hope, love, these three; and the greatest of these is love.* — I COR. 13:13.

**Devotional Reading:** I John 4:7-13.

**Reference Material:** I Cor. 1:1-2:5; I John 2:10, 11; 4:16-20.

**Primary Topic:** WHAT LOVE DOES.

**Lesson Material:** I Cor. 13:1-7.

**Memory Verse:** Love never faileth. I Cor. 13:8.

**Junior Topic:** WORKING TOGETHER.

**Lesson Material:** I Cor. 12:12-14, 31; 13:1-7.

**Memory Verses:** I Cor. 13:4-7.

**Intermediate and Senior Topic:** "THE GREATEST THING IN THE WORLD."

**Topic for Young People and Adults:** LOVE, THE HOPE OF THE WORLD.

## THE TEACHER AND HIS CLASS.

The Younger Classes will find this lesson full of practical points. They all understand what love is and that it is their duty to love, but they are likely to think that it is enough to stop with the feeling and possibly the words of love, and not go on to the deeds of love, — unselfishness, generosity, humility, patience, helpfulness, service, and the like. Almost every line of this chapter has its clear message to the boys and girls, and it would be a splendid thing if they would commit it all to memory.

The Older Classes will survey the entire Epistle, and make a careful study of chapter 12 as well as chapter 13. Try to get a clear idea of the distinguishing characteristics of the Epistle, historical, doctrinal, and literary. As to our immediate lesson, love is the solution of all the world's great troubles to-day — international disputes, labor problems, race problems, caste problems, sectional animosities, political quarrels. Make this lesson a deep and wide sociological study.

**Question Suggested for Discussion.** When is a Christian not to "seek his own"?

## THE LESSON IN ITS SETTING.

**Time.** — First Corinthians was written toward the end of A.D. 56, during Paul's third missionary journey.

**Place.** — The Epistle was written at Ephesus.

## THE TEACHER'S LIBRARY.

Morrison's *The Weaving of Glory*. Matheson's *Messages of Hope*. Farrar's *Saintly Workers*. Denney's *The Way Everlasting*. Ainsworth's *St. Paul's*

*Hymn to Love* (in his *The Silences of Jesus*). Work's *Every Day*. Lorimer's *The Modern Crisis in Religion*. Longfellow's *Essays and Sermons*. Jowett's *Brooks by the Traveller's Way*. McConnell's *Sons of God*. Bradford's *The Growing Revelation*. Robinson's *Studies in the New Testament*. Church's *Advent Sermons*, 1885. Buxton's *The Old Road*. Moody's *To the Work!* Robertson's *Sermons, Fourth Series*. Nicoll's *Ten-Minute Sermons*. Gibson's *A Strong City*. Kingsley's *Sermons for the Times*. Stubbs's *The Myths of Life*. Phillips Brooks's *Twenty Sermons*. Cross's *Clear as Crystal*. J. D. Jones's *The Gospel of the Sovereignty*. Godet's *Studies on the Epistles of St. Paul*. Bennett and Adeney's *Biblical Introduction*. Hayes's *Paul and His Epistles*. Jones's *Seeing Darkly*. Ingram's *The Faith of Church and Nation*. Drummond's *The Greatest Thing in the World*.

## THE ROUND TABLE.

### FOR RESEARCH AND DISCUSSION.

The reasons why First Corinthians was written. The character of the Epistle. Famous passages and verses of the Epistle. Compare this thirteenth chapter with First John. Literary qualities of I Cor. 13. Christ's teachings compared with I Cor. 13.

## THE PLAN OF THE LESSON.

**SUBJECT:** Love, the Hope of the World.

### I. PAUL'S FIRST LETTER TO THE CORINTHIANS, I COR. 12: 1-31.

The purpose and contents of the Epistle. Diversities of gifts. Many members, one body.

### II. LIFE AND LOVE, I COR. 13: 1-7.

Life without love. Life with love.

### III. THE FORWARD LOOK OF LOVE, I COR. 13: 8-13.

Love never fails. The time of clear seeing. The things that abide.

## I. PAUL'S FIRST LETTER TO THE CORINTHIANS, I COR. 12: 1-31.

**THE PURPOSE AND CONTENTS OF THE EPISTLE.** Paul wrote this letter to the Corinthian church from Ephesus, toward the end of his stay there, in his third missionary journey. There is a reference (I Cor. 5: 9) to what was probably a previous letter, which has been lost.

"The immediate occasion for sending this letter to Corinth was the receipt of a letter from the church there (7: 1), brought by deputies (16: 17), and containing questions about celibacy (7: 1), the eating of meat offered to idols (8: 1); concerning the use of spiritual gifts (12: 1), and the collection for Jerusalem (16: 1), each of which subjects is introduced by the same formula, 'Now concerning.' But news had come to the apostle from some members of the household of Chloe (1: 11), and perhaps other visitors from Corinth, that there were grave irregularities in the church — party divisions (1, 2); a case of gross immorality unchecked (5: 1); a Christian going to law with his brother Christian in the pagan courts (6: 1); indecorous conduct on the part of some women in the church (11: 5); selfish feasting, and even drunkenness at the *Agape* and the Lord's supper (11: 20, 21); denial of the resurrection (15: 12). St. Paul writes to correct these errors as well as to answer the questions he has received. He has sent Timothy to Corinth (4: 17). But Timothy could not have arrived yet, as he was to travel around through Macedonia (Acts 19: 22). The epistle would prepare for Timothy, and the action he was to undertake personally on behalf of St. Paul (16: 10)." — Bennett and Adeney.

1. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.

Professor Hayes names as the noteworthy features of this Epistle its invaluable picture of the early church, its practical wisdom, its suggestions to pastors, its many Greek allusions including famous references to the Isthmian games, its exaltation of Christ, its condemnation of personal puffing, its logical order, and its simple and direct style. The chapter we are to study minutely is the best-loved of all Paul's writings. Almost equal in the affection of Christians is the wonderful chapter 15, the resurrection chapter, while there are many other passages that are constantly quoted by Christians.

"In no other of Paul's letters do we get such an insight into his deepest feelings — the warmth of his heart, the keenness of his intellect ; in a word, into his whole idiosyncrasy. Just what the great rifts in the earth's surface are to the geologist, revealing to him its hidden depths, such to us are these two Epistles to the Corinthians, in which with emotion long repressed (in the first letter), but at length finding vent (in the second), he lays bare to the church of all ages the recesses of his spiritual life."

— *F. Godet.*

"Into the witches' cauldron at Corinth Paul dropped this Epistle, and its boiling and bubbling gradually was quieted. The church in Corinth came through its crisis even as the church in Thessalonica had. The sanity of the apostle's judgment asserted itself. His decision of all mooted questions was approved more and more in the study of events and the process of time. His principles have vindicated themselves in the light of the centuries. We see now that in that primitive age it was the clear head and the strong hand and the loving heart of the apostle Paul which more than any other living force created and established and adocrinated and saved Gentile Christianity to the world. We never can be sufficiently thankful to him for that achievement. It marks him as one of the greatest men in world history."

— *Prof. D. A. Hayes.*

**DIVERSITIES OF GIFTS.** One of the questions asked in the letter from Corinth was "concerning spiritual gifts" (1 Cor. 12 : 1), and our two chapters, 12 and 13, are in reply to that question. First the apostle lays down the general principle : You can recognize a gift as spiritual through the acknowledgment of Jesus Christ in the use of it, for that is a sufficient sign of the presence of the Spirit. And the fact that the spiritual gifts vary greatly does not disprove this principle, because the one Spirit is the source of them all.

**MANY MEMBERS, ONE BODY.** This last statement Paul illustrates by his famous comparison of the church to a human body : the body is one, but it has many members, — hands, feet, eyes, mouth, etc. All the members are necessary. If one is injured, all the other members join in the suffering. So it takes many different "members," with many differing gifts, to make up a church. But there is a way far better than any thought of gifts, whether they be greater or less, and this more excellent way Paul goes on to set forth in the incomparable chapter 13 ; it is the Way of Love.

**II. LIFE AND LOVE, 1 Cor. 13 : 1-7.** "In this great Hymn to Love we search in vain for a definition of love : in this great chapter there are no analyses, no abstractions, no speculations. We are not asked to study love as an abstraction. We are asked to walk with love, a kindly, kingly presence, to hear how love says the thing that must be said day by day, to see how love does the thing that must be done day by day, to see how love endures the thing that must be endured day by day. Surely this is the best way to come at love's true meaning — indeed, to come to the true meaning of anything." — *Rev. Percy C. Ainsworth.* "It is a notable circumstance that the most elaborate description given in Scripture of the grace of love is from the pen not of St. John, who was pre-eminently the man of love, but of the apostle Paul, whose great characteristic was his soaring faith." — *F. W. Robertson.*

**LIFE WITHOUT LOVE. 1. If I speak with the tongues of men and of angels.** With human languages and the languages of heaven. The latter may be a reference to the "unspeakable words, not lawful to utter" (2 Cor. 12 : 4) which Paul heard in one of his ecstatic visions. Human learning and divine insight are nothing without love. **But have not love.** "It has been finely remarked that the apostle illustrates in his very first words the lesson he wishes to teach. An unloving spirit would have said, 'If you speak with the tongues of men and of angels,' and made the Corinthians,

2. And if I have *the gift of prophecy*, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing.

3. And if I bestow all my goods to feed *the poor*, and if I give my body to be burned, but have not love, it profiteth me nothing.

4. Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up,

not himself, represent the bad example. The instinctive courtesy of the apostle is inspired by love and shows how thoroughly he himself has learned his lesson." — *Rev. James Denney, D.D.* I am become sounding brass, or a clanging cymbal. Paul is quoting the Septuagint rendering of Ps. 150:5, which speaks (literally) of "cymbals of sound" and "cymbals of clangor." The highest skill and learning without love are but an empty and boastful sound. Love is the basis of the highest oratory and music.

2. And if I have the gift of prophecy. Prophetic speech included the power to foresee the future and, more than that, the power to proclaim great truths in a great and convincing way. John was a prophet in the Revelation; Paul, in this letter and this chapter. **And know all mysteries and all knowledge.** "Mysteries" (one of Paul's favorite words) has reference to God's plan of salvation for men, kept secret until it was gloriously revealed in the life of Jesus Christ. "Knowledge" is that which unfolds mysteries, the power of thought and what it gains for us. **And if I have all faith.** Not all the faith there is, of course, but all the faith possible for one soul, faith in its highest degree, in perfect effectiveness. **So as to remove mountains.** This is a quotation of Christ's words recorded in Matt. 17:20; 21:21. If Matthew's Gospel had not yet been written, Paul got these words by hearsay; if the Gospel had been written, Paul quoted from it. In any case this passage is a notable confirmation of the Gospel record. **But have not love, I am nothing.** Of course no one can have true faith without love, nor the other spiritual gifts and powers Paul has named; but if it *were* possible, it would all be vain, it would not count with God or men.



Cymbals.

3. And if I bestow all my goods to feed the poor. Paul's words are satirical, picturing a Pharisaical sort of beggar-feeding for show; literally: "Though I dole out all my possessions in mouthfuls to the poor," — in mouthfuls and slowly, to make the ostentation last the longer. **And if I give my body to be burned.** "A story is told by classic writers of an embassy sent to Augustus by Porus, an Indian king, attached to which was a fanatic who publicly burnt himself at Athens. His tomb, according to Plutarch, was one of the sights of the city. It bore the inscription: 'Zarmanochegas, the Indian from Bargaosa, who after the fashion of his Indian forefathers made himself immortal, died here.' What more likely than that Paul, whose eye had been attracted by the inscription, 'To the unknown God,' should have seen this also?" — *Sir W. Robertson Nicoll.* **But have not love, it profiteth me nothing.** The Greek word which we take over into English in our word "martyr" means "a witness." Witness of what? Of the love of God shown in Jesus Christ. That is why all martyrdom inspired by pride and obstinate self-will is unprofitable, to the martyr and to the world, and why all martyrdom inspired by love for God and man is so enormously helpful and inspiring.

*Illustration.* "Six years ago, on the coast of Scotland, seven young boys rowed out to sea to fish. The boat was too small, and the boys having suddenly gone to one side, she was upset, and all the seven were plunged into the sea, not far from land. One little fellow alone could swim, a boy not yet thirteen years old — let his name be recorded — Alexander Sutherland. One after another that boy saved five of his companions. In trying to save the sixth he became himself exhausted and sank to rise no more. He was a martyr." — *F. W. Farrar.*

LIFE WITH LOVE. 4. Love suffereth long, and is kind. Love is patient, even when assailed by provoking, quarrelsome, malicious persons; more than patient, love heaps coals of fire on their heads. The passage here becomes rhythmical in the original Greek; indeed, it has poetic qualities throughout. Love envieth not.

5. Doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil;

6 Rejoiceth not in unrighteousness, but rejoiceth with the truth;

7. Beareth all things, believeth all things, hopeth all things, endureth all things.

"I think the great tempter must be exaltingly satisfied when he has inserted into the life of any one this germ of envy. There are some insects which insert their eggs into the bodies of others, and at first the insertion seems to be comparatively harmless. But the inserted life begins to develop, and to feed upon the body in which it dwells, and matures and strengthens itself by the entire destruction of the other. And so envy is somehow or other introduced into our spirits, and may at first appear nothing very harmful. But it begins to develop and mature, until it has devoured the whole of our spiritual life." — *Rev. J. H. Jowett*. **Love vaunteth not itself, is not puffed up.** Love has much to be proud of, but love is not proud. Love lives in the excellencies of others, and does not even think about its own fine points. Love is always pushing others ahead and not itself.

5. **Doth not behave itself unseemly.** "Love imparts a delicacy of feeling beyond the rules of politeness." — *Expositor's Greek Testament*. **Seeketh not its own.** Not its own way, nor its own ease, nor its own fame, nor its own happiness. "To be always thinking of other people's feelings, and always caring for other people's comforts, what is that but the mark, and the only mark, of a true gentleman, and a true lady?" — *Charles Kingsley*. **Is not provoked, taketh not account of evil.** Romantic love is very easily provoked indeed. It is the victim of constant jealousy. It is really the love of one's self — the love of being loved. But Christian love seeks no return for its own sake — only for Christ's sake. Christian love is not easily provoked because before it sees the fault it feels the frailty; before it marks the waste it measures the wave; before it apportions the blame it allows for the influence of ancestral blood." — *Rev. George Matheson, D.D.*

6. **Rejoiceth not in unrighteousness, but rejoiceth with the truth.** When the Truth is victorious in the world, Love triumphs with it; but when Wickedness is victorious, Love hides her head. Love knows that all wickedness means sorrow for the objects of her affection.

"The spectrum of love has nine ingredients:

"Patience — 'Love suffereth long.'

"Kindness — 'And is kind.'

"Generosity — 'Love envieth not.'

"Humility — 'Love vaunteth not itself, is not puffed up.'

"Courtesy — 'Doth not behave itself unseemly.'

"Unselfishness — 'Seeketh not her own.'

"Good temper — 'Is not easily provoked.'

"Guilelessness — 'Thinketh no evil.'

"Sincerity — 'Rejoiceth not in iniquity, but rejoiceth in the truth.'" — *Henry Drummond*.

7. **Beareth all things.** Bears all burdens, endures all suffering, puts up with all reproaches, except when such bearing of evil would injure rather than help those whom she loves. Love never thinks of her own comfort or convenience or pleasure or dignity. For an illustration note the self-sacrificing conduct of any true mother. **Believeth all things.** Love trusts everybody, even those whom all the rest of the world considers untrustworthy; and by trusting them often makes them trustworthy. "In every case I can think of, almost the first step taken by Christ in the reclamation of a sinner is to trust him. It was said of Edward Irving that 'he went about making men noble by thinking they were so.' Of Dr. Arnold the Rugby boys used to say, 'It is a shame to tell the doctor a lie, because he always believes you.'" — *Dean C. W. Stubbs*. **Hopeth all things.** "Think of the father with his prodigal son, how he still hopes in the teeth of all the evidence. Think of the wife of an unworthy husband, how she still hopes for him, though he be a beast. For love remembers as nothing else remembers, and love can see when other eyes are blind, and love can cling with a divine tenacity when other hands are loosened in despair. In its radiant quality of hope the gospel of Jesus stands alone." — *Rev. George H. Morrison, D.D.* **Endureth all things.** Paul had already endured much and had much before him to endure — losses of goods and of friends and of position, persecution, scourges, imprisonment, slan-

8. Love never faileth : but whether *there be* prophecies, they shall be done away ; whether *there be* tongues, they shall cease ; whether *there be* knowledge, it shall be done away.

9. For we know in part, and we prophesy in part ;

10. But when that which is perfect is come, that which is in part shall be done away.

ders, ostracism ; and his followers had the same things to endure. Only the love of God and of man could carry them through ; but it could and did.

III. THE FORWARD LOOK OF LOVE, I Cor. 13:8-13. "If I were teaching a class the lessons of this chapter, I would have these verses read aloud three times by the three best scholars I had, with a new substitution of a word in each instance. I would put in the word *gentleman* first, and see how it would sound to say, 'A *gentleman* suffereth long and is kind,' etc. Or, perhaps, 'A *lady* doth not behave herself unseemly,' etc. Thus I judge I could make young people understand that in genuine Christian behavior is found the highest politeness. Then next I would introduce the word thus : 'A *Christian* envieth not ; a *Christian* vaunteth not himself,' etc. In this way I should hope I might show every one what a far reach true piety has. But, chief of all, it would give me real delight to hear one reading aloud the whole passage with the word *Christ* in it : 'Christ suffered long and was kind,' etc. Thus would come to light the grand lesson that in Jesus, our divine Lord, is found the highest embodiment of grace and glory." — Charles S. Robinson.

8. Love never faileth. "Literally, 'never falleth,' like a slain warrior. A natural summary of what has just been said, and a bridge to the contrast that ensues." — *New Century Bible*.

Illustration. "If you had one day to spend on a distant island, and had your choice between filling your boat with fruit or with diamonds, which would you choose ? You are spending a few days on the island of Time. With what are you loading your boat for eternity ? Is it with earth's perishing pleasures and honors ? Or is it with heaven's lasting and everlasting treasures and rewards ?" — Rev. R. T. Cross.

But whether there be prophecies, they shall be done away. Prophecies are forgotten when the thing prophesied has come to pass. Even the most glorious presentation of truth will seem stale and flat when we are in the presence of the Living Truth, and see him face to face. Whether there be tongues, they shall cease. The early church was dismayed as the gift of speaking many languages and working miracles gradually ceased. "The belief in miracles still survives. The blood of St. Januarius still liquefies ; the withered mummy of San Spiro is still carried about the streets of Corfu, while the faithful recount to one another the story of his miracles upon the mules ; the stigmata of St. Francis are still defended by appeals to apocryphal science ; pilgrims still flock to Lourdes and Knock, and the sick are carried by hundreds for cure by a Swiss monk at Pittsburg. The church has been slow to learn that her Master has committed her fortunes to the forces which are regular and constant." — Rev. S. D. McConnell, D.D. Whether there be knowledge, it shall be done away. Earthly knowledge, born of our crude observations and imperfect deductions, will be superseded by the intuitive perceptions of the spiritual world. There will be no need to study there. Wisdom will take the place of our vaunted earth-knowledge.

9. For we know in part, and we prophesy in part. Life's incompleteness fills many with gloom, but fills the Christian with joy. "The image of the perfect is beckoning to us out of the midst of the imperfect. When the archæologist found in the ruins of an ancient city a broken column of strange beauty, he asked himself the question, 'Would not so skilful a sculptor have crowned the column with even a more wonderful capital ?' Digging again in the ruins he found the missing capital. Perhaps it is not so important that life should be perfect as it is that life should be moving toward the crowning day." — Rev. E. W. Work, D.D.

10. But when that which is perfect is come. Perfect understanding, perfect righteousness, perfect joy in the presence of the Lord — all the perfect world to which the souls of the redeemed are transferred at death. "Be ye perfect," Christ commanded, using the Greek *future* imperative, which we have not in English and so cannot translate except as "Ye shall be perfect." That which is in part shall be done away

11. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man I have put away childish things.

12. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known.

"Change, Paul declares, is in the nature of things and inevitable, but the changes that are sure to come we need not fear to see, for this simple but sufficient reason, that the change is always from the fragmentary to the complete, from the partial to the perfect, from the good to the better, and the better to the best. When Paul lays down this law, he only lays it down for Christian people." — *Rev. J. D. Jones.*



Charity.

"Giotto's Charity stands trampling upon bags of gold; she has no use for them. She gives only corn and flowers (with her right hand), and God's angel to whom she looks gives her not even these—but a heart." — *John Ruskin.*

have escaped these trammels of the flesh—we shall see all things as they are, not dimly reflected, but directly, "face to face." We shall see Christ and the Father face to face. We shall have clear and immediate vision of all truth. What a wonderful experience!

*Illustration.* "There is a story that a great traveler once was speaking to his friends of all that he had seen during his experiences of life, and he finished his narrative with these words: 'But I expect to see something much more wonderful some day!' They looked at him with surprise. Was he going to travel further? Was he going to explore some part of the world he had not yet seen? 'No,' he said;

11. When I was a child, I spake as a child, I felt as a child, I thought as a child. Often the full-grown man is only a bigger child. "You do not care about the toys of childhood, but you have another kind of toy; you do not play with marbles, and cry if you lose, but you play with gold and silver coins and cry if you lose. You have your favorite pursuit, amusement, sport, pleasure; you worship your money, or your rank, or your bodily pleasures, or your work, or your family, these are your toys. They may be of gold or of flesh and blood, but if you put them first, if you count them as gain, as the chief things, you are children, and you have not put away childish things, you have not become men, true men, Christ's men." — *Rev. H. J. Wilmot Buxton.* Now that I am become a man, I have put away childish things. Thus will it be when we enter upon the perfected life: all our earthly experience, however wise and famous and powerful and good we may have been, will be in comparison like the days of childhood to the days of manhood.

12. For now we see in a mirror, darkly. Ancient mirrors were made of polished metal, and reflected only a vague and confused image. In the same way, said Paul, while we live in this world of crude senses and developing intellect we get only a blurred idea of God and of spiritual truths. "Nevertheless we see, says Paul. We see something, we have hold of reality by the fringes, by the hem and skirts. Those conceptions which have risen upon the human mind touching God and the invisible are authentic and true. We may build upon them, we may take them for granted." — *Rev. J. Sparhawk Jones, D.D.* But then face to face. "Then"—after we

13. But now abideth faith, hope, love, these three; and the greatest of these is love.

he was too old for that. 'I mean, five minutes after death I expect to see something much more wonderful than I have ever seen on earth.' — *Bishop Arthur F. W. Ingram.*

**Now I know in part.** Even the wisest scientists are conscious that their knowledge is only a small part of the vast unknown; and science is constantly growing. "There was a time when the best-informed geologists believed that the waters of the earth had been once lifted up above the summits of lofty mountains, because marine shells were found there. But now it is believed that the mountain summits have been lifted up from the ocean bed, bearing with them the shells. Bacon declared that Galileo's assumption of the movement of the earth could not be admitted. Newton believed that light consisted of particles shot out from luminous substances, and the doctrine was taught in all text-books as undoubted fact on the authority of his great name. When Young ventured to speak of undulations, he was put down, as Tyndall tells us. But now undulations are established; we have *waves* of light, not *rays*, and we are not afraid to differ from so great an authority as Newton. He knew more than any one in his day in these matters; but even he knew in part." — *Samuel Longfellow.* But then shall I know fully even as also I was fully known. "A knowledge of God answering to God's knowledge of him, that is what St. Paul expects. 'God knows me,' says St. Paul, 'as the Father knows the child.' But that conviction for him inevitably involved another. If the Father knew the child, then it must be the child's power to know the Father." — *Phillips Brooks.*

13. But now abideth faith, hope, love, these three. "Faith is the foundation of the whole structure of religion; it is the bond between the creature and his invisible maker and God; it is the special title of his acceptance; it is the ground of his self-devotion and obedience, of his highest and noblest ventures. Hope spreads its colors over the sacred Book, whose outlook and interest is always the future, which looks back to the past only as the ground and pledge of the great things to come. Hope elevates and strengthens and inspires. It is one of the great and necessary springs of full religious action. Love brings us near, in the essential qualities of character, to him whom we believe in and worship; love is the faint and distant likeness of Him who so loved the world that He gave his only-begotten Son to save it." — *Dean R. W. Church.* "Paul was the only one of the apostles who had the advantage of Greek culture, so it is natural to suppose that he was led to this conception by his familiarity with the triads of Greek mythology and literature, especially the three *charities* or *graces*." — *Rev. J. Munro Gibson, D.D.* And the greatest of these is love. "The genius of Hinduism is mysticism, that of Buddhism is asceticism, that of Parseeism is dualism, that of Mohammedanism is fanaticism, that of Confucianism is secularism, that of our own faith is altruism, or love. Love is the crowning glory of Christianity." — *George C. Lorimer.* "A Christian is never so quickly and surely humbled as when he faces the fact that the essence of Christianity is simply and solely love as it is manifested in Jesus Christ. Many can pass muster for orthodoxy whose hearts are as hard and unresponsive as stones. There is no real worship except loving acts, and no genuine orthodoxy apart from a



Thayer. Museum of Fine Arts, Boston.

Caritas (Charity).

self-sacrificing spirit." — *Amory H. Bradford*. "It is not always *more* work that we want so much as a *better motive*. Many of us do a great deal of work, but we must remember that God looks at the motive. The only tree on this earth that can produce fruit which is pleasing to God is the tree of love." — *D. L. Moody*.

"Here, in part, and seen but dimly,  
Lord, thy guiding hand we trace;  
There, as we have known, we'll know thee,  
There shall see thee face to face,  
Where abide the Holy Three,  
Chiefest there is Charity." — *John S. B. Monsehl*.

## LESSON IV (30). — October 25.

### PAUL IN EPHESUS. — Acts 18:18 — 19:41.

#### PRINT Acts 19:23-34.

GOLDEN TEXT. — *For the love of money is a root of all kinds of evil.* — 1 TIM. 6:10.

Devotional Reading: Isa. 55:8-13.

Primary Topic: PAUL TELLS IDOL-MAKERS ABOUT JESUS.

Lesson Material: Acts 19:8-20. Print 19:8-12, 18-20.

Memory Verse: Thou shalt worship the Lord thy God. Matt. 4:10.

Junior Topic: PAUL'S PREACHING STIRS UP A RIOT.

Lesson Material: Acts 19:8-41.

Memory Verses: Ex. 20:4-6.

Intermediate and Senior Topic: DIANA OR CHRIST.

Topic for Young People and Adults: MONEY OR CHRIST.

#### THE TEACHER AND HIS CLASS.

The Younger Classes will like to make little models of the temple of Diana, from a picture of the restoration. Give them a list of the Seven Wonders of the World. Present a picture of the follies of idolatry as a plea for missions. They will be interested in a vivid account of the Ephesian mob, and the way Paul's friends were saved from it.

The Older Classes, studying the two chapters, will find numerous points to study: the power of the Holy Spirit, the strength of superstition and the way to fight it, greed and how to conquer it, the mob spirit and its perils to-day, the surrender that Christ requires, the safety that Christ gives. Assign these topics to different members of the class.

Question Suggested for Discussion. What harm is done by witchcraft, sorcery, and superstitions in our country to-day?

#### THE LESSON IN ITS SETTING.

Time. — Paul's stay in Ephesus, A.D. 53-56, nearly three whole years.

Place. — Ephesus, the capital of pro-consular Asia.

#### THE ROUND TABLE.

##### FOR RESEARCH AND DISCUSSION.

The greatness of ancient Ephesus.  
Diana of Greece and Rome and of Asia.  
The character and work of Apollos.  
Paul's teachings regarding the Holy Spirit.  
Witchcraft and sorcery in the Bible.  
Mobs in Paul's life.

#### THE PLAN OF THE LESSON.

SUBJECT: Money or Christ.

##### I. THE SECOND MISSIONARY JOURNEY ENDED, Acts 18:18-28.

Paul's vow.  
Paul visits Ephesus.  
Paul returns to Antioch.  
The work of Apollos.

##### II. THE THIRD MISSIONARY JOURNEY BEGUN, Acts 19:1-22.

Through Galatia and Phrygia to Ephesus.  
Receiving the Holy Spirit.  
From synagogue to school.  
Paul's miracles.  
The burning of the books.  
Paul's plans.

##### III. THE RIOT IN EPHESUS, Acts 19:23-41.

A profitable business threatened.  
The mob in the theater.  
"Great is Diana of the Ephesians."  
An efficient city officer.  
Diana or Christ.

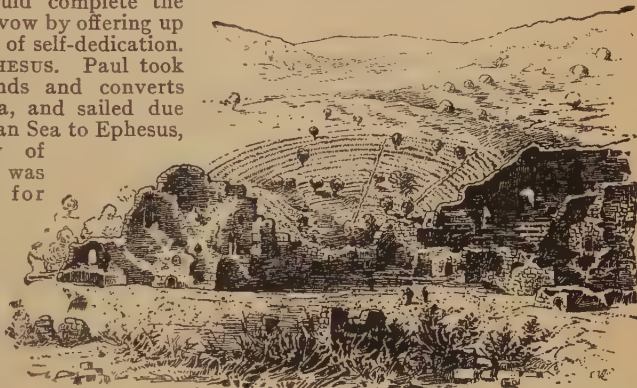
## THE TEACHER'S LIBRARY.

Stalker's *Life of St. Paul*. Ramsay's *Pictures of the Apostolic Church*. Plumptre's *St. Paul in Asia Minor*. Wood's *Modern Discoveries on the Site of Ancient Ephesus*. Burrell's *Paul's Campaigns*. Phillips Brooks's *The Candle of the Lord*. Talmage's *The Masque Torn Off* and *Sermons, Vol. 6*. Work's *Every Day*. Johnston's *The Creed and the Prayer*. Chal-

mers's *Sermons, Vol. 1*. Dawson's *Every-Day Counsels*. Nicoll's *Ten-Minute Sermons*. Jowett's *The Passion for Souls*. Burrell in *The World's Great Sermons, Vol. 9*. Jones's *The Unfettered Word*. Robertson's *Sermons, Fifth Series*. Van Buren's *Sermons That Have Helped*. Berle's *Modern Interpretations of the Gospel Life*. Gregg's *Facts That Call for Faith*. Beecher's *Sermons, Vol. 3*. Volumes on the life of Paul by Ligon, Lees, Hayes, Fouard, Farrar, Bird, etc.

**I. THE SECOND MISSIONARY JOURNEY ENDED, Acts 18: 18-28.** PAUL'S VOW. After Paul's trial before Gallio (if it could be called a trial), Paul remained in Corinth some time longer, quietly teaching. In spite of his zealous mission to the Gentiles Paul was a loyal Jew, and had taken on himself a Jewish vow at Corinth, perhaps when he was in danger during the attack of the Jews, or perhaps at some time of sickness. The vow was similar to that of the Nazirites, involving the cutting of the hair, which Paul accomplished in the eastern port of Corinth, Cenchrea, just before sailing. Then he made all haste to the temple in Jerusalem where alone he could complete the performance of the vow by offering up the hair as a symbol of self-dedication.

PAUL VISITS EPHESUS. Paul took with him his friends and converts Priscilla and Aquila, and sailed due east across the Ægean Sea to Ephesus, the principal city of Asia Minor. Paul was probably headed for Ephesus on his second missionary journey when the Spirit forbade him to preach in Asia and sent him on to Europe. He had never lost his desire to evangelize the great city, and took time to make a



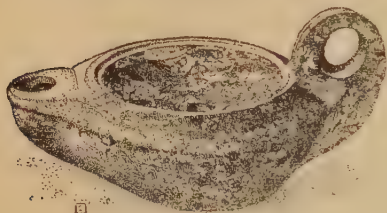
Ruins of the Theater at Ephesus.

beginning by speaking to the Jews in the synagogue; but when the Jews asked him to stay longer and preach again, he promised to return, and said that for the present he must hasten to Jerusalem to observe the feast of the passover (or of Pentecost, we are not told which). Paul always stuck to his aim.

PAUL RETURNS TO ANTIOCH. Leaving Aquila and Priscilla at Ephesus to lay the foundation for his return, and setting sail from Ephesus diagonally across the north-east corner of the Mediterranean, Paul reached Cæsarea, the Roman capital of Palestine. There he landed and greeted the Christian church, doubtless including Philip the evangelist. Then on to Jerusalem (for some reason Luke does not even name the city), where he doubtless fulfilled his vow, but he may have met with a cool reception there because of the old-time prejudice against the easy admission of the Gentiles into the church. At any rate, he does not seem to have remained long, but to have hastened to Antioch, there to report his second missionary journey, as he had reported the first one. He spent some time in the city which perhaps more than Jerusalem had become the home city of Christianity, cheering the Christians with the story of his successes, and the spread of the Kingdom in Europe.

THE WORK OF APOLLOS. One of the Christian workers in Ephesus that arrived after Paul left the city was the distinguished Apollos. "He is spoken of as 'a Jew of Alexandria, an eloquent man and mighty in the Scriptures.'" The fact that he came from Alexandria, the city of the great library and of the Septuagint, is an intimation that he was a learned man. His familiarity with the Scriptures shows that he was a loyal Jew. The further statement that he "taught diligently the things of the Lord" makes it clear that he had at least accepted the Messiahship of Jesus; and, being "fervent in spirit," he was doing his utmost to persuade others to believe in it. But as yet he was inadequately equipped for his work, "knowing only the baptism of John." He had learned much of Jesus at second hand; but of his real

teaching, of the true significance of the cross, and particularly as to the reality and personality of the Holy Spirit, he had little or no information." — *Rev. David James Burrell, D.D.* Fortunately the well-taught Aquila and Priscilla were in Ephesus, and they told the learned Apollos what he did not know about Christ, sending him on better furnished to do a great work in Corinth. There he gained many disciples who preferred him to Paul, so that Paul (1 Cor. 1:12) had to rebuke them for their partisan spirit.



Lamp from the Ruins of Ephesus.

"Luke's purpose in dwelling on this episode is to show that even Apollos's teaching at Corinth was Pauline in character and owed its effectiveness largely to the ideas of Paul learned through Paul's two disciples. We, who are accustomed to regard Paul's teaching as the chief power in spreading the new faith, realize only with an effort the circumstances amid which Luke wrote his history, when the effectiveness and value of Paul's work was the subject of sharp

discussion, and when many declared that the learned and philosophical preaching of Apollos had done more in Corinth than Paul's teaching, and that there was a Christian congregation in Ephesus before Paul went there. Accordingly, Luke shows also that these early Ephesian disciples, real Christians in a sense, had neither received nor heard about the Holy Spirit until Paul came; and it was through the laying of Paul's hands on them that they received the supreme gift." — *Sir William M. Ramsay.*

**II. THE THIRD MISSIONARY JOURNEY BEGUN, Acts 19:1-22.** THROUGH GALATIA AND PHRYGIA TO EPHEBUS. The missionary urge was strong upon Paul and he could not remain many months even in his beloved Antioch. Setting out, under the Spirit's guidance, on his third missionary journey, he went westward into Asia Minor, as on his second journey, doubtless visiting Lystra, Derbe, Iconium, and the Pisidian Antioch, and heartening the churches there. Turning north, he visited in order all the centers of Christianity in Galatia on the east and Phrygia on the west, strengthening the hearts of the disciples with the good news of Christian progress and with his own strong faith. This accomplished, the apostle felt free to carry out his long-cherished plan of settling down in Ephesus for a thorough evangelistic campaign.

"Ephesus was at that time the Liverpool of the Mediterranean. It possessed a splendid harbor, in which was concentrated the traffic of the sea which was then the highway of the nations; and as Liverpool has behind her the great towns of Lancashire, so had Ephesus behind and around her such cities as those mentioned along with her in the epistles to the churches in the book of Revelation — Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. It was a city of vast wealth, and it was given over to every kind of pleasure, the fame of its theater and race-course being world-wide.

"But Ephesus was still more famous as a sacred city. It was a seat of the worship of the goddess Diana, whose temple was one of the most celebrated shrines of the ancient world. This temple was enormously rich, and harbored great numbers of priests. It was a resort at certain seasons of the year of flocks of pilgrims from the surrounding regions; and the inhabitants of the town flourished by ministering in various ways to this superstition. The goldsmiths drove a trade in little silver models of the image of the goddess which the temple contained and which was said to have fallen from heaven. Copies of the mystic characters engraven on this ancient relic were sold as charms. The city swarmed with wizards, fortune-tellers, interpreters



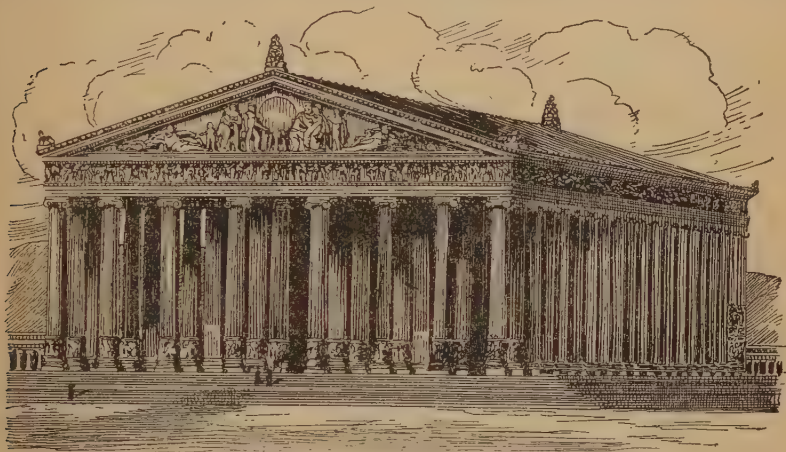
Terra-cotta Image of Diana of Ephesus.

Used as a safeguard from shipwreck.

of dreams, and other gentry of the like kind, who traded on the mariners, merchants, and pilgrims who frequented the port." — *James Stalker*.

"The length of the platform on which the temple stood was 418 feet, its width 239; the dimensions of the temple itself 342 by 163 feet. There were eight columns in front (as seen on coins and medals), and the total number Mr. Wood (the discoverer of the site) reckons at one hundred, about 55 feet 8 inches in height, many of them sculptured in relief, many the gift of kings. Inscriptions at the base of the columns lead to the conclusion that each was the gift of some devout worshipper." — *E. H. Plumptre*. So splendid was the temple that it was counted one of the Seven Wonders of the World.

"The statue of the goddess Diana, which was said to have 'fallen from Jupiter' (Acts 19:35), was probably a large aërolite, such as are found in Norway, and which, shaped by a sculptor of the day, might have been pieced out and made to assume a form similar to the well-known statues in the Museo Reale at Naples and at the



Temple of Diana, Restored.

Museum at Monreale near Palermo. The works of Phidias and Praxiteles with which the altar was said to abound, in addition to decorating the altar itself, probably enriched a recessed space behind the altar." — *J. T. Wood*.

"Do you not see in that temple of Diana an expression of what the world needs? It wants a God who can provide food. Diana was a huntress. In pictures on many of the coins she held a stag by the horn with one hand and a bundle of arrows in the other. Oh, this is a hungry world. Diana could not give one pound of meat or one mouthful of food to the millions of her worshippers. She was a dead divinity, an imaginary deity, and so in idolatrous lands the vast majority of people never have enough to eat. Let Diana have her arrows and her hounds; our God has the sunshine and the showers and the harvests, and in proportion as he is worshipped does plenty reign.

"So also in the temple of Diana the world expressed its need of refuge. To it from all parts of the land came debtors who could not pay their debts, and the offenders of the law that they might escape incarceration. But she sheltered them only a little while, and, while she kept them from arrest, she could not change their hearts, and the guilty remained guilty. But our God in Jesus Christ is a refuge into which we may fly from all our sins and all our pursuers, and not only be safe for time but safe for eternity, and the guilt is pardoned and the nature is transformed.

"Then, in that temple were deposited treasures from all the earth for safe keeping. Chrysostom says it was the treasure-house of nations; they brought gold and silver and precious stones and coronets from across the sea, and put them under the care of Diana of the Ephesians. But again and again were those treasures ransacked, captured, or destroyed. Nero robbed them, the Scythians scattered them, the Goths burned them. Diana failed those who trusted her with treasures, but our

God, to him we may entrust all our treasures for this world and the next, and fail any one who puts confidence in him he never will." — *T. DeWitt Talmage*.

The Ephesian Diana was very different from the Greek Artemis, the Latin Diana, being an Asiatic deity whom the Greeks named Artemis from some fancied resemblance to their own huntress deity. In Asia this goddess represented nature as the fruitful and nurturing mother of all, and so her image had many breasts.

**RECEIVING THE HOLY SPIRIT.** At the very start in Ephesus Paul was confronted with lamentable ignorance and inexperience. He found twelve men who had no knowledge of the special outpouring of the Holy Spirit upon Christians, and had not entered into that transforming and blessed experience. They may have been baptized by Apollos before he learned the way of life more fully. At any rate, Paul baptized them in the name of Jesus, and the Spirit came into their hearts in great power, so that they spoke in languages which they had not known before, and preached Christ with prophetic power. They were living and glorious illustrations of the strengthen-

ing might of the Holy Spirit. "The Holy Spirit is to the personality of God what the light and heat of the sun are to the sun itself." — *Henry Ward Beecher*.

"What was everything to Paul, they knew nothing about. No wonder that his soul yearned over them and he stayed with them and taught them. We can picture his joy as gradually they became sharers in his happiness. What greater joy can any man desire than to bring any other man who has known nothing of it into the knowledge and the power of the Holy Ghost?" — *Phillips Brooks*.

"There is no phase of our common faith regarding which there is such uncertainty as that relating to the Holy Ghost. And though this is the dispensation of the Spirit, and though the church is loud in its protestations of dependence upon the Spirit for light and power and guidance; and though many of our most familiar hymns are full of intense desire for the Spirit's help and presence, and many of our most fervent prayers call for the Spirit's life and energy; yet we fail to apprehend the real nature of the Spirit, or rightly to appreciate his place and functions in the economy of grace." — *Rev. J. Wesley Johnston, D.D.*

"I am deeply persuaded that, judged experimentally by our daily life and practice, much of the mental attitude and spiritual pose of the modern church is pre-Pentecostal, and that in this thin and immature relationship is to be found the secret of our common weariness and impotence. Are we a little band of pilgrims, laboriously toiling over desert sands, with now and again the privilege of standing upon some Pisgah height and wistfully gazing upon the promised land afar, or are we in the possession and enjoyment of the goodly land, 'a land that flows with milk and honey'? Are we still on the road, or have we arrived?" — *Rev. J. H. Jowett, D.D.*

"Few men seem to be making the large, deep impression on the race that made the prophets such notable figures in the history of Israel. The high-hearted courage of conviction is the Holy Spirit moving to the great battles of principle and righteousness." — *Prof. A. A. Berle*.

"The one hundred and twenty in the upper room at Jerusalem were Christians before Pentecost; but before Pentecost they had to be nursed and carried along, after Pentecost they carried others along." — *David Gregg*.

"Power is always the mark of the Spirit-filled individual or church. Let the Spirit take possession of Francis, and he takes thousands in Italy captive for Christ. Let the Spirit come upon Luther, and he makes religion real to half a continent. Let the Spirit come upon Wesley, and, like the walls of Jericho, the vice and indifference of the masses of England fall prostrate before him. Let the Spirit come upon Evan Roberts and the church, and all the forces of evil in Wales are scattered like chaff before the wind." — *Rev. J. D. Jones*.



Terra-cotta Charm of Diana.

In common use at Ephesus. The original is in the museum at Syracuse.

“ ‘Have you received the Holy Spirit since you believed?’ Why should it occasion surprise that one does not appreciate the joy of the higher Christian education, the unfolding of the sublimer Christian truths, when it may be that he has not yet graduated from the grammar school of faith?” — *Bishop Van Buren.*

FROM SYNAGOGUE TO SCHOOL. Once again, as on his brief former visit, Paul began with the Jews in the synagogue, according to the invitation to continue which he had already received. He labored with them faithfully for three months, which was a longer time than usual. Doubtless he obtained from their number a nucleus for the Ephesian church; but the hearts of the remainder were hardened into obstinacy, and they even went out among the Gentiles and tried to prejudice them against Paul. When this happened, Paul saw that it was time to withdraw from the synagogue, as he had been compelled to do so many times before. He obtained the use of a schoolhouse where a man named Tyrannus taught — a Greek name, but the man may have been a Jew. Here Paul preached for the unusually long time of two years, and so successfully that his teaching went all over “Asia,” that is, the three countries along the coast, Mysia, Lydia, and Caria. Doubtless at this time were founded the Seven Churches of Asia to which the letters of Revelation 2, 3 were written.

PAUL’S MIRACLES. To strengthen the church and uphold the apostle in his work God granted special miracles to be wrought through him during these two years. Paul’s handkerchiefs and the aprons he used while at work making tents were carried from him to the sick and demoniacs and they were healed by contact with them — or, rather, by their faith to which God gave this answer. All credit for these cures was given to Christ, and when some strolling Jewish exorcists tried to imitate the miracles, they muttered over the sick this same wonder-working name of Jesus Christ. A notable group that attempted this consisted of the seven sons of Sceva, a Jew who had been at one time the head of a course of priests in Jerusalem; but the demon whom they thus sought to drive out rebuked them for their unauthorized use of the sacred name, and the demoniac leaped upon them, tore off their garments, wounded them, and drove them thus from the house.

“Jesus! that name pronounced by faith  
Is full of wonder-working power;  
It conquers Satan, sin, and death,  
And cheers in trouble’s darkest hour;  
But they who are not born again  
Know nothing of it but the sound;  
They do but take his name in vain  
When most their zeal and pains abound.”  
— *John Newton’s “Olney Hymns.”*



The Ephesian Artemis (Diana of the Ephesians).

THE BURNING OF THE BOOKS. The story of this supernatural punishment of the presumptuous sons of Sceva soon became known to Jews and Greeks throughout the city and all were terrified and bowed in their hearts before the name of Jesus Christ. Some of the Christians had been doing what they should not have done, falling back into their old heathen ways; they came and confessed fully. Many of the Greeks that had been using magical arts, jugglery, exorcism, and other tricks of Satan, came to Paul bringing their “Ephesian letters” — charms on which were written words supposed to be of strange efficacy to ward off evil, words taken from the crown, girdle, and feet of the “sacred” statue of Diana in the great temple. They brought also their collections of incantations and exorcisms, and burned them in a glorious bonfire like the “bonfire of vanities” which was burned in Florence in the time of Savonarola. The price of the whole mass was reckoned to be 50,000 Greek drachmas, equal to about \$10,000, or, as money was then at least ten times as valuable as now, \$100,000. Exultantly Luke adds, “So mightily grew the word of the Lord and prevailed.”

PAUL’S PLANS. Such a scene as that proved to Paul that he had done his work well, and that the church he had founded could now be left to itself while he pressed

23. And about that time there arose no small stir concerning the Way.
24. For a certain man named Dê-mê'-trî-ūs, a silversmith, who made silver shrines of Dī-ān'-ă, brought no little business unto the craftsmen;
25. Whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that by this business we have our wealth.
26. And ye see and hear, that not alone at Ēph'-ē-sūs, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they are no gods, that are made with hands:

on to new fields. True, it would be far easier to remain as the popular preacher of an established church than to undertake again the difficult and dangerous work of a pioneer; but Paul was not the man to seek easy chairs. So he planned a journey which would take him through Philippi, Thessalonica, Beroëa, and Corinth, to strengthen by a brief visit the churches founded on his second missionary journey. Then he would go to Jerusalem with an offering of money for the poor of the Christian church there, collected from these Gentile churches — a plan born of Christian love and also of Christian statesmanship, as tending to settle the old quarrel of the Judaizers. And after this he planned to go to the world's center, the great city of Rome. To make the collection he sent Timothy ahead of him, with a certain Erastus, and tarried awhile in Ephesus, perhaps to make farewell visits to the seven churches of Asia.

"What about our ambitions for the cause of Christ? Ought they not to be like Paul's? 'I must also see Rome.' Let us have great ambitions for Christ and his cause. The Spanish writers say of Christopher Columbus, 'He had a taste for great things.' And should not every believer in Christ have a taste for great things! Carry the gospel to India and China and Africa and to the 'utmost part.' No narrow ambitions in the kingdom." — *Rev. Edgar Whitaker Work, D.D.*

**III. THE RIOT AT EPHESUS, Acts 19: 23-41.** The events of our special lesson occurred while Paul was waiting in Ephesus till Timothy and Erastus had had time to make the collection for the poor Christians of Jerusalem which Paul intended to carry to them. Paul had expected to leave Ephesus peacefully, but this was not to be; once more, as so many times before, he was driven forth from his scene of loving labors.

23. **And about that time there arose no small stir concerning the Way.** "The Way," short form of "the Way of Truth," was a common name for the Christian religion at this time. Christ said, "I am the Way." "Our religion is a way from sin into the kingdom of God. Its bed-rock is truth, its pavement is character, its destination is eternal life." — *Rev. David James Burrell, D.D.* "Paul was the great disturber of his day. He went to Iconium, and made a sensation. He went to Corinth, and made a sensation. He went to Jerusalem and made a sensation. Wherever he went, 'there arose no small stir concerning the Way.' No one ever accomplished any good for church or state without exciting a sensation. Sensation is life. Stagnation is death." — *T. DeWitt Talmage.*

24. **For a certain man named Demetrius, a silversmith, who made silver shrines of Diana.** These silver shrines were representations of the great temple or of the shrine in the temple containing the image of the goddess. They were large, for the house, or small, to be carried on the person as charms. **Brought no little business unto the craftsmen.** He hired a large number of workmen and probably paid them liberal wages.

25. **Whom he gathered together, with the workmen of like occupation.** Some would smelt the silver, and others would cast it into the rough shape of the shrines, while others would carve it delicately, and still others polish it. Thus when the saloon was threatened, it was backed up by bottle-makers and keg-makers, by many farmers who sold grain to the brewers and distillers, by the newspapers that printed liquor advertisements and by many allied trades. **And said, Sirs, ye know that by this business we have our wealth.** "What cries we have heard from those who profess to defend liberty and the saloon — who would rather see a people free than sober. What frenzies of zeal on the part of rich brewers for the poor man's right to his beer! A man easily persuades himself that the universe is in perilous plight if his own trade is threatened." — *Sir W. Robertson Nicoll.*

26. **And ye see and hear, that not alone at Ephesus, but almost throughout all Asia.** A testimony to the wide influence that Paul had gained; the seven churches

27. And not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess Dī-ān'-ā be made of no account, and that she should even be deposed from her magnificence whom all Asia and the world worshippeth.

28. And when they heard this they were filled with wrath, and cried out, saying, Great is Dī-ān'-ā of the Ephesians.

29. And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gā'-iūs and Ār-is-tār'-chūs, men of Māç-ē-dō'-nī-ā, Paul's companions in travel.

30. And when Paul was minded to enter in unto the people, the disciples suffered him not.

of the Revelation covered the greater extent of the coast provinces. This Paul hath persuaded and turned away much people. Demetrius saw the handwriting on the wall; his trade had been weighed and found wanting. Saying that they are no gods, that are made with hands. The statue of Diana was fabled to have fallen from the sky, but their shrine-charms were objects of worship, and were certainly made with hands.

27. And not only is there danger that this our trade come into disrepute. Based on superstition and falseness, it would fall to the ground when men were set to thinking sensibly and truly. But also that the temple of the great goddess Diana be made of no account. Demetrius cares about the shrines and the temple; it is significant that he says not a word about the goddess herself! And that she should even be deposed from her magnificence whom all Asia and the world worshippeth. Still the silversmith's thoughts are not on the goddess but on her magnificent temple, her treasures, and above all her silver shrines.

28. And when they heard this they were filled with wrath. The Greek implies a wrath that *grew* as the speaker added argument after argument — their gain, their occupation, the renown of their city, the magnificence of their deity, all threatened by this insignificant Paul! And cried out, saying, Great Is Diana of the Ephesians. There is no thought of a universal goddess but of a local deity, a Diana belonging to Ephesus alone, protecting Ephesus and her people, and bringing glory and wealth to no other city.

29. And the city was filled with the confusion. The outcry spread from the special gathering of silversmiths and began to involve the general populace, all of whom took pride in the big Ephesian temple and famous idol. And they rushed with

one accord into the theatre. The crowd had grown far too large for the meeting-place of the shrine-makers. This theatre, whose ruins may still be seen, was an enormous building that could hold 25,000 or 30,000 persons. Having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. "These four words would be epitaph enough for any man — 'Paul's companions in travel.' Those four words would take four days to tell their story — to speak of him to whom these men were companions; to tell the object of their travels; the victories of their journeyings; their sufferings on the way; their glorious self-denials. Time would fail to tell of the countries to which these companions travelled with Paul. They trod the streets of the greatest cities the world has ever known, and they fell at times amongst barbarous people. Did one but feel what to be 'Paul's companion' involved! Could one but think of the courage, and devotion, and self-denial they had to exercise!" — *George Dawson*. And any Christian may be Paul's companion in the spirit to-day. Gaius is a Roman name and Aristarchus a Greek one, so that these men, not being Jews, were not harmed by the mob.

30. And when Paul was minded to enter in unto the people, the disciples suffered him not. "We may be sure Paul was not for one moment dismayed. The heathen



Capital of a Column from the Temple of Diana.

31. And certain also of the *Ä'-si-ärehs*, being his friends, sent unto him and besought him not to adventure himself into the theatre.

32. Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come together.

33. And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the people.

34. But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great is *Di-än'-ä* of the Ephesians.

raged and the people imagined a vain thing, but he knew that an idol is nothing in the world, and that there is no other God but one. The monstrous image — half mummy, half statue — with the turreted crown — the temple with its lofty columns, each one the gift of a king — were powerless against the new truth, which would lay them waste and destroy the last trace of their existence. He could afford to hold his peace, knowing that judgment had gone against them." — *Sir W. Robertson Nicoll*.

31. And certain also of the *Asiarchs*, being his friends. "*Asiarchs*" means "chiefs of Asia." They were officers of Caria, Mysia, and Lydia appointed to have charge of the athletic games and religious festivals. Ephesus celebrated for a whole month (May) each year in honor of Diana. Here, as in other cities, Paul had the faculty of winning the friendship of leading men; they recognized that he also was a leader. Sent unto him and besought him not to adventure himself into the theatre. They found Paul, though the mob could not, and they were personally and eagerly solicitous for their friend's safety.

32. Some therefore cried one thing, and some another: for the assembly was in confusion. A mob, as at a lynching, can focus its attention on a single object of hatred; but, lacking that object, a mob has no brains and no unity of purpose. And the more part knew not wherefore they were come together. Some would shout "Diana of the Ephesians!" Some yelled "Hurrah for Demetrius!" or "Down with Paul and the Jews!" Mobs are ignorant. They incorporate not thought but passion.

33. And they brought Alexander out of the multitude. This may be "Alexander the coppersmith," Paul's enemy mentioned in 2 Tim. 4: 14. The Jews putting him forward. The mob's hostility to Paul was likely to turn against all Jews, so that the Jews thrust forward this Alexander, one of their number, to explain that they hated Paul as much as any follower of Diana could. And Alexander beckoned with the hand. He waved his arms, shouting to attract attention. The same gesture is mentioned when Paul is speaking, Acts 12: 17; 21: 40. And would have made a defence unto the people. Not a defence of Paul, but a defence of the Jews from the charge of being involved with Paul in the attack on idolatry.

34. But when they perceived that he was a Jew. His features would indicate that, probably his dress, perhaps his complexion, very likely the way in which he spoke Greek. All with one voice about the space of two hours cried out, Great is Diana of the Ephesians. They would give no Jew a hearing, which shows that the fears cherished by Alexander and his friends were well founded. The cries of the mob took on the character of a religious frenzy, for thus ignorant fanatics of all religions work themselves into a condition of temporary insanity.

AN EFFICIENT CITY OFFICER. The mob was finally quieted by the "townclerk," an inadequate translation of the Greek title of a very important officer. To be sure, he kept the city records, and received all communications made to the city, returning the replies. But he was more than a clerk, and in some cities the year was named from him and his title was placed on the city coins. His very presence awed the crowd, and they were further moved by his reminder that all the world knew their zeal for Diana and her temple: it did not need proof. Besides, Paul's companions whom they had seized were not temple robbers, and had not blasphemed their goddess. If Demetrius and his fellow craftsmen felt themselves injured in any way, the courts were open to them, and there were lawyers. Finally the shrewd officer reminded the mob that such disorderly conduct as they had indulged in might be reported to Rome, and might lead the Emperor to punish their city. By the time he had finished, the

abashed assembly was ready to slink off to their homes. "Such an incident demonstrates the defeat of heathenism and the increasing triumph of the cause of Christ." — *Prof. Charles R. Erdman.*

**DIANA OR CHRIST.** God or mammon? That is the question of this lesson. Idolatry or pure religion? Worldliness or a whole-hearted devotion to Christ and his service? Which shall it be? Paul's course or that of the Ephesian silversmiths?

"Let me assure you that there is no safe alternative between an entire Christianity and no Christianity at all — that the religion of the New Testament admits of no partitioning whatever — that what it professes to do is either thoroughly to reform the world, or to bring the world under the burden of a righteous and unescapable condemnation — and that whoever the individual be who refuses to give up his conformities, and to drink in the pure and unqualified spirit of the gospel, and fearlessly to renounce all for eternity, and to give his honest and aspiring energies to the love of God, and a patient waiting for Christ, let him plead obstacles and impossibilities as he may, he has chosen to abide in a world which the Bible represents as lying in wickedness — he keeps him by the broad way which leadeth to destruction — he turns a deaf ear from the call to glory and to virtue — he winds not up his resolves to the pitch of a fair and honest consent to Christianity — he is not willing to forsake all in the act of following after Jesus, or to be entirely what he would have him to be, or to do entirely what he would have him to do." — *Thomas Chalmers.*

"Numbers are no test of the truth. What Demetrius said, and the townclerk corroborated, was a fact, — that the whole world worshipped the great goddess Diana. Antiquity, universality, popularity, were all on her side; on the other there were only Paul, Gaius, Aristarchus. He who seeks Truth must be content with a lonely, little-trodden path." — *F. W. Robertson.*

"Take sides with the highest truth, with the highest morality, and with the most earnest justice and benevolence and purity. Take sides with God, and God will take care of you. For those who are in the minority for Christ's sake on earth shall, by the power of Christ, be in everlasting majority in the kingdom of heaven." — *Henry Ward Beecher.*

## LESSON V (31). — November 1.

### THE FIGHT AGAINST STRONG DRINK (WORLD'S TEMPERANCE SUNDAY). — Ephesians 6: 1-20.

#### PRINT vs. 10-20.

**GOLDEN TEXT.** — *Be strong in the Lord, and in the strength of his might.* — EPH. 6: 10.

**Devotional Reading :** Ps. 94 : 1-8.

**Reference Material :** Isa. 5 : 12-14, 22, 23 ; 28 : 1-8.

**Primary Topic :** LOVING AND OBEYING OUR PARENTS.

**Lesson Material :** Gen. 37 : 12-17 ; Ex. 20 : 12 ; Luke 2 : 51 ; Eph. 6 : 1-4. Print Eph. 6 : 1-4.

**Memory Verse :** Honor thy father and thy mother. Ex. 20 : 12.

**Junior Topic :** HOW TO BE STRONG.

**Lesson Material :** Eph. 6 : 1-4, 10-20. Print Eph. 6 : 10-20.

**Memory verse :** Phil. 4 : 13.

**Intermediate and Senior Topic :** STRONG ARMOR FOR A HARD FIGHT.

**Topic for Young People and Adults :** THE FIGHT AGAINST STRONG DRINK.

#### THE TEACHER AND HIS CLASS.

The Younger Classes stress the greatly needed lesson of obedience to parents; but they will also understand and value Paul's beautiful picture-sermon on the Christian's armor, and surely they should be taught about the great temperance

reform and the principle of prohibition. It will be many years before we shall dare omit such instruction.

The Older Classes will gain a general idea of this great Epistle, its occasion, style, central theme, and contents. Our special passage is one of the noblest in the Bible, and its full meaning should be

brought out. It will be well to divide the verses among the members of the class, each to make the temperance application of his verse, while one member, specially prepared, sketches the world-progress of the cause of prohibition.

**Question Suggested for Discussion.**  
What part do supernatural evil spirits play in modern life?

### THE LESSON IN ITS SETTING.

**Time.** — The Epistle to the Ephesians was written during Paul's first imprisonment, A.D. 62.

**Place.** — It was written in Rome.

### THE ROUND TABLE.

#### FOR RESEARCH AND DISCUSSION.

The letters to Ephesians and Colossians compared.  
The central thought of the Epistle to the Ephesians.  
Paul's teachings on family life in other Epistles.  
Paul's other writings on the Christian warfare against evil.

Paul's use of military symbolism.  
Progress of world prohibition.

### THE PLAN OF THE LESSON.

**SUBJECT:** Strong Armor for a Hard Fight.

#### I. THE LETTER TO THE EPHESIANS.

The occasion and purpose.  
The contents and style.

#### II. PAUL ON FAMILY LIFE, Eph. 6:

1-9.

A lesson for children.  
A lesson for parents.  
A lesson for servants.  
A lesson for masters.

#### III. THE GOSPEL ARMOR, Eph. 6:

10-20.

Our antagonists.  
Our armor.  
The fight against strong drink.

### THE TEACHER'S LIBRARY.

Dawson's *Every-Day Counsels*. Wilberforce's *Steps in Spiritual Growth*. Knight's *Abiding Help for Changing Days*. Morrison's *Life's Nobler Penalties*. Parkhurst's *Three Gates on a Side and The Blind Man's Creed*. Aitken's *The Highway of Holiness*. Murray's *Abide in Christ*. Hutton's *The Weapons of Our Warfare*. Wesley's *Sermons*, Vol. 2. Maclaren's *Expositions*. Robinson's *Studies in the New Testament*. Burgess's *Sermons on the Christian Life*. Cross's *Church Reader for Lent*. Beecher's *Sermons*, Vol. 2. Crosby's *Sermons*. Taylor's *The Boy Jesus*. Matheson's *Messages of Hope*. Godet's *Studies on the Epistles*. Hayes's *Paul and His Epistles*. Burrell's *Paul's Letters*. Dods in *Book by Book*. Moule's *Ephesian Studies*. Dale's *Epistle to the Ephesians*. Gore's *Epistle to the Ephesians*. Kingsley's *Discipline*. Watkinson's *The Duty of Imperial Thinking and Inspiration in Common Life*. Trench's *Sermons New and Old*. Battershall's *Interpretations of Life and Religion*. Baring Gould's *The Sunday Round*, Vol. 2. Brooks's *The Law of Growth and Sermons*, Sixth Series. Bushnell's *Christian Nurture*. Liddon's *Sermons*. Jowett's *The Whole Armor of God*. Hare's *Allon Sermons*. Washburn's *The Beatitudes*. Meyer's *The Inner Life*. Horsfield's *Devotional Meditations*. Elliott's *The Worker's Weapons*.

#### I. THE LETTER TO THE EPHESIANS. THE OCCASION AND PURPOSE.

Paul wrote this Epistle during his first imprisonment (of two years) in Rome. He was living in his own hired house and was able to receive visitors freely, but was chained day and night to a soldier of the Prætorian (Imperial) Guard. Nero, the cruel tyrant, was Emperor.

Two manuscripts, both important, omit "at Ephesus" from the title of the letter (chap. 1: 1), leaving a blank: "To the saints that are —," the blank to be filled in with the name of some church. From this circumstance, and from the general character of the Epistle, scholars have concluded that Paul wrote it to be read by the Christians of Ephesus primarily, but that copies of it were to be made and sent to all the churches of the Roman province of Asia, the Seven Churches of the Revelation. There is a close parallel between this letter and that to the Colossians, probably written at about the same time. The purpose of the letter to the Ephesians is general instruction in the fundamentals of the Christian faith and especially in regard to the Christian's experience of the love of God in Christ Jesus.

"The Epistle to the Ephesians is one of the divinest compositions of man. It embraces every doctrine of Christianity, — first those doctrines peculiar to Christianity, and then those precepts common to it with natural religion." — *Samuel Taylor Coleridge's "Table Talk."* It portrays the church as the body of Christ — "a living organism, made up of all in every age and of every name who are by faith vitally united with Christ." — *Burrell*. "Unity is the key to this Epistle — the unity of the church with God, the unity of the two great sections of the church — the Jewish and the Gentile, the unity of the individual members with one another in the one body of the church." — *Marcus Dods*.

**THE CONTENTS AND STYLE.** The following is Professor G. Currie Martin's analysis of the Epistle given in *The New Century Bible*: "1: 1, 2. Opening salutation and benediction. 1: 3-14. Thanksgiving and enumeration of spiritual gifts obtained in Christ through the Holy Spirit. 1: 15-23. Thanksgiving and prayer for the Ephesian church. 2: 1-10. The effect of Christ in the heart. 2: 11-22.

Christ's opening of God's covenant to the Gentiles. 3:1-13. Paul — the missionary to the Gentiles. 3:14-19. Paul's prayer for the church's growth in knowledge. 3:20. Doxology. 4:1-16. The church the body of Christ. 4:17-32. The old exchanged for the new. 5:1-14. *Imitatio Dei*. 5:15-21. The thankful spirit. 5:22-33. Husbands and wives. 6:1-4. Parents and children. 6:5-9. Masters and servants. 6:10-17. The Christian's armor. 6:18-20. Exhortation to prayer. 6:21, 22. Commendation of Tychicus. 6:23, 24. Closing benediction."

"Even Paul never wrote in grander strains than these." — *Godet*. "This Epistle has been called 'the epistle of the heavenlies,' 'the third heaven epistle,' and 'the epistle of the ascension.' Its chapters have been called 'the Alps of the New Testament.' It soars away into the highest heights of speculation." — *Prof. D. A. Hayes*.

**II. PAUL ON FAMILY LIFE**, Eph. 6:1-9. A LESSON FOR CHILDREN. Paul has just spoken concerning husband and wife and the love and respect that they

should feel for each other. Now he turns to the children of the home, urging that they obey and honor their parents, and so receive the long life which "the first commandment with promise" holds out to them. Thus the Perfect Son was "subject" to his earthly parents in the Nazareth home. "He who set that example through long years of home-duty knew that it was for the very life of human righteousness and happiness." — *Bishop Moule*.

A LESSON FOR PARENTS. Paul next urges fathers (and mothers are certainly included) not to arouse the just wrath of their children by heedlessness regarding them, but to give them a godly training and education. "Parents are rather debtors of the children than the children debtors to the parents. Children do not come here by their own choice, and therefore they who bring them to life owe them a grand and an awful debt." — *George Dawson*.

A LESSON FOR SERVANTS. Finally, the servants (slaves) of the household are addressed, and bidden to be obedient to their masters, and to serve faithfully, when their master's

back is turned as well as when his eye is on them. Paul is not condoning slavery, but accepting it as part of the social system of the day — a system which Christianity was to overthrow. The principle here set down is for present-day servants also: "let them never yield to the base temptation to work badly because they are paid badly; their true wages do not come to them on Friday night or Saturday morning; they are Christ's servants, and he will not forget their fidelity." — *R. W. Dale*.

A LESSON FOR MASTERS. In their turn, masters are told not to threaten their slaves, and to remember that "there is no respect of persons" with God — a truth that in time was to do away with slavery altogether, and with all servility in labor. "The principles of mastership and service are still to be learned in this brief section; and if we really believed that 'with God is no respect of persons,' there would be neither scamping of work and defrauding of employers nor on the other hand the 'sweating' of the employed and treating of men and women as if they were tools for the profit of others, instead of spiritual beings, with each his own divine end to realize." — *Bishop Gore*.



Roman Soldier in Full Armor.

10. Finally, be strong in the Lord, and in the strength of his might.  
 11. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

12. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the worldrulers of this darkness, against the spiritual *hosts* of wickedness in the heavenly *places*.

III. THE GOSPEL ARMOR, Eph. 6 : 10-20. "When we become Christians, we enter upon that great, world-wide, time-long battle in which the moral sentiments of the race are arrayed against the passions." — *Henry Ward Beecher*. Paul tells us how to be victorious in that conflict.

10. **Finally.** Paul, having just given practical directions for a loving and helpful family life, enforces it with a wonderful passage describing the spiritual basis of all noble social life, in the home, the community, the state, and the world. **Be strong in the Lord.** "Keep on being strong," the Greek implies : use your spiritual strength day after day, and do not think to save it for special emergencies. "In the Lord," or its equivalents, is used thirty-five times in this short letter. Only as we live in Christ, trust in him, and use the strength he will supply, can we be really and permanently strong. That was the secret of Paul's strong life. "We could understand the apostle saying, 'Be meek in the Lord,' 'Be patient in the Lord,' 'Be peaceable in the Lord' ; but to point men to Jesus as a specimen of Roman strength — that was strange. Yet the instinct which prompted it was profoundly true." — *George Matheson*. **And in the strength of his might.** The Greek word translated "might" refers to the reservoir of power ; "strength" refers to the outrush of energy from that reservoir. "The Christian lives a most joyous and blessed life, not because he is no longer feeble, but because, being utterly helpless, he consents and expects to have the mighty Saviour work in him." — *Andrew Murray*.

11. **Put on the whole armor of God.** "Of God" because he made it and also supplies it. "Whole armor" is one word in Greek, the word taken over into English in "panoply." "Paul was a fighting apostle after he was converted, a fighting persecutor before he was converted, and a fighting boy, I presume, among his playmates at Tarsus. (The trouble with boys now is not that they are fighting boys, but that they fight the wrong things — what is good instead of what is bad, and each other instead of themselves.)" — *Rev. Charles H. Parkhurst, D.D.*

"Wherever a defect in character exists — a weakness of the soul — there is a flaw in our armor which may well prove fatal." — *Rev. William L. Watkinson, D.D.*

"There is 'armor of God' for a nation as well as for an individual." — *Archbishop Trench*.

"Life is a battle. Forever on the watch against our enemies, forever guarding our own lives, forever watching our chance for an attack upon the foe, — so we all live if we are earnest men." — *Phillips Brooks*.

**That ye may be able to stand against the wiles of the devil.** "Wiles" is the Greek word which has been carried over into English in our word "methods" ; it implies a deliberate, planned attack against which the Christian is to stand fast, not budging an inch. Paul believes in the personality of the Adversary. He is no vague symbol, no mere influence of bad habits and unfortunate surroundings and inheritance ; he is a wicked and powerful spirit, planning and scheming with all his might for our spiritual downfall and eternal death. There is no better example of his diabolical plots than the deeds and ways of the liquor men.

12. **For our wrestling is not against flesh and blood.** Progress is possible only with struggle. Wrestling is a condition of attainment. "Physical life only exists healthily under the pressure of resistance ; and the necessity for constant wrestling against some opposing medium promotes growth, stimulates activity, generates robustness." — *Basil Wilberforce*. Christians must struggle with evil as embodied in wicked men, and in that sense our wrestling is against flesh and blood ; but it is the evil in the men that we are fighting and not the men themselves. We are to love our enemies, even the wicked saloon men, while we hate the sin that is in them, and strive in every way to defeat it. "Spiritual strength, — the power of God's might ; human character, wrestling against the sin that is lodged in our nature, and the sin that is working the misery of the world, — this is the essence of sainthood." — *Rev. Walton W. Battershall, D.D.* "Would our gallant soldiers have won Waterloo if

13. Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand.

14. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness,

they had shrunk from the wet soil on which they had to lie the night before the battle, and had cried out for mackintosh sheets and dry socks?" — *S. Baring-Gould*. But against the principalities. The chiefs of the army of Satan; these generals are taken as representing the whole army, for of course we are contending against the devil's privates as well as their leaders. Against the powers. "Powers" is another division of the angelic hierarchy, given in a famous list (in descending order) as: seraphim, cherubim, thrones, dominations, virtues, powers (or authorities), principalities, archangels, angels. Paul carries the subdivisions over among the fallen angels. Against the worldrulers of this darkness. "This darkness" means the heart of man, fallen into the blackness of sin. It is a world of iniquity, this in which we live, and its rulers are these Satanic spirits, controlling human destinies and dragging them down into the pit except as Christ through his forces of life and love catches hold of them and lifts them up into the light. Against the spiritual hosts of wickedness in the heavenly places. "Heavenly" does not have reference here, of course, to the realm of the blessed, but means simply the unseen world, the world of spirits as distinguished from the material world in which men now dwell. We are struggling against hosts of immaterial foes, malevolent spirits, not to be met with earthly weapons — fierce and terrible enemies. "It is a bad sign when we are not suffering. The Church of Christ is fulfilling her function in the world only when she is fighting, and consciously fighting, for her life." — *Rev. John A. Hutton*. "There is no wickedness, no misery, no form of evil, against which we are not, as Christians, enlisted. The cause of God is hostile to them all. Our Saviour came to take them away." — *Bishop George Burgess*.

13. Wherefore take up the whole armor of God. "So picturesque is this exhortation that one could almost believe that Paul simply ran his eyes over the Roman guard at his side, and told his amanuensis to spiritualize the articles of his equipment. For every one now knows that this whole list of shield and shoes, girdle and breastplate, helmet and sword, may be, in the old paintings, found upon the person of each soldier in the Roman legions." — *Charles S. Robinson*. We need the entire outfit. The omission of any piece of armor places us in deadly peril. That ye may be able to withstand in the evil day. "The evil day" is "any felt crisis of the soul's resistance." — *Bishop Moule*. Some consider the phrase to refer to the final conflict of the church with Satan, but the individual struggle with sin is here in mind. "There are some days when temptation is more persuasive than on others, appeals more strongly to my self-interest or self-indulgence, comes more disguised under the appearance of good, and finds me in a mood of mind more open to a successful attack. How am I to escape in the evil day? I must put on God's armor, not my own." — *Rev. G. H. Knight*. And, having done all, to stand. "What the apostle means is, 'Do not shirk the battle; in the hour of conflict quit yourselves like men; in the day when everything is darkest take the whole armor of God and be not dismayed, for he is with you. But remember that when the last arrow has been shot, the dangers are not over for the Christian soldier. If he grows careless, or relaxed, or proud, or confident, it is still possible to lose what has been won.'" — *Rev. George H. Morrison, D.D.*

14. Stand therefore, having girded your loins with truth. The soldier's girdle or belt binds together all his equipment and adds to the soldier's vigor and force. Truth, sincerity, honesty of purpose, in like manner unites the Christian life into a firm, consistent, and forceful whole, effective against the Christian's enemy, who is a liar from the beginning and the father of lies. "Truth, what is it? is a question which is ever being asked. Christianity inspires us with the hope that the question is one which is ever being answered in this life as we grow in holiness and love, and one which in a future life will be more fully answered." — *Rev. J. Cross, D.D.* And having put on the breastplate of righteousness. Here and in verse 17 Paul is following Isa. 59: 17, "and he put on righteousness as a breastplate, and an helmet of salvation upon his head." The breastplate protects the heart, which is the life. This protection is our righteousness, our holiness, our obedience to God's law, which is only possible through Christ's righteousness, holiness, and obedience imparted from him to us.

15. And having shod your feet with the preparation of the gospel of peace;  
 16. Withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one.  
 17. And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

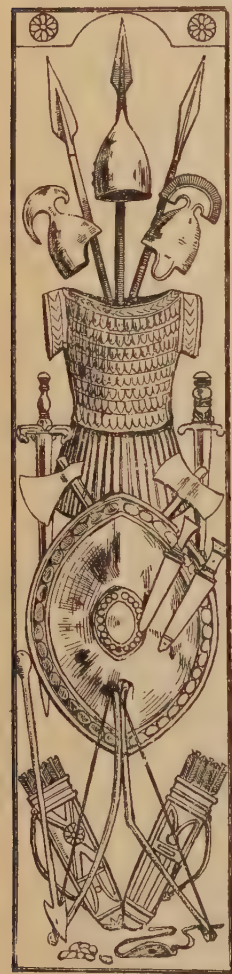
15. And having shod your feet with the preparation of the gospel of peace. "If the warrior is to stand, he must have no unprotected and uncertain foot-hold." — Bishop Moule. "Preparation signifies readiness." — Prof. G. Currie Martin.

"The feet are the instruments, and therefore the appropriate symbols, of motion; and the Christian soldier, whose career is a march and a battle, and a battle and a march, must always keep himself in marching order. He must be ready for either marching or fighting at a moment's notice, and he is to get that readiness from the gospel of peace." — William M. Taylor.

*Illustration.* "There was an English commander who was sent for to the Horse Guards one day and asked, 'How long will it take for you to be ready to go to Scinde?' 'Half an hour,' said he; and in three-quarters he was in the train, on his road to reconquer a kingdom. That is how we ought to be; but we never shall be, unless we live habitually in tranquil communion with God. A quiet heart makes us ready for duty." — Alexander MacLaren.

16. Withal taking up the shield of faith. "A ray of white light is made up of many colors, but we can devise screens to keep back any one of these colors and to let through those we please. We can filter the rays. Or we can devise a screen to let in the rays of light and to keep out rays of heat. We can intercept certain rays and forbid their presence. Now, to the apostle Paul the shield of faith was a screen to intercept the deadly rays which dwell in every kind of circumstance, those that consumed his spiritual susceptibilities, ate out his moral fiber, and impaired his intimacy with God and man." — Rev. J. H. Jowett. **Wherewith ye shall be able to quench all the fiery darts of the evil one.** "Let me say to young Christians, Don't be surprised at conflict. Instead of its being a bad sign when Satan surrounds you with temptation, on the contrary, this is in itself an indication that the new life has begun. You never were much distressed at temptation in the days when your heart was not given to God." — Rev. W. Hay M. H. Aitken.

17. And take the helmet of salvation. "The Christian warrior must know God's salvation in his own experience. As the helmet glistens in the sunshine, so must the crown of the Christian's experience point upward to heaven, and onward to the glory yet to be revealed. It is when we are experiencing the power of God's salvation that we can declare it to others." — F. B. Meyer. **And the sword of the Spirit, which is the word of God.** "They were to use only one weapon, as the Roman soldier used but one. For, though he went into battle armed with a short heavy pike, he hurled it at once against the enemy; then he closed in with his sword, and fought the real battle with that alone, hand to hand and knee to knee. The short Roman sword, used by brave men in close fight, had defeated all the



Ancient War Implements.

weapons of all the nations." — Charles Kingsley. Thus God's Word, in the mouths of Christians, is rapidly conquering the world. "The best way to convince those who do not believe in the genuineness of the sword of the Spirit is not to try to prove that it is a sword, but simply to use it upon them." — Rev. John H. Elliott, D.D.

"The equipment is made up of five pieces of defensive armor to one piece offensive.

18. With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints,

19. And on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel,

20. For which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

Christian warfare consists, primarily, not in destroying the evil or the devil, but in preventing his destroying us; not in assaulting him, but in showing ourselves competent to keep our feet under his assaults; patience rather than aggression is our prime business; and active talents of achievement are only one-fifth as necessary as passive graces of endurance." — *Rev. Charles H. Parkhurst, D.D.*

18. **With all prayer and supplication.** "Prayer" includes confession, praise, and petition; "supplication" includes only petition. "All prayer" includes these, and also private prayer, public prayer, ejaculatory prayer, ordered and completed prayer, — every kind of prayer is to be used by the Christian, and used over and over. "Instead of such continual praying being dreary, it is the very source of refreshing and joy. It is the very cause of the Christian's cheerful spirit and happy life. He is drawn to the mercy-seat as a bee to the flower." — *Howard Crosby*. **Praying at all seasons in the Spirit.** "Every detail of life should be hallowed by prayer, and every 'season,' dark or bright, whether bringing prosperity or adversity, should be regarded as the time of prayer." — *Rev. F. J. Horsefield*. **And watching thereunto in all perseverance.** We are to keep awake for our prayers, and not sleep as the three disciples did in the Garden of Gethsemane; and we are to keep up our praying even as Satan keeps up his temptations. "When Satan seems to be withdrawn, then beware, lest he hurt you more as a crooked serpent than he could as a roaring lion." — *John Wesley*. **And supplication for all the saints.** "The saints" was a common name for the members of Christian churches. It is "all" supplication as well as "all perseverance" — intercessory prayer in all its fulness of persistence, variety, and eagerness.

19. **And on my behalf.** Paul knew that when he was weak in humility and conscious dependence upon God and God's people, then he was strong to do his great work for which he always felt inadequate. **That utterance may be given unto me in opening my mouth.** Paul's great work was speaking, though it may seem to us of this day to have been writing; and he was expecting soon to be freed from prison and to begin preaching again. For this he would need the help of the Holy Spirit. **To make known with boldness the mystery of the gospel.** "Mystery," in Paul's use of the word, is a truth revealed by God, not a truth that cannot be understood. He would need boldness to preach the gospel, especially in Rome, for powerful and bitter foes were all about him.

20. **For which I am an ambassador in chains.** The gospel is the kingdom on behalf of which Paul was an ambassador; but, though an ambassador, he had fallen into the enemy's hands. A light chain around his right wrist bound him, day and night, to the left wrist of a Roman soldier. **That in it I may speak boldly, as I ought to speak.** "In it," that is, in the gospel, which is ever the sphere and theme of all his bold speech.

THE FIGHT AGAINST STRONG DRINK. All parts of our Bible passage are appropriate for this World's Temperance Sunday:

1. Paul's picture of a happy home can never be realized except under temperance conditions. The saloon is the deadly enemy of the home. It destroys the love of husband and wife. It breaks up the happy relation of parent and child. Drinking men are cruel masters and drinking servants are unfaithful.

2. No life (verse 10) can be strong that is a slave to alcohol. Drinking weakens the intellect, destroys physical powers, and devastates the soul.

3. The devil (verse 11) is the keeper of all saloon-keepers. His wiles are used by all the advocates of alcohol, whether the plea is for "personal liberty," for light wines and beer, or for the open saloon.

4. The warfare against the saloon is a hard one (verse 12). Our enemies are determined, resourceful, and strong. Satan and his host are active against us, and they have a vast number of human allies.

5. To win this long and hotly contested war the Christian army needs all available weapons and protections (verses 13-18). Fortunately, these are many and ample. They will guard the Christian warrior from all harm and will carry him to final victory.

The present needs in the prohibition fight are the following :

1. *Information.* The adversaries are spreading broadcast through subservient newspapers, magazines, books, and pamphlets innumerable lies about prohibition. Friends of temperance need to know the truth about the origin of the Amendment, and the glorious results it has gained. They need to be able to point out fallacies and prove falsehoods.

2. *Coöperation.* The saloon men work as a unit ; so should the anti-saloon men. The great temperance organizations should be enthusiastically supported, and branches should be formed everywhere.

3. *Political action.* Saloon men do not care what we do so long as we vote their friends into office. We should learn who their friends are, and vote and work against their election and for the election of strong prohibition men.

4. *Courage and faith.* The cause has its ups and downs, but its final triumph is as sure as the promises of God. We cannot work for it and always be safe, but let us have the undaunted Pauline spirit. If the Christian church perseveres in this great reform, the next generation will have lost the appetite for alcohol, and the saloon curse will be lifted from our land forever.

Prohibition success in the United States involves the success of prohibition in all other lands. "Just as the church in America long since learned that it must preach the gospel to the world in order to save itself at home, so the prohibition forces in America to-day are beginning to realize that they must preach the gospel of prohibition to the world in order to save prohibition in America." — *Ernest Hurst Cherrington, L.L.D.*, in "*America and the World Liquor Problem.*" This is World's Temperance Sunday. In love of Christ and his brothers elsewhere, let us give and work and pray to spread the blessings of prohibition to every land.

## LESSON VI (32). — November 8.

### PAUL'S FAREWELL AT MILETUS. — Acts 20: 1-38.

#### PRINT vs. 25-38.

**GOLDEN TEXT.** — *Ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, it is more blessed to give than to receive.* — ACTS 20: 35.

**Devotional Reading :** Ps. 126: 1-6.

**Reference Material :** John 14: 27-31 ; Eph. 1: 15, 16 ; 2: 1-13.

**Primary Topic :** PAUL A LOVING FRIEND.

**Lesson Material :** Acts 20: 17-38. Print verses 25-38.

**Memory Verse :** It is more blessed to give than to receive. Acts 20: 35.

**Junior Topic :** PAUL'S FAREWELL AT MILETUS.

**Lesson Material :** Acts 20: 17-38. Print verses 25-38.

**Memory Verse :** Acts 20: 35.

**Intermediate and Senior Topic :** AN EXAMPLE OF FAITHFULNESS.

**Topic for Young People and Adults :** RESPONSIBILITIES OF CHURCH MEMBERS.

#### THE TEACHER AND HIS CLASS.

The Younger Classes will be interested in the story of the sleepy lad Eutychus, though it is not in their assigned lesson. They will also be interested in tracing Paul's journey on the map, with something about the famous places he saw. The emphasis is to be placed on Paul's love for his friends, and on the great sen-

tence, "It is more blessed to give than to receive," with its application to friendship and to all other phases of living.

The Older Classes will have a very full and profitable lesson if they follow the journey of Paul with all its incidents and understand what rich historic scenes he passed through. Paul's discourse to the Ephesian elders contains some of his greatest sayings and one unique saying

of Christ's. Divide these among the members of the class for them to comment upon. Bring out the ways in which modern church members can follow the example of faithful church work which Paul set them.

**Question Suggested for Discussion.**  
How can we, like Paul, be "pure from the blood of all men"?

### THE LESSON IN ITS SETTING.

**Time.** — A.D. 57.

**Place.** — Miletus, near the shore of the Mediterranean in Caria.

### THE PLAN OF THE LESSON.

**SUBJECT:** An Example of Faithfulness.

#### I. THE RESTORATION OF EUTYCHUS, vs. 1-12.

Three months in Corinth.  
The journey to Troas.  
A sleepy hearer.  
Restored from death.

#### II. PAUL'S HEROIC PURPOSE, vs. 13-24.

The course to Miletus.  
A survey of the past.  
"I go . . . not knowing."  
"I hold not my life dear."

#### III. PAUL'S FAITHFUL MINISTRY, vs. 25-38.

A clear conscience.  
Enemies of the church.  
Building up the church.  
Responsibilities of church members.

### THE ROUND TABLE.

#### FOR RESEARCH AND DISCUSSION.

What is known about church services in the early days of Christianity.  
Resurrection miracles of the Bible compared.  
Historic points visited or seen by Paul in this journey from Corinth to Miletus.  
Miletus in the past and present.  
Sayings of Christ recorded outside the New Testament.  
Paul's conception of the work of a Christian minister.

### THE TEACHER'S LIBRARY.

Dummelow's *One-Volume Bible Commentary*.  
Farrar's *Life and Work of St. Paul*. Stalker's *Life of St. Paul*. Geikie's *New Testament Hours*, Vol. 3.  
Westcott's *Perierborough Sermons*. Hasell's *Bible Parings*. Talmage's *Fifty Sermons*. Matthew Henry's *Sermons*. Campbell's *The Christian Ideal*. Reynolds's *Light and Peace*. Raymond's *Suggestions for the Spiritual Life*. Jefferson's *The Character of Jesus*. Lee's *Eventful Nights in Bible History*. Jones's *The Inner Circle*. Mackay's *The Man in the Street*. Robertson's *Corn on the Mountains*. Bacon's *The Simplicity That Is in Christ*. Chapman's *Revival Sermons*. McCosh's *Gospel Sermons*. Chalmers's *Sermons*. Swanson's *Gethsemane*. Munger's *Lamps and Paths*. Morgan's *By Little and Little*. Hopkins's *Teachings and Counsels*. Cox's *Expositor's Note-book*. Gould's *In What Life Consists*. Simpson's *Sermons*. Brent's *Prisoners of Hope*.

**I. THE RESTORATION OF EUTYCHUS, vs. 1-12. THREE MONTHS IN CORINTH.** "St. Paul waited at Ephesus until the return of Timothy and Erastus (Acts 19 : 22), and left Ephesus shortly after Pentecost (1 Cor. 16 : 8-12). We learn from Rom. 15 : 19 that he spent some time in Macedonia, and extended his missionary labors (which were marked by signal miracles) as far as Illyricum. From Macedonia he wrote the second Corinthian Epistle, and (according to a widely held opinion) the Epistle to the Galatians. In Corinth he spent the three winter months, and there he wrote the Epistle to the Romans." — *Dummelow*.

The letter to the church at Rome was written to prepare the way for Paul's expected visit to that city. It sets forth "God's appointed plan for the salvation of mankind — its nature, its world-wide freedom, its necessity. That plan the apostle sums up in the one formula, *Justification by Faith*." — *F. W. Farrar*. "The Epistle to the Romans is the masterpiece of the New Testament, and the purest gospel, which can never be too much read or studied, and the more it is handled, the more precious it becomes." — *Martin Luther*. "It is the most profound work in existence." — *S. T. Coleridge*. "It is a Christian philosophy of universal history." — *Tholuck*.

**THE JOURNEY TO TROAS.** "The Corinthian Jews had never forgiven Paul their repulse by Gallio, or his success in establishing a Christian church in the city, and were determined that the hated friend of the Gentiles and reputed despiser of the law should never reach Jerusalem alive; an end easy to effect when he should have sailed from Cenchræa in company with a crowd of local Jews, going up, like him, to the feast. He had, therefore, to give up the thought of a direct passage back to Palestine, and was forced to fall back on the roundabout route by way of his old port, Neapolis, in Macedonia." — *Cunningham Geikie*. Seven friends went with Paul as far as Asia, — one from Berea, two from Thessalonica, one from Derbe, Timothy from Lystra, and two (probably) from Ephesus. At Philippi Paul also picked up Luke, for the "we" passages begin again at that point.

**A SLEEPY HEARER.** At Troas Paul's party were in the famous city where Paul had seen the vision of the man of Macedonia from which had sprung the Christian invasion of Europe. There they remained for five days waiting for a ship going

southward, and the day before his departure, which was Sunday, Paul preached to a considerable company of Christians which Troas was already able to furnish. By this time, in thought of Christ's resurrection, the church was beginning to observe the first day of the week, rather than the sad seventh day, the Jewish Sabbath, when Christ lay in the grave.

"These verses are significant because they not only record the assembling of the Christians 'upon the first day of the week,' but indicate that the prime purpose of the coming together was 'to break bread,' and that Paul's sermon was incidental and secondary to the celebration of the Lord's supper." — *Rev. Edgar DeWitt Jones.*

Paul's sermon was a long one, for it was continued till midnight, and some have regarded what followed as a warning against long sermons. But then, we do not know when the sermon began; it may have started very late. Also, what Christian would not be glad to listen to Paul as long as he would speak?

"Oh! he had much to say to them — doctrines to unfold, difficulties to elucidate, Old Testament texts to explain, errors to warn against, duties to press, exhortations to urge. The sermon was the fuller and the more protracted because it was a farewell sermon. All that he had to say must be told now. Neither were those first converts possessed of that inestimable treasure, the New Testament. He can scarce cease from speaking, and they cannot bear that he should pause." — *Bishop Alfred Lee.*

The meeting was held in a room in the third story. In the company was a young man named Eutychus, who fell fast asleep while Paul was preaching. There were many lights in the room, and it was crowded, so that it was hot. For these reasons Eutychus was sitting in the open window; there were no window frames in that country, and the window was only an opening in the wall. In his sleep he fell backward, landing on the flagging below, and fracturing his skull or breaking his neck. As the horrified company rushed below, they found only his dead body.

"How little Eutychus must have realized that he was listening that night to one of the noblest spirits then in the world, that he whom he was sleeping under was one whose words would be treasured up to the end of time, whose life would never be forgotten! Had he done so, he would have been more wakeful. Had the Emperor Nero been speaking that night, we may be sure Eutychus would have been all attention, but because it was only Paul, he slept on. And behind that preacher to whom you listen with such dull ears there may be Christ himself." — *Rev. W. Mackintosh Mackay.*

"Ah! but there is in the church to-day a sleep worse a million times than this excusable napping of the lad Eutychus — the slumber inexcusable and profound of the unsaved soul! Asleep in the arms of the sleepless devil, who keeps cuddling and crooning over you as the anxious mother does over the starting nervous child lest the slumber be anywise broken. Asleep, asleep, dandled to destruction with the fume of his foul breath on your sleep-sealed eyelids." — *Rev. John Robertson.*

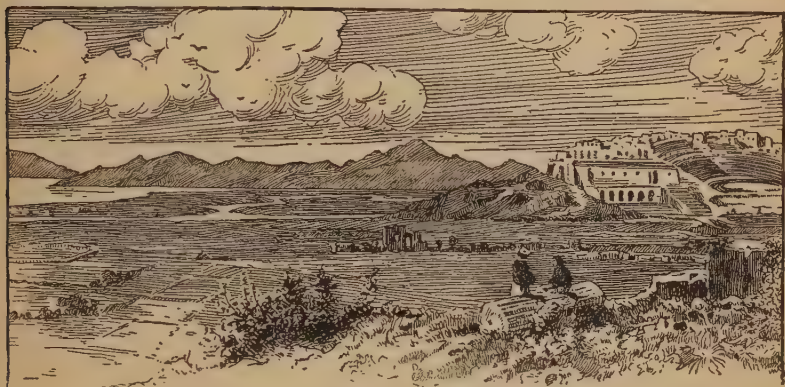
**RESTORED FROM DEATH.** Paul, going down by the outer stairway, embraced the corpse in his arms as Elijah and Elisha did on similar occasions, doubtless praying fervently to the divine Life-Giver. His prayer was answered, the life of Eutychus was restored, and Paul calmly returned and finished the service. After its conclusion, he held what we would call an inquiry meeting till daybreak, and every one was rejoiced when the lad was brought back into the room, fully restored. This miracle was a great encouragement to Paul as he went on his way, proving to him that, though his enemies might rage around him, still the invincible Holy Spirit was with him in all his power.

**II. PAUL'S HEROIC PURPOSE,** vs. 13-24. **THE COURSE TO MILETUS.** While Luke and Paul's other companions, or most of them, set sail from Troas around Cape Lectum, for some reason not stated Paul went by land for twenty miles across the cape and was taken on board the ship at Assos. Then the party sailed along the coast close to the land, having famous Grecian islands on their right, spending the nights in various harbors, passing by Ephesus and coming thus to Miletus. This city had been a great seaport, but Ephesus had surpassed it. The Meander, whose wanderings have given us our English verb meaning to twist and turn, emptied into the gulf of Latmos opposite Miletus. This entire gulf has been filled up with soil brought down by the river, so that now Miletus lies about eight miles inland. Nothing remains of the city but the ruins of the theater, the largest in Asia Minor, which was built in an open field, and not, as usual, in a hollow of a hillside.

**A SURVEY OF THE PAST.** It was hard for Paul to go by Ephesus, but he knew so many there, and he was in so great haste to reach Jerusalem, that he could not

venture on a visit. He did, however, send a messenger the twenty-eight miles northward, and ask the elders of the church in that city to come down and see him. This they gladly hastened to do, and the meeting was full of affection on both sides. Luke gives us an especially full account of Paul's address to them, which contains many expressions common to Paul's Epistles. This is the only one of Paul's speeches that Luke certainly heard.

He began by reviewing his three years at Ephesus, how he taught publicly and going from house to house, how earnestly he dealt with each one of them, how he had had to meet persecution, and how in spite of it all and through it all he testified "both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ." Thus also Christ summarized his teachings: "Repent ye, and believe in the gospel" (Mark 1: 15). "Paul, James, John, Peter, how unlike each other, yet the preaching of each is practically summed up in these same words." — *Leonard Woolsey Bacon*. "I do not know a statement that seems to me to be



The Ruins at Miletus.

plainer for those away from Christ." — *J. Wilbur Chapman*. "Repentance and faith are the two saving graces of the Christian character." — *James McCosh*. "No man can begin either the work of faith, or the work of repentance, too soon; and he should not wait for the one, ere the other shall be entered on." — *Thomas Chalmers*. "A short creed and a simple, but enough for an earnest man to rest upon it his immortal soul and his efforts to save his perishing brethren." — *Rev. W. S. Swanson*.

"I Go . . . NOT KNOWING." Paul then went on to speak of his errand to Jerusalem and of his conviction that some unknown trial awaited him there. "As Paul was hurrying towards Jerusalem along the shores of Greece and Asia, the signal sounded that his work was nearly done, and the shadow of approaching death fell across his path. In city after city the persons in the Christian communities who were endowed with the gift of prophecy foretold that bonds and imprisonment were awaiting him, and the nearer he came to the close of his journey these warnings became more loud and frequent. He felt their solemnity; his was a brave heart, but it was too humble and reverent not to be overawed with the thought of death and judgment." — *James Stalker*. Nevertheless, he went straight onward in the path that he felt God's Holy Spirit had marked out for him.

"I know not what will befall me: God hangs a mist o'er my eyes;  
And thus, each step of my onward path, he makes new scenes arise,  
And every joy he sends to me comes like a sweet surprise. . . .

"And so I go on not knowing, — I would not if I might;  
I would rather walk in the dark with God than go alone in the light;  
I would rather walk with him by faith than walk alone by sight." — *Mary G. Brainard*.

"Like the Master whom he served, Paul's face is set to go to Jerusalem, though, unlike his Master, he knoweth not the things that will befall him there. No force can hinder him, not hatred menacing in front, nor friendship calling from behind." — *Prof. Lewis Campbell*.

25. And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more.

26. Wherefore I testify unto you this day, that I am pure from the blood of all men.

27. For I shrank not from declaring unto you the whole counsel of God.

28. Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood.

"I HOLD NOT MY LIFE DEAR." Paul summed up his words about his future by expressing an entire willingness to live or to die, whichever God might will, provided only he should finish the work which God had marked out for him. He held not his life on earth of any account. He would not, of course, yield it up by running into any foolish danger, but he knew that to be with Christ was far better than to be with men.

"Our purpose must be of a kind that will in no wise be interfered with by death, but, on the contrary, be advanced." — *Bishop Charles H. Brent.*

III. PAUL'S FAITHFUL MINISTRY, vs. 25-38. The closing words of this discourse are a most inspiring and instructive picture of the life of a devoted Christian worker. They point the way by which alone we can win success in our labors for Christ.

25. And now, behold. "Behold" is a solemn introduction to a solemn prophecy. I know that ye all, among whom I went about preaching the kingdom. Paul's memory recalled his many walks to different parts of Ephesus on evangelistic errands, searching out those partly convinced and all that might be thought open to Christian appeals. His memory dwelt also, doubtless, on the many journeys he took with his Ephesian helpers to the other cities of Asia, and perhaps representatives of those cities were present. Shall see my face no more. That was Paul's strong impression, born of his conviction that imprisonment and perhaps martyrdom loomed before him. Writing to Philemon near the end of his Roman imprisonment (Philem. 22), he spoke of his hope to visit Colossæ; and if this expectation was fulfilled, he must have gone to Ephesus also.

26. Wherefore I testify unto you this day, that I am pure from the blood of all men. Paul felt that if he had been unfaithful in regard to any one of his hearers, and that hearer should fall to eternal ruin through lack of his warning or encouragement, that soul's everlasting death would be charged to him, just as his blood would be upon him if he had slain his physical body. Who will say that Paul had an exaggerated sense of his responsibility? And who can claim that he has any less responsibility for all those whom he can reach with the words of salvation?

27. For I shrank not from declaring unto you the whole counsel of God. This "whole counsel" is the way of eternal life through faith in Jesus Christ and acceptance of his loving offer of forgiveness and guidance. The part Paul might shrink from was the warning of endless death if this offer were not accepted, and this is the part from which modern preachers and teachers are likely to shrink; but it is as necessary an element as the teachings of divine love and mercy.

28. Take heed unto yourselves. Paul had been taking heed for them; now he was to leave them to their own care. Such a time comes to every child, when he must assume his parents' watchfulness over his own life, for they are gone. Such a time comes to every pupil, for he cannot remain a pupil forever. And to all the flock. "Flock" is a tender word for the Ephesian church, over which Paul had been a true shepherd. Now these whom he had guided are to guide others. It is never enough to "take heed unto" one's self. If we live a selfish life, caring not for the welfare of those around us, we are not taking heed to our own highest interests and developing our own highest life. In which the Holy Spirit hath made you bishops. Before this (in verse 17) they had been called elders (Greek, *presbyters*); church organization was then in its formative period. Evidently they had been solemnly set apart for their sacred task, the oversight of the less experienced members of the church. To feed the church of the Lord. "Feed my sheep," "Feed my lambs," said Christ to Peter, and Paul adopts the thought. "Pastor" means "feeder" or "shepherd," and all Christians who have any care of others, down to the teachers of the least little ones in the Sunday school, are appointed "to feed the church of the Lord,"

29. I know that after my departing grievous wolves shall enter in among you, not sparing the flock;

30. And from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them.

31. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears.

32. And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified.

doing the blessed work of the Good Shepherd. Which he purchased with his own blood. The Greek word translated "purchased" is not the common word for buying, but signifies making what is bought to be one's very own, adopting it as his special and peculiar possession. When we think of the unique and stupendous price paid, no word is strong enough for the purchase.

29. I know that after my departing grievous wolves shall enter in among you. These "grievous wolves" are the sowers of dissension in the church, splitting it up by the introduction of many false teachings. Paul's letters to the various churches of Asia and near-by Europe show the serious beginnings of this mischief, against which he warns the Christians, and the letters to the seven churches in the Revelation show that in John's old age the harm had been growing. The sadly divided condition of Christianity to-day, with more than one hundred and eighty Protestant denominations in the United States alone, is a standing commentary on this verse. **Not sparing the flock.** Schismatics do not care for the flock, but chiefly for their own aggrandizement and the exaltation of their own egotistic opinions. They, and they alone are right. They scout common judgment, though held by men of the deepest wisdom and loftiest piety. They are ready to destroy the most ancient and honored institutions, and set up in their place their own crude and absurd contrivances. The pity is that so many novelty-seekers are ready to follow them.

30. And from among your own selves shall men arise, speaking perverse things. Paul's letters name some of these mischief-makers in the church, like Demas, Hymenæus, and Philetus (2 Tim. 2:17; 4:10). "Perverse" means "twisted." These men would twist the truth into their falsehoods, and torture Paul's words and even the words of Jesus in order to extort from them some evidence for their teachings. **To draw away the disciples after them.** They would draw the disciples after themselves, make them their followers instead of Christ's.

31. Wherefore watch ye. How often that command was on the lips of Paul's Master! The Christian is never to allow himself to be taken by surprise. His adversary is sleepless, and so should he be. **Remembering that by the space of three years.** Strictly, perhaps two and a half years; but that would be counted three years by a Jew. "Three years of hard work. Three years of prayer. Three years of the most positive and exhilarating enjoyment; for I see everywhere in the writings of the apostle something that suggests to me that he had a thorough satisfaction in the work to which God called him." — *T. DeWitt Talmage*. **I ceased not to admonish every one night and day with tears.** "It is not unmanly to weep for the souls of the perishing." — *Bishop Matthew Simpson*. Paul knew what to rejoice over and what to weep over. He did not mourn the loss of goods, but the loss of goodness. His tears did not flow for the failure of livelihood but for the failure of life. His heart was full of loving sympathy for the least of his flock, and he wept when one of them went astray, following the wandering soul as the shepherd left the ninety and nine and followed the lost sheep through the storm and over the rough hills.

32. And now I commend you to God. Paul was leaving them, their earthly shepherd, but the Heavenly Shepherd remained. **And to the word of his grace.** The gracious words of the Old Testament which were in their hands, and the gracious words of Christ which were in their memories, repeated, we may believe, over and over as they met together. **Which is able to build you up.** The way to grow is to get close to God and his Word, and to build life upon this unfailing basis. Every other building is sure to fall, when the storms come and the wind blows, as the house fell that was built on the sand. **And to give you the inheritance among all them that are sanctified.** Paul had in mind the division of Canaan among the tribes, each

33. I coveted no man's silver, or gold, or apparel.

34. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me.

35. In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

Israelite receiving an inheritance from which his family could not permanently part. So sure and so lasting is to be the inheritance in the heavenly Canaan which every Christian is to receive, purified by Christ and made holy by the gracious indwelling of the Holy Spirit.

33. **I coveted no man's silver, or gold, or apparel.** "Oriental wealth largely consisted in apparel. Hence Naaman brings 'changes of raiment' as well as money among the rewards which he expects to give for his cure (2 Kings 5 : 5), and the same may be noticed in many other parts of the Scripture history. Compare Gen. 24 : 53 ; 45 : 22 ; 2 Kings 7 : 3, etc." — *Cambridge Bible*. It is probable that Paul's family was well-to-do, and that he was cast off by them when he became a Christian ; at least he was obliged to do manual labor to support himself, so that, lacking his fine devotion, he would have coveted the wealth of others.

34. **Ye yourselves know that these hands ministered unto my necessities.** At Corinth, as we have seen, Paul worked at tentmaking with Aquila and Priscilla, and probably continued this work in Ephesus with the same partners, who went with him to that city. Moreover, Philem. 17 has suggested the conjecture that at the same time Paul had business relations with Philemon. His industry must have been well known to the Ephesian elders. While insisting in the case of others that "the laborer was worthy of his hire," in his own case he preferred strict independence, that no one might say that he preached Christ "for what there was in it." **And to them that were with me.** Of course Paul's companions would not allow him to work to support them, if they were able to labor, but some of them might not have been able. For instance, we read of Timothy's "often infirmities" (1 Tim. 5 : 23).

35. **In all things I gave you an example.** Paul dared to set himself up as an example, even as Christ had given an example to his disciples (John 13 : 15) ; but he was enabled to do this, as he often declared plainly, only because Christ strengthened him. "It seems at first sight unbefitting to compare the little trials, the small defeats and victories, of quiet uneventful lives nowadays, with the heroic conflicts and triumphs of a mighty apostle. And yet they are written in Holy Scripture for our learning, and for an example to the lowliest who desires to be an 'imitator of 'St. Paul, 'as he of Christ.' " — *E. J. Hasell*. **That so laboring ye ought to help the weak.** In the spirit of Paul's unselfish labor they were to help the physically weak and also those "weak in the faith," the latter needing help the most. **And to remember the words of the Lord Jesus, that he himself said.** This is the only saying of Christ's in the New Testament beyond the words recorded in the four Gospels, and there are not more than twenty sentences in addition in all the Christian literature of early times. This is evidence of the thoroughness with which the four evangelists did their work, and gives assurance that the Holy Spirit presided over the writing of the New Testament, including in it all that was needful for our knowledge of Christ and his teachings. **It is more blessed to give than to receive.** "Our divine Lord said 'more blessed.' Then it is blessed to receive. Until we know the blessedness of receiving, we cannot appreciate the higher blessedness of giving." — *Principal H. R. Reynolds, who calls this "the tenth Beatitude."* "The law of Christ, what is it but to give, give words, give deeds, give suffering, give life itself ? The law of Christ, — what is it but the law of God ? When we rise highest in the sphere of existence, where has receiving flown ? God is the giver, the giver of life. It is more blessed to give than to receive, because it is most blessed to be God-like." — *Prof. George L. Raymond*. "Mortals are urged to give as God gives, and God's giving is always fashioned and conditioned by his love. He does not give to every man the precise thing which the man asks for. He says to all of us not once but many times, 'No,' 'no,' 'no !' Love can never give where giving would work hurt. The mother cannot give the razor to the little girl who pleads for it, nor can the father grant his son every favor which he asks. The man half drunk who begs for a quarter on the street corner must be refused." — *Rev. Charles E. Jefferson, D.D.*

36. And when he had thus spoken, he kneeled down and prayed with them all.

37. And they all wept sore, and fell on Paul's neck and kissed him,

38. Sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

"The failure of every selfish pleasure to satisfy the soul, the weariness which follows self-indulgence, the sense of weakness and distrust which comes from powers unused and duties unpursued, confirm the sentence which is executed sooner or later by the conditions of society. We were made to serve one another: we are happiest when we fulfil the law of our being." — *Bishop Westcott*.

"Don't be satisfied with any pleasure that stops with yourself." — *Theodore T. Munger*.

"The very schoolboy will tell you that *miser* means *miserable*." — *Rev. D. Parker Morgan*.

"The blessedness of mere receiving has a very narrow orbit and ordinarily reaches a speedy termination, while the blessedness of giving is well-nigh illimitable and inexhaustible in its extent." — *Rev. George H. Gould, D.D.*

"Blessedness is more than pleasure; it is the consciousness and exercise of the highest goodness. This is the highest form of giving." — *Mark Hopkins*. "This blessedness God invites us to share." — *Samuel Cox*.

36. And when he had thus spoken, he kneeled down and prayed with them all. How we should like to have the touching words of that final prayer! We may well believe that it had much in common with Christ's last prayer with his disciples recorded in John 17. Luke heard the prayer, but did not venture to set it down. The usual posture in prayer



Paul Parting with the Elders at Miletus.

among the Jews was standing (Mark 11: 25; Luke 18: 11-13), but here, as when Paul parted from the Christians at Tyre (Acts 21: 5), he marked by kneeling the special solemnity of the occasion.

37. And they all wept sore, and fell on Paul's neck and kissed him. Men among the Orientals kiss each other at meeting and parting, as do southern Europeans and others of the Latin race. Also tears flow more easily with them than with our less demonstrative northern folk, though we feel as deeply as they.

38. Sorrowing most of all for the word which he had spoken, that they should behold his face no more. "This farewell being pronounced by the Spirit of prophecy a final farewell, it was a sort of funeral. Let us therefore say concerning those whose earth we have committed to the earth that we have put them on shipboard, not to be tossed with tempests, but immediately to be landed in the desired harbor of endless bliss and joy." — *Matthew Henry*. "Behold" in the Greek implies no ordinary seeing, but an earnest, loving, reverent gaze. Paul was their spiritual father.

"When Paul was parted from his friends,  
It was a weeping day,  
But Jesus made them all amends,  
And wiped their tears away.

"Ere long they met again with joy,  
Secure no more to part,  
Where praises every tongue employ,  
And pleasure fills each heart." — *John Newton's "Olney Hymns."*

And they brought him on his way unto the ship. They were in the city of Miletus, which was at some distance from the seashore, and which is now, by the silting up of the channel, still farther inland. They were following the Eastern custom of travelling with friends as far as possible on their way, illustrated in all parts of Scripture. In this case it was no empty courtesy, for they were eager to talk with him as long as they could, to receive his last words of cheer, comfort, and guidance.

## LESSON VII (33). — November 15.

### PAUL'S ARREST IN JERUSALEM. — Acts 21 : 17 — 22 : 30.

PRINT Acts 21 : 27-39.

GOLDEN TEXT. — *If a man suffer as a Christian, let him not be ashamed.* — 1 PET. 4 : 16.

Devotional Reading : Ps. 125 : 1-5.

Reference Material : Matt. 5 : 10-12 ; 23 : 37, 38.

Primary Topic : PAUL IS BRAVE IN DANGER.

Lesson Material : Acts 21 : 17-22 : 30. Print 21 : 27-39.

Memory Verse : I will fear no evil ; for thou art with me. Ps. 23 : 4.

Junior Topic : PAUL AND THE JERUSALEM MOB.

Lesson Material : Acts 21 : 17-22 : 30. Print 21 : 27-39.

Memory Verse : 1 Pet. 4 : 16.

Intermediate and Senior Topic : PAUL FACES A MOB.

Topic for Young People and Adults : THE SPIRIT OF THE MOB.

### THE TEACHER AND HIS CLASS.

The Younger Classes will find this lesson full of action and will enjoy it. Tell enough of Paul's journey from Miletus to Jerusalem to bring out his courage in going on in the face of the strongest urgings to turn back. Describe clearly the origin of the Jerusalem mob, and make the story vivid by a model (however rough) of the temple and its courts with the tower of Antonia and its stairway. The lesson to be brought out is Paul's courage in the course of duty, as an example for your pupils to follow.

The Older Classes will use the map in following Paul's journey from Miletus to Jerusalem, and each point of interest in his route may be described by a different member of the class, specially prepared. For the main theme of the lesson make a study of mob psychology, and apply it not only to lynchings and to strikes, but to the attacks of bigots and fanatics and cranks. This lesson may be made very practical.

Question Suggested for Discussion.  
How does the mob spirit show itself today and in our land ?

### THE LESSON IN ITS SETTING.

Time. — A.D. 57, the conclusion of Paul's third missionary journey (not, as before, at Antioch).

Place. — An interesting course from Miletus to Jerusalem. The temple and its immediate surroundings.

### THE PLAN OF THE LESSON.

#### SUBJECT : The Spirit of the Mob.

##### I. PAUL SHOWS HIS REGARD FOR THE LAW, Acts 21 : 1-26.

From Miletus to Jerusalem.  
Received by the Jerusalem elders.  
Counselled to meet criticism.

##### II. PAUL IS ARRESTED, Acts 21 : 27-39.

A false charge.  
A brutal mob.  
An unjust arrest.

### III. PAUL MAKES HIS DEFENCE, Acts, 21 : 40 — 22 : 30.

Paul's great story.  
The passion of the mob.  
Paul's Roman citizenship.

#### THE ROUND TABLE.

#### FOR RESEARCH AND DISCUSSION.

Leading facts about Cos, Rhodes, Patara.  
Studies of Tyre, Ptolemais, Cæsarea.  
The tower of Antonia.  
Josephus on Jewish insurrections.

The mob spirit illustrated by Bible events.  
Roman military officers in the New Testament.

#### THE TEACHER'S LIBRARY.

Stuart's *Children of God*. Raymond's *Suggestions for the Spiritual Life*. Nicoll's *Ten-Minute Sermons*. Beecher's *Sermons*, Vol. 1. Vaughan's *Temple Sermons*. Farrar's *Life of St. Paul*. Burrell's *For Christ's Crown*. Warfield's *Faith and Life*. Stanley's *Sermons and Essays on the Apostolical Age*. Arnold's *Interpretation of Scripture*. Brent's *Prisoners of Hope*. Young's *Unfamiliar Texts*. Jones's *The Unfettered Word*. Huntington's *Sermons for the People*.

I. PAUL SHOWS HIS REGARD FOR THE LAW, Acts 21 : 1-26. FROM MILETUS TO JERUSALEM. Paul and his company, sailing south from Miletus for forty miles, came to the island of Cos, which Luke, the physician, would regard with great interest because there was a great medical school founded by Æsculapius ; also it was the birthplace of Hippocrates, the father of scientific healing, and perhaps of Apelles, the most famous Greek painter.

Stopping there over night as the wind died down, the next day they made fifty miles to the island and city of Rhodes, the land of roses, where was a vast temple to the sun ; and also one of the seven wonders of the world, the Colossus of Rhodes, an image of the sun god. It had spanned the harbor, being more than one hundred feet high, but an earthquake had overthrown it before Paul's visit.

Next they sailed eastward to Patara, on the mainland, where was an oracle of Apollo nearly as renowned as that of Delphi. That was as far as their ship went, but fortunately they found a ship about to go to Phœnicia, the strip of seashore north of Palestine. On the way they passed Cyprus, where Paul had begun his missionary work ten crowded years before. They landed at Tyre, 350 miles from Patara, a journey of three or four days without a stop. This famous city had been closely connected with Palestine. Its king Hiram had furnished Lebanon cedar and workmen for Solomon's temple, and the iniquitous Jezebel came from there. Tyrian purple, a dye derived from a shell-fish, was an important article of commerce. Here Paul tarried a week, finding a Christian church whose members urged the apostle not to make the perilous visit to Jerusalem. As Paul left these dear friends, they all knelt on the seashore and held a prayer meeting.

"The sea is a great divider, and is a picture of other things that divide. Happy the boy who, when he starts forth upon the ocean of school-life, has a father who will kneel down upon the shore of separation and commit him to God ! Happy the girl who starts life in her new home strengthened by a mother's counsel and cheered by a mother's blessing ! You may go down to the shore, parent ; you cannot go beyond it." — *Rev. E. A. Stuart*.

Continuing their journey in the same ship, Paul and his comrades sailed southward for thirty miles to Ptolemais, just north of Mt. Carmel, one of the oldest cities in the world. It has now shrunk to a population of from ten to fifteen thousand. Here also a body of Christians was found, and Paul abode with them one day.

Here they seem to have left the ship, continuing on foot the thirty or forty miles to Cæsarea, the Roman capital of Palestine — a city built by Herod the Great and named from Cæsar. Here lived Cornelius the centurion, and here Paul found his friend, Philip the evangelist (not Philip who was one of the twelve apostles), who was one of the seven original deacons, and the man who had baptized the Ethiopian



Ships Used in the Time of Paul.

treasurer. His was a pious household, for he had four unmarried daughters who were prophetesses.

At Cæsarea occurred the most impressive of all the series of attempts made to dissuade Paul from his hazardous visit to Jerusalem. Agabus, a prophet, came from Judæa — doubtless the Agabus who in Antioch about fourteen years before (Acts 11 : 28) had foretold a famine which soon came. Seizing the girdle which fastened Paul's robe, he bound his own hands and feet, thus acting out his prophecy after the ancient fashion of Jeremiah and Ezekiel. "Thus," he solemnly declared, "shall the owner of this girdle be bound by the Jews of Jerusalem and delivered up to the Gentiles." Then Paul's companions and the Christians of Cæsarea joined with tears in begging the apostle not to go to Jerusalem.

Paul's answer showed his love for his friends : "What do ye, weeping and breaking my heart ?" It showed his firmness also : "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Against such

exalted heroism they could say nothing except "The Lord's will be done."

"Here are the two extremes, love and duty. Here is full-orbed manhood. If one would have that which shall make him more than weak ; if he would have that which shall make him more than strong ; if those of society would have that in which to confide in the woe demanding sympathy ; if those of the state would have that on which to rely in the danger demanding heroism, let them look to Christianity — let them look to men like the apostle Paul."—*Prof. George L. Raymond.*



From an old print. Artist unknown.

The Prophecy of Agabus.

"There is a moment when effort should cease, because the issue is clear. That moment should carry us straight into the silence and rest of God." — *Sir W. Robertson Nicoll.*

The Christians of Cæsarea and Paul's companions were not wrong in their importunity. "It is always lawful to strive against events. Apparent evils, though they may seem to us as inevitable, are to be resisted ; and it is perfectly lawful to resist apparent evils with all our power in all lawful ways, no matter how certainly they may seem to be descending upon us." — *Henry Ward Beecher.*

"The voice of God's Spirit, in one of its utterances, says, Go not. The voice of God's Spirit, in another of its utterances, says, Go. Hearing one voice only, the disciples pray the apostle to forbear. Hearing the other voice also, the same disciples call it the will of God that he should run the risk. The one was the divine voice of prudence ; the other was the divine voice of courage." — *Dean C. J. Vaughan.*

RECEIVED BY THE JERUSALEM ELDERS. It was a journey of about sixty-four miles from Cæsarea to Jerusalem, and Paul made it in company with his former companions, and also with some of the Cæsarean Christians who were going to the feast of Pentecost, and with them, returning from a journey, was an old-time Christian named Mnason, born in Cyprus but now living in Jerusalem, at whose house Paul and his friends were to lodge.

27. And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple stirred up all the multitude and laid hands on him,

28. Crying out, Men of Israel, help: This is the man that teacheth all men everywhere against the people, and the law, and this place; and moreover he brought Greeks also into the temple, and hath defiled this holy place.

As soon as he reached Jerusalem, Paul and his companions received hearty greetings from individual Christians, and the next day Paul attended a formal gathering of the heads of the Jerusalem church (elders), held at the house of James, our Lord's brother, the author of the Epistle that bears his name. Probably at this meeting Paul presented the gifts to the poor of the church which he had collected so zealously from the Gentile churches of Europe and Asia Minor.

**COUNSELLED TO MEET CRITICISM.** Paul gave the assembly a report of his ministry to the Gentiles. It was a glorious report. He could tell of the many flourishing churches in the great cities of Asia Minor, he could speak of the entrance of Christianity into Europe, and of the great work accomplished in Philippi, Thessalonica, Berea, and Corinth. He could even report what he had heard of the establishing of the church in Rome. No wonder that all his hearers praised God.

But there was one difficulty in their minds, the old suspicion that Paul was letting the Gentiles too easily into the church, and that he cared little or nothing for the sacred institutions of the Jews established by Moses at the command of God. "Show that you do care," the elders advised. "Here are four Christian Jews who are in the midst of the fulfilment of a temporary Nazarite vow such as you yourself fulfilled on your last visit to Jerusalem. You have not taken the preliminary steps, but you will be allowed to join them and pay the cost of the sacrifices, and thus show that you honor the ancient customs of our race." This Paul gladly and wisely agreed to do.

"For a week, then, St. Paul would have to live with four paupers in the chamber of the temple which was set apart for the purpose, and then to pay for sixteen sacrificial animals and the accompanying meat-offerings, and to stand among these Nazirites while the priest took four sodden shoulders of rams and four unleavened wafers anointed with oil, and put them on the hands of the Nazirites, and waved them for a wave-offering before the Lord; and then to look on while the men's heads were being shaved, and while they took their hair to burn it under the boiling caldron of the peace-offerings; and during the remaining ceremonies in the temple." — *F. W. Farrar*.

**II. PAUL IS ARRESTED,** Acts 21: 27-39. 27. And when the seven days were almost completed. The days during which the Nazirites lived apart in the temple. The Jews from Asia, when they saw him in the temple. These were probably Jews from Asia Minor who had bitterly persecuted Paul during his missionary work among the Gentiles. Perhaps they had come to Jerusalem for the very purpose of spreading their slanders about him in the Holy City. **Stirred up all the multitude and laid hands on him.** The inflammable people of Jerusalem were constantly irritated by the Roman government, and were ready to assert their nationality in any way and at any time. Not daring to rise against Rome, they were all the more strenuous in other ways to stand for what was Jewish.

28. **Crying out, Men of Israel, help.** They pretended that their sympathies were so deeply concerned with Israel that they themselves were attacked when it was attacked. "If you are true Israelites," their cry meant, "come to the aid of our distressed and outraged souls." **This is the man that teacheth all men everywhere against the people, and the law, and this place.** The Jewish people, the law of Moses, and the temple. The charge was one that would especially infuriate the Jews because the Gentiles were so ready to ridicule and despise the Jews and all things belonging to them. This was the charge brought against the first Christian martyr, Stephen, and largely, we may be sure, by the influence of this same Paul against whom the charge is now made. What revolutions Christianity brings about! **And moreover he brought Greeks also into the temple, and hath defiled this holy place.** Their charge was based only on one Greek, but what did that matter to these liars? Greeks could enter at will the Court of the Gentiles belonging to the temple, but the charge evidently was that Paul had brought Greeks into parts of the temple forbidden to them.

29. For they had before seen with him in the city Trôph'-i-mûs the Ê-phê'-siân, whom they supposed that Paul had brought into the temple.

30. And all the city was moved, and the people ran together; and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut.

31. And as they were seeking to kill him tidings came up to the chief captain of the band, that all Jerusalem was in confusion.

29. For they had before seen with him in the city Trophimus the Ephesian. He is mentioned in Acts 20: 4 as having been one of Paul's party, and his name shows that he was a Greek. Probably he was one of Paul's Ephesian converts and helpers during his long stay in that city. Whom they supposed that Paul had brought into the temple. It was a gratuitous assumption, a baseless supposition, born of their evil desire to find some handle against Paul. "God's noblest servants have been afflicted with such suppositions. The whole company of the apostles at Pentecost were thus victimized; and Peter was bold to rebuke the groundless supposition: 'These are not drunken, as ye suppose.' In their mad readiness to 'suppose' evil, that multitude in Jerusalem confused inspiration with intoxication. We all need Butler's admonition against giving of characters. We all need Cromwell's blunt hint addressed to the Scottish Presbytery that they should consider the possibility of their being mistaken. Above all, we need that ever there should sound in our alarmed ears the monition of the Lord, the Judge of all, 'Judge not, that ye be not judged.' It is easy to murder reputations; it may be done as lightly as cruelly, but the ghosts will haunt us to our undoing." — *Rev. Dinsdale T. Young.*



The Tower of Antonia.

It stood on the northwest corner of the temple area, on a rock 50 cubits (75 feet) high. It had four corner towers, and a large inner space with courts and camps for soldiers. It was connected with the temple cloisters by two flights of stairs.

memories must have surged through Paul's heart during those minutes! And straightway the doors were shut. The temple officers, the Levites, who had charge of the doors, shut them to prevent the return of the mob, possibly to search for more Christians, and in order to preserve the peace and sanctity of the temple interior.

31. And as they were seeking to kill him. We can imagine the brutal scene. No one of the cowardly mob was manly enough to take the lead and the responsibility, but Paul was thrown and pushed from one to another, with cruel blows here and there, the assailants slinking away in the crowd. Thus they hoped to put him to death

32. And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul.

33. Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done.

34. And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle.

35. And when he came upon the stairs, so it was that he was borne of the soldiers for the violence of the crowd;

36. For the multitude of the people followed after, crying out, Away with him.

37. And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek?

among them, and the act could not be fixed on any individual. Tidings came up to the chief captain of the band, that all Jerusalem was in confusion. "Up," because his headquarters was in the tower of Antonia, on the hill Acra. Herod the Great built this tower, which loomed up close to the temple, on its northwest side, so that news of the mob could reach it in a few minutes. This "chief captain" was probably a tribune, and he was in charge of the cohort of Roman soldiers that dominated Jerusalem. His name was Claudius Lysias (Acts 23:26).

32. And forthwith he took soldiers and centurions, and ran down upon them. Centurions were commanders of hundreds, and probably a considerable number of soldiers was quickly on the spot. So speedily were insurrections formed in Jerusalem, especially at the feasts, that the Romans were ever on the watch, and acted promptly against them. If these soldiers had not run, probably Paul's life would have been taken before they reached the scene. And they, when they saw the chief captain and the soldiers, left off beating Paul. Rome, with all its faults and sins, stood for order, for law, and for justice, and the mob knew well that they would be punished if they were caught.

33. Then the chief captain came near, and laid hold on him. His best way to get Paul out of the power of the mob was to get him into his own power. It was perhaps for Paul's own safety that he was arrested. And commanded him to be bound with two chains. The idea seemingly having occurred to the tribune that Paul was the Egyptian insurrectionist whom he afterwards mentioned, a desperate character. Though why should he have been beaten by a Jewish mob? And inquired who he was, and what he had done. He did not ask Paul, from whom he would expect nothing in the way of truth, but he asked the crowd.

34. And some shouted one thing, some another, among the crowd. Perhaps some of Paul's friends were in the crowd and had been fighting for him; but in any case probably most of the mob had only a confused idea of whom they were attacking and why, for that is the way of mobs. And when he could not know the certainty for the uproar. He soon saw that that was no time or place for a judicial inquiry and gave it up. He commanded him to be brought into the castle. That is, the tower of Antonia near by. There, at any rate, he could examine his prisoner thoroughly.

35. And when he came upon the stairs. Two sets of stairs connected the tower with the temple area. These stairs were not covered over, for Paul was able to address the crowd from them. So it was that he was borne of the soldiers for the violence of the crowd. The mob followed the soldiers angrily, being enraged to see their prey snatched out of their hands. While some of the Romans pressed back the throng, others seized Paul bodily and hurried him out of reach part way up the stairs.

36. For the multitude of the people followed after, crying out, Away with him. Did Paul know that this same cry was raised against his Lord when he was brought before Pilate? See Luke 23:18.

37. And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? Paul was always ready to "buy up the

38. Art thou not then the Egyptian, who before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins?

39. But Paul said, I am a Jew, of Tär'-süs in Çi-lí'-ciä, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people.

opportunity," and he saw here a good chance to speak a word for Christ, and perhaps make some friends for him even in that seething mob. And he said, Dost thou know Greek? This Roman officer evidently understood Greek, and perhaps had served in Greek lands. Quite as evidently, Paul did not speak Latin.

38. Art thou not then the Egyptian, who before these days stirred up to sedition. Josephus tells of this Egyptian, recording a later exploit of his, when in his rôle of a prophet he drew a mob of thirty thousand to the Mount of Olives, declaring that the walls of Jerusalem would fall at his word and they could march forward and seize the city. Governor Felix routed this mob with his Roman soldiers, capturing many and killing many. And led out into the wilderness. The wild and uninhabited region southeast of Jerusalem toward the Dead Sea, where any number of desperadoes might hide. The four thousand men of the Assassins? "The 'Assassins' were a radical revolutionary secret society, which arose in Jerusalem in the time of Felix. They were called 'Sicarians' from the practice of carrying concealed a short sword which was known by the Latin name *sica*." — Prof. George H. Gilbert. Josephus says that these Sicarii killed men in broad daylight, mingling with crowds, especially at the feasts, their daggers hidden under their robes. Their weapon would flash out, the victim would fall, and then they would join with the crowd in raising a hue and cry after the murderer! The high priest himself was one of their first victims.

39. But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city. A Jew and not an Egyptian. Tarsus was the chief city of the province of Cilicia. It was at this time one of the richest and greatest of Eastern cities, favored by Antony and Augustus, visited by Cleopatra, and ranking with Athens and Alexandria as a university center. Paul had a right to be proud of it. And I beseech thee, give me leave to speak unto the people. This was an amazing request to come from a prisoner, but the very fact that Paul made it showed the tribune that he was a man of quality. He spoke in polished Greek, and his self-possession bearing showed him to be an extraordinary person. This is only one of many instances showing the profound influence which Paul instantly gained over men of widely different characters and stations.

III. PAUL MAKES HIS DEFENCE, Acts 21: 40—22: 30. PAUL'S GREAT STORY. Paul won silence by a gesture which seems to have been characteristic, and the crowd, though angry, were eager to hear what he would say under those strange circumstances. The apostle spoke in the Aramaic dialect then spoken in Palestine, and so could be understood by all.

As always, Paul was tactful. He opened with the very respectful address, "Brethren and fathers." He informed them that he was a Jew and no Greek, and had been educated in Jerusalem as a pupil of the famous and revered Rabbi Gamaliel. He was reared, moreover, as a Pharisee, the strictest sect of the Jews and the one least likely to show disrespect to the temple or to any Jewish custom. He told how zealous he was for the law, and how enraged against the Christians, being selected on this account by the high priest to seek them in distant Damascus and bring them prisoners to Jerusalem. All this would prejudice his hearers in his favor.

"When Saul of Tarsus received his diploma from the hands of Gamaliel, he may have supposed that his education was complete. One thing, however, was lacking." — Rev. David J. Burrell, D.D.

Then, as they hung on his words, Paul went on to tell them of the appearance of Jesus to him, completely changing from that moment the cast of his mind and the course of his life. At that time, and later in a trance in the very temple which he was charged with dishonoring, he had received a divine command to teach all men about the Messiah, even going far beyond Jerusalem to the Gentile world.

"When Paul was stricken to the ground on his way to Damascus by the glory of the risen Christ, he had but two questions to ask: 'Who art thou, Lord?' and 'what shall I do, Lord?' By the first he certified himself as to the person before whose majesty he lay prone; by the second he entered at once into his willing service." — Prof. Benjamin B. Warfield. "Paul's conversion was his birthday into the world's

history." — *Dean Stanley*. "He was the apostle of the Gentiles; and through him and his preaching we, and all Christians now living — for where are we to find the remains of the churches of Judæa? — have received the knowledge of Christ's gospel." — *Arnold of Rugby*.

It was a marvelous story, told with every evidence of truth. It was the story that Paul had been telling over and over for many years, and with it had won a great multitude, both of Jews and Greeks, to believe on Christ. But he had never before addressed so hard-hearted an audience. No one is so difficult to convert as a bigot.

**THE PASSION OF THE MOB.** The one word, "Gentiles," was what the mob had been waiting for. It summed up their charge against Paul and let loose again all their fury. In it was condensed their hatred of the Romans, and they had a fine chance to exhibit it over Paul's head. Therefore they burst into a tumult of shouts and yells. In their rage they threw off their loose outer robes, leaving their arms free for wild gestures. Scooping up handfuls of dust, the only available missile, they threw it at Paul, and incidentally at the Roman soldiers around him. It was a perfect and shameful illustration of mob frenzy. It was futile, but that was not their fault. It meant murder.

**PAUL'S ROMAN CITIZENSHIP.** The Latin-speaking tribune understood Greek, but it is not likely that he also understood Aramaic, or knew what Paul had been saying that aroused so fierce resentment. What could be the terrible charge against him? He decided to find out by the Roman method of truth-eliciting, torture. So Paul was bound to a whipping-post, which he well knew, by awful former experience in Philippi, was the preliminary to a scourging so unmerciful that it often resulted in death.

Paul had learned by that very event in Philippi the usefulness of his Roman citizenship, which at this point he disclosed to the centurion in charge of the operation. It was regarded as a severe offence to claim falsely that one was a Roman citizen, so that Paul's mere statement was self-evident truth. There were heavy penalties under the Porcian Law against scourging a Roman citizen, and therefore the centurion hastened in great alarm to the tribune, who shared his anxiety at once, because his prisoner had been tied up to the whipping-post for scourging. It was legal, however, to put a Roman prisoner into chains, and this was done to Paul. The tribune was the more impressed with Paul's Roman citizenship because Paul had been born into it, while the tribune had paid a large sum for his. At Rome it was allowed the favorites of the emperor to sell Roman citizenship, and they profited largely from this privilege.

"Paul did not consider that his loyalty to the heavenly commonwealth cancelled or impaired his nationality. It heightened it and gave it new importance." — *Bishop Charles H. Brent*. "Patriotism is not the foe of cosmopolitanism. On the contrary, the love of our land ought to lead us out into a love that embraces the world." — *Rev. J. D. Jones*. "To make our patriotism, or local attachment, consist with a divine hope; to conform our civil state here to the celestial pattern, — is at once the highest scope of our civilization and the unyielding demand of our religion." — *Bishop F. D. Huntington*.

## LESSON VIII (34). — November 22.

### PAUL BEFORE FELIX. — Acts 23: 1—24: 27.

#### PRINT Acts 24: 10-16, 22-25.

**GOLDEN TEXT.** — *Herein I also exercise myself to have a conscience void of offence toward God and men always.* — ACTS 24: 16.

Devotional Reading: Ps. 86: 11-17.

Primary Topic: WHY PAUL WAS NOT AFRAID.

Lesson Material: Acts 24: 10-16, 22, 23.

Memory Verse: I will trust, and will not be afraid. Isa. 12: 2.

Junior Topic: PAUL BEFORE FELIX.

Lesson Material: Acts 24: 10-25. Print verses 10-16, 22-25.

Memory Verse: Ps. 27: 1.

Intermediate and Senior Topic: PAUL AND FELIX: A CONTRAST.

Topic for Young People and Adults: HOW TO HAVE A GOOD CONSCIENCE.

## THE TEACHER AND HIS CLASS.

The Younger Classes will find this lesson particularly vivid. Bring out especially the share of that brave and keen lad, Paul's nephew, in the stirring scenes. The teachings to press home are courage in the right and maintaining a good conscience.

The Older Classes will enlarge their knowledge of the Sanhedrin, draw together their ideas concerning Paul's visions, study the apostle as an orator (contrasting him with Tertullus), and gain some idea of what the two years in Cæsarea meant to Paul and to the world. The character of Felix should receive earnest study as a warning.

**Question Suggested for Discussion.** How can we combat to-day the graft spirit which Felix showed?

## THE ROUND TABLE.

### FOR RESEARCH AND DISCUSSION.

Procedure in Sanhedrin trials.

Paul's visions.

The character of Paul's nephew.

The character of Tertullus.

Paul's speech before Felix as a disclosure of his character.

The character and career of Felix.

## THE LESSON IN ITS SETTING.

**Time.** — Toward the end of A.D. 57. Paul's imprisonment in Cæsarea, A.D. 58, 59.

**Place.** — The hall of the Sanhedrin in Jerusalem, the tower of Antonia, and Felix's judgment hall in Herod's palace, Cæsarea.

## THE PLAN OF THE LESSON.

**SUBJECT:** Paul and Felix: a Contrast.

I. PAUL'S ENCOURAGEMENT AND SAFETY, Acts 23.

Paul before the Sanhedrin.

Paul cheered in the night.

Paul saved from a dastardly plot.

II. PAUL MAKES HIS DEFENCE, Acts 24: 1-21.

The charge by Tertullus.

The answer by Paul.

The challenge by Paul.

III. FELIX TREMBLES AND PROCRASTINATES, Acts 24: 22-27.

Paul's bold testimony.

Felix's aroused conscience.

Two years in prison.

## THE TEACHER'S LIBRARY.

Gipsy Smith's *As Jesus Passed By*. Russell's *The Substance of Happiness*. Knox Little's *Manchester Sermons*. Hansen's *Wandering Stars*. Campbell's *The Christian Ideal*. Hare's *Alton Sermons*. McHardy's *The Higher Powers of the Soul*. Watkinson's *The Education of the Heart*. Lees's *The Sunshine of the Good News*. Spencer's *Five Last Things*. Morrison's *Footsteps of the Flock*. Vaughan's *Plain Words on Christian Living*. Spurgeon's *Sermons*, Vols. 2 and 4. Trench's *Westminster Sermons*. Talmage's *Sermons*, Vol. 3. Hill's *The Worst Boys in Town*. Lee's *Eventful Nights in Bible History*. Saurin in *The World's Great Sermons*, Vol. 3. Kingsley's *Discipline*.

I. PAUL'S ENCOURAGEMENT AND SAFETY, Acts 23. PAUL BEFORE THE SANHEDRIN. Knowing that the charge against Paul was a matter of the Jewish religion, the tribune Lysias decided to summon the highest Jewish body, the Sanhedrin, and let them determine what Paul's offence had been, if any. Paul's first statement before this portentous assembly was an emphatic and manly declaration that his entire course of life had been in obedience to his conscience in the sight of God. At once the high priest Ananias commanded the attendants to smite Paul on the mouth for his presumption. "God shall smite thee, thou whited wall" (hypocrite!), cried Paul indignantly; but when told that he was addressing the high priest (whom his defective vision had probably prevented him from recognizing), Paul apologized, not on the ground that what he had said was untrue, but because the office held by Ananias called for more respect. Then Paul deftly turned his defence upon his insistence upon the great truth of the resurrection as proved by Christ's rising from the dead, well knowing that thereby he would divide his judges. Indeed, the Pharisees in the Sanhedrin, believing in a resurrection, at once took his part, and the Sadducees, not believing in a resurrection or in the immortality of the soul, as bitterly condemned him. An actual struggle for the possession of Paul ensued, so endangering the apostle that Lysias, being informed what was going on, sent soldiers to rescue him and bring him back to the tower of Antonia.

"In the violent and unjust president of the Sanhedrin, Ananias, Paul saw the counterpart of his former character. Who could have prophesied then that the time would come when the most bigoted and furious of the judges would be standing like Stephen, ready to die for the faith of Jesus, calmly and resolutely confronting those who were thirsting for his blood? What a miracle of grace is every Christian!" — *Bishop Alfred Lee*.

PAUL CHEERED IN THE NIGHT. Things seemed indeed dark for Paul. He could expect no favorable consideration from the chief tribunal of his people. Lacking

10. And when the governor had beckoned unto him to speak, Paul answered,

Forasmuch as I know that thou has been of many years a judge unto this nation, I cheerfully make my defence:

that, he was in great danger from the Romans. Even if released, these events would prejudice all his later missionary labors. He greatly needed encouragement from on high, and that encouragement was promptly given him in the form of another vision such as he had received before at Corinth (Acts 18 : 9) — a vision of his Lord bidding him be of good cheer, and promising him the fulfilment of his long-cherished aim to preach the gospel in Rome, the center of the world. How this should come about Paul could not guess, but the vision and the promise must have been unutterably comforting during the two hard years that followed.

**PAUL SAVED FROM A DASTARDLY PLOT.** The apostle seemed safe from his Jewish foes ; but he was not, for more than forty of them entered into a solemn agreement not to eat or drink until they had killed Paul. Their plot was to have Paul summoned again before the Sanhedrin on pretext of a supplementary inquiry, and on the way from the tower of Antonia they would snatch the apostle from his military escort and slay him. The plan seemed easy of accomplishment, but fortunately the scheming was overheard by a young fellow, Paul's nephew, the son of his sister — the only bit of information we have concerning Paul's family. This lad got in to see his uncle, told him of the plot, and then was brought before the tribune Lysias to whom also he disclosed it.

"I see in the lad the influence of his mother, who was trained in the same household with St. Paul and had exactly the same rich inheritance of mind and heart." — *Rev. James L. Hill, D.D.*

Acting promptly on this information, the decisive tribune sent Paul that very night away from Jerusalem on the seventy-mile journey to the Roman capital of Palestine, Cæsarea, on the coast. A strong guard was sent with him to prevent capture of the prisoner, — two hundred heavily armed infantry, who went with them forty-two miles to Antipatris ; and seventy cavalry-men, and two hundred light-armed spearmen or lancers, the whole under two centurions. Lysias also sent a letter with Paul, informing Felix, the governor (procurator) of Judæa, of the circumstances under which Paul had fallen into his hands, stating that he seemed to have done nothing worthy of death or imprisonment, and that for safety he was sent to Felix that he might have a trial in Cæsarea. Having read this, Felix, awaiting the arrival of Paul's accusers, kept the apostle in his own residence, called Herod's palace from Herod the Great, who founded Cæsarea.

**II. PAUL MAKES HIS DEFENCE,** Acts 24 : 1-21. **THE CHARGE by TERTULLUS.** Five days after Paul's arrival in Cæsarea (or perhaps five days after Paul left Jerusalem), Ananias the high priest with members of the Sanhedrin came down from Jerusalem to Cæsarea, bringing with them a Roman lawyer named Tertullus. This lawyer, speaking before Governor Felix, opened his address in the usual flattering terms, full of lying compliments. He charged Paul with being "a pestilent fellow," stirring up seditions everywhere among the Jews, "a ringleader of the sect of the Nazarenes," who had tried to profane the temple. According to some ancient manuscripts Tertullus also charged the tribune Lysias with having taken Paul "with great violence" away from the Sanhedrin, which was the body that should have tried him. After this false but artful speech it came Paul's turn to address the court.

**THE ANSWER BY PAUL.** 10. **And when the governor had beckoned unto him to speak, Paul answered.** A wave of Felix's hand would suffice to bring Paul forward. The apostle was doubtless eager and ready. "Against Paul was arrayed a whole nation, all his countrymen coming forward in the persons of the rulers of their church



Roman Soldier.

11. Seeing that thou canst take knowledge that it is not more than twelve days since I went up to worship at Jerusalem :

12. And neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city.

13. Neither can they prove to thee the things whereof they now accuse me.

14. But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets ;

and with a counsellor able to turn the balance of the law to his prejudice. To all appearance Paul stood alone. But could the eyes of the people present have been opened to see the things of the unseen world, how different would the trial have appeared to them ! It still would have been most unequal, but the first would have become last and the last would have become first. For with God and the Son of God to aid him, what has anybody to fear ? " — *Augustus W. Hare*. Forasmuch as I know that thou hast been of many years a judge unto this nation. Felix had been made procurator (governor) of Judæa in A.D. 52, so that he had been governor about six years ; but that was a long term for those disturbed and uncertain times. I cheerfully make my defence. Felix was not an ignorant or inexperienced judge, but would understand Paul's defence and see its pertinence, so that Paul had good heart in making it before him. This was as far as Paul could honestly and self-respectingly go in praise of Felix. If it contrasted unfavorably with the flattering opening of his adversary's speech, Paul could not help it. He would not lie to save his liberty or his life.

11. Seeing that thou canst take knowledge that it is not more than twelve days since I went up to worship at Jerusalem. "The time may be accounted for thus : the day of St. Paul's arrival, the interview with James on the second day, five days may be given to the separate life in the temple during the vow, then the hearing before the council, next day the conspiracy, the tenth day St. Paul reached Cæsarea, and on the thirteenth day (which leaves five days — Acts 24 : 1 — as Jews would reckon from the conspiracy to the hearing in Cæsarea) St. Paul is before Felix." — *Cambridge Bible*. Felix would know that it was the time of Pentecost, when many Jews from foreign parts visited Jerusalem ; and he would also understand that, since the time was so short, many witnesses for Paul's statements would be available.

12. And neither in the temple did they find me disputing with any man or stirring up a crowd. It was not Paul but his Jewish enemies who had raised the mob, as could easily be proved. Paul had not even entered into discussion with any man. He denied *in toto* the charge of insurrection. Nor in the synagogues, nor in the city. Paul might have been speaking in one of the temple courts, or in one of the Jewish meeting places, but he had not done so ; indeed, he had not addressed any assembly in Jerusalem, for the conference with James and the elders of the church was not a public gathering but a private meeting. Moreover, its aim was to avoid hostile demonstrations, not provoke them.

13. Neither can they prove to thee the things whereof they now accuse me. They could declare them, as they did, over and over and with all emphasis ; but any one could do that, and that was far from proof.

14. But this I confess unto thee. Paul would state honestly the real reason for the mob and for the charge against him. That after the Way which they call a sect. "The Way," or "the Way of Life," was the most common term, at that time, designating the Christian religion. The Jews called it a sect, schismatic ; but it was not. Christ did not come to destroy, but to fulfil, the Mosaic religious system, the laws and prophecies of the Old Testament. He did not tear down the true Jewish church, but built upon it as a firm foundation. So serve I the God of our fathers. Emphasize *our*. The same Jehovah whom his opponents worshipped was worshipped by Paul ; there was no schism in that. Believing all things which are according to the law. That is, the law of Moses, the Pentateuch or first five books of the Bible. And which are written in the prophets. "The prophets" constituted the second division of the Jewish Bible. There was a third division, "the Psalms," including the poetical books and the "wisdom" literature, but this was not always brought into the term, and by "the law and the prophets" Paul would be under-

15. Having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust.

16. Herein I also exercise myself to have a conscience void of offence toward God and men always.

stood as including all the Old Testament in his belief. Those that would pick and choose in the Bible, accepting this and rejecting that, are not the kind of believer that Paul was.

15. **Having hope toward God.** "The hope of Israel, which rested mainly on the prophets, was specifically the Old Testament Messianic era of perfect righteousness and bliss for genuine Israelites in all ages, involving resurrection and judgment between 'the just' and 'unjust,' on the basis of the law of the covenant with Jehovah. This was the Jewish faith as such; and Paul is here turning the tables on the Sadducees, who were prominent in the deputation (verse 1) but did not share the national hope; compare Acts 23: 6." — *New Century Bible*. This hope rested on God, on his love, his providence, and his Word. **Which these also themselves look for.** Ananias the high priest and his party were Sadducees, and did not believe in a resurrection, but Paul must have seen among his opponents some Pharisees, who were believers in the resurrection and in the immortality of the soul, and he is referring to these. **That there shall be a resurrection both of the just and unjust.** Felix knew himself to be unjust, and perhaps he would have been glad to take refuge in annihilation at death; but no, there is a resurrection for the unjust and he must appear before the judgment bar of God. "The certainty that our Lord and Saviour rose from the dead, as testified to by the 'eye-witnesses of his majesty,' and as recorded by the evangelists and other writers in the New Testament, is clear and positive. As a fact in history it is attested by evidence more full and precise than can be produced in favor of any accepted facts in ancient or modern story. St. Paul was willing to stake everything on this certainty of our Lord's resurrection, and the consequent certainty of ours based upon his." — *Rev. J. A. Spencer, S. T. D.* "The doctrine is that this actual body in which I now exist is to live with my soul — flesh and blood, though not the same kind of flesh." — *C. H. Spurgeon*.

16. **Herein I also exercise myself.** "Herein" refers to the worship, belief, and hope of which Paul had just spoken. In these, as in a field, he trained his conscience. "The prize is worth the training, and all who train for it may win." — *Prof. Lewis Campbell*. **To have a conscience void of offence.** "The exact word is 'unstumbling,' 'not striking against stumbling-stones.' St. Paul desires to have a conscience free from collision with stones or rocks impeding its course." — *Dean C. J. Vaughan*. "The province of the conscience is threefold: viz., first, to inform us that an act is right or wrong, therefore a good conscience is sensitive; second, to command us to do the right and avoid the wrong, therefore it is imperative; and third, to applaud or punish us according to our conduct, therefore it is approving. To realize such a conscience is not easy; only by the most sincere and serious efforts we can succeed. 'I exercise myself.'" — *Rev. William L. Watkinson, D.D.*

*Illustration.* "In an arresting picture George Frederick Watts represents\* conscience as an ethereal womanly figure, sitting retired in a shrine of mystery, listening — listening intently — and rapt in thought. On her head is a crown, gemmed in front with a gleaming star. In her hand she holds a trumpet ready, while a number of sharp-pointed darts are laid across her knees. She is waiting to hear a higher voice, prepared to sound forth the message when it comes, and to hurl the darts if the message be not obeyed. That picture is a striking symbolic representation of the function which conscience is meant to fulfil in the life of man." — *Rev. George McHardy, D.D.*

**Toward God and men always.** Toward God — then Paul would not profane God's house. Toward men — then Paul would not stir up an insurrection. A line is fixed by two points, and these two points in the line of a good conscience are God and man. But doubtless Paul's opponents, cruel and unjust as they were, were also moved by their consciences; which shows us that it is not enough to have a conscience, it must be a well-taught conscience. "The voice of conscience is not absolutely infallible. Unaided it is a goad, but aided it is a guide. I think its tendency is infallibly correct, since it says do right at any cost. But its direction is fallible, because it does not tell us what is the right. It needs a supplement. If a rifle had only one sight, we should seldom hit the object of our aim. It must have two sights,

22. But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lys'-i-ās the chief captain shall come down, I will determine your matter.

23. And he gave order to the centurion that he should be kept in charge, and should have indulgence ; and not to forbid any of his friends to minister unto him.

24. But after certain days, Felix came with Drū-sil'-la, his wife, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus.

and if both come level to the eye there is a probability of our hitting the mark. Now, we have conscience as one sight. What do we need at the other end ? We need the revelation of God, his ways of dealing, his mode of thinking, such as we have in his written Word." — *Rev. Harrington C. Lees.*

THE CHALLENGE BY PAUL. Having stated his personal attitude toward the Jewish law and the temple with its worship, Paul continued his defence by relating the circumstances which brought him to Jerusalem. It was a patriotic and religious errand, to bring gifts for the poor of Jerusalem and offerings to the temple, a double errand which condemned as false the double charge brought against Paul.

Finally Paul issued a broad challenge. Where are the witnesses ? What man, either to be brought from Jerusalem or then in the courtroom, could testify of any wrong that he had done ? To be sure, when brought before the council, he had introduced his faith in the resurrection of the dead, and had thereby started a controversy among his opponents themselves ; but that was all he had done, and the disputing was not his but between their own two parties. It was an unanswerable challenge, closing a masterly defence. The speaker's enemies made no attempt to reply.

III. FELIX TREMBLES AND PROCRASTINATES, Acts 24 : 22-27. "Felix was born a slave, but soon his keen-eyed Roman masters saw this was no common slave-child. He was cunning, unscrupulous, strong-willed ; so one day they set him free. This man, by sheer strength of character, began to impress himself upon the wide affairs of Rome. First, he became a courtier at the Imperial court ; then part ruler of Samaria ; then ruler of all Samaria, and finally, as procurator of Judæa, the slave-child grown a man combines within himself the civil and military authority of a great province. He was savage, treacherous, greedy, corrupt, and steeped to the lips in the blood of private murder and public massacre." — *Rev. Daniel Russell, D.D.*

22. But Felix, having more exact knowledge concerning the Way. That is, the Christian religion. More exact, perhaps, than former governors, or than the tribune Lysias who had sent Paul thither. Felix may have gained this knowledge from his Jewish wife. Deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter. Probably Lysias went periodically to Cæsarea to report to the governor the state of Jerusalem, and one of his visits was expected. Lysias could corroborate or deny some of Paul's statements.

23. And he gave order to the centurion that he should be kept in charge, and should have indulgence. Possibly "the centurion" means one of the two centurions who had brought Paul to the Roman capital, and who was continued in charge of the prisoner. He was to indulge Paul and not hold him in the closest confinement. And not to forbid any of his friends to minister unto him. Philip the evangelist lived in Cæsarea, and doubtless Paul had made many other friendships in the city. Luke of course was with him, and probably a company of Christians had come from Jerusalem to be present at the trial, so that Felix could see that Paul was far from alone. Even with liberal treatment, a prisoner needs much that outside friends alone can supply.

24. But after certain days, Felix came with Drusilla, his wife, who was a Jewess. "Somewhere amid his cares of state Felix had found time to win the beautiful Jewess Drusilla from her lawful husband to be his unlawful wife. Her father was that Herod (Agrippa I.) who came into the vast, crowded amphitheater at Cæsarea one August day clothed in a magnificent dress of silver tissue, to address the multitude. The sun, falling on the royal robes, so dazzled the beholders that they cried out, 'He is not man, but a god !' " And immediately the angel of the Lord smote him, because

25. And as he reasoned of righteousness, and self-control, and the judgment to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me.

he gave not God the glory : and he was eaten of worms, and gave up the ghost.' Her grand-uncle was that Herod (Antipas) whom John the Baptist denounced for a sin like her own ; who gave the head of John to the daughter of Herodias in a charger ; and who afterward, made cowardly by a guilty conscience, feared that John had risen from the dead to haunt and trouble him. Her great-grandfather was that Herod who, in the days of the infant Jesus, had decreed the slaughter of the innocents, and who, knowing that otherwise the land would be filled with rejoicing, ordered the execution of certain prominent Jews upon the day of his own death, that there might be tears for his funeral." — *Rev. Daniel Russell, D.D.* And sent for Paul, and heard him concerning the faith in Christ Jesus. " If Paul will only flatter, if he will only congratulate instead of expostulate, if he will fawn upon Felix and toady to him, if he will compromise he

may capture this man at any rate, and he will have a friend at court when the day of trial comes. But Paul was not made of that material. He could suffer, he could die, but he could not sin, he could not trim. He seemed to realize that this was his only chance of dealing personally, pointedly, piercingly with this sinner in front of him and the other sinner beside him."

— *Gipsy Smith.* " You shall be brought before governors and kings for my sake " — such was the announcement of Christ which he made to the Twelve. Sergius Paulus, and Felix, and Festus, Agrippa and Berenice, yea in all



Paul before Felix and Drusilla.

likelihood the Emperor Nero himself — St. Paul stood before all these, and in their presence declared that there was a mightier Potentate than them all." — *Archbishop R. C. Trench.* " Why, once let a man believe the gospel, and determine to spread it, and it makes him a grand man." — *C. H. Spurgeon.*

25. And as he reasoned of righteousness. " The Hebrew notion of righteousness was that position of will, that tone, that temper, which seeks to know, desires to follow, and, when it perceives, at once conforms to the eternal law of God. It will be seen at once how exalted is such a condition." — *Canon W. J. Knox Little.* And self-control. Felix was unrighteous and profligate. Paul hit his two great sins. If he had expected from Paul a philosophical argument on the resurrection defending the Pharisees' position and condemning that of the Sadducees, he was disconcertingly disappointed. And the judgment to come. Here was what touched the wicked governor to the quick. In this world, he had found so far, he could sin and prosper, sin and enjoy himself ; but what of the world to come ? What of the great white judgment throne ? What of the just, righteous, holy, and all-powerful Ruler of the universe ? Felix was terrified. It was, however, an empty and profitless terror. If Felix had been led by his terror to repentance, confession, amendment, how gladly would Paul have changed the tenor of his talk, have ceased to preach the wrath of God and begun to preach the everlasting mercy of God in Christ Jesus the Redeemer ! But Felix gave him no such chance. " See Felix in one moment deprived of his

tribunal. The judge became a defendant. He saw himself rich and in need of nothing, and yet he was 'blind, and naked, and poor.'" — *Jacques Saurin, born in 1677.* **And answered, Go thy way for this time.** Felix was living for the present and not for the future. If he could get rid of Paul's disagreeable truths for to-day, he was entirely willing to forget to-morrow. His was the common attitude of sinners. "When Paul's chain rattled down the marble stairs of Felix, that was Felix's last chance for heaven." — *T. DeWitt Talmage.* "Did 'judgment to come' overtake him in his life? We do not altogether know; we know that he committed such atrocities that the Roman Emperor Nero was forced to recall him; that the chief Jews of Cæsarea sent to Rome, and there laid such accusations against him that he was in danger of death; that his brother Pallas, who was then in boundless power, saved him from destruction. Then shortly afterwards Pallas himself was disgraced, stripped of his officers, and a few years later poisoned by Nero, and it is probable enough that when he fell Felix fell with him." — *Charles Kingsley.* **And when I have a convenient season, I will call thee unto me.** "The result of putting it off was that that future season never came and Felix never became a Christian. Just think of what he lost by not doing it right away! On one occasion our Saviour called a man to discipleship and this man replied that he would become a disciple but, he said, 'Let me first go and bury my father,' which means, 'I will do it at some future time.' And another such man replied that he would follow Jesus only he wanted to go home first and say goodby to his family. It isn't likely that either of these two men ever really became disciples of our Lord simply because they put it off to some future time." — *Rev. Andrew Hansen.*

**TWO YEARS IN PRISON.** Paul was kept in that Cæsarean prison for two long years. Felix had no right to detain him as many days, and he must have known



From a photograph by Bonfils.  
Cæsarea-on-the-Sea.

Ruins of the prison where St. Paul was confined for two years.

that he was doing a great wrong to an innocent, a deeply religious, and a truly patriotic man. But all that was nothing to that iniquitous governor. He was simply waiting for a bribe, and the coming of Paul's many friends fed this expectation. Among them all, Felix thought, a considerable sum should be raised for the freeing of their

beloved friend. To make it easy for Paul to offer this bribe, he often sent for the apostle and talked with him; but always the greedy governor was disappointed. Paul said nothing of himself, but much of Felix and his sins. After a while it became clear that there was no money to be made out of Paul, and still Felix kept him shut up just to please the influential party among the Jews in Jerusalem that had proceeded against him.

How Paul spent these two years we are not told. If he wrote letters to the many churches whose interests were so close to his heart, they have not been preserved. It is most likely that Luke wrote his Gospel during this time, for he would have many opportunities at Cæsarea in talking with Christians who had lived in Jerusalem before the persecution under Saul drove them away, and with the Christians of near-by Jerusalem, some of whom had been closest of all to Christ, — John, Peter, James the Just, Mary, the Bethany family, — and others who had been healed by Christ, or had witnessed his miracles or listened to and remembered his wonderful words. During these two years, moreover, Luke had his best opportunity to delve into Paul's memories and into those of members of the early church, so that the Acts also was probably written at this time, all but the few closing chapters. It must have been two years full of weariness to Paul, but full of profit for the church of all ages.

"Compare Paul's letters that were written after these years with the letters which we know were written before them. Note the richness and depth and glory of the

later ones, their exaltation of the Lord Jesus Christ, their fresh insistence upon spiritual union, their recognition of the possibilities of sainthood, their method of bringing the most majestic doctrines to bear on the common duties of every day — and you will see what those two years did for Paul." — *Rev. George H. Morrison, D.D.*

## LESSON IX (35). — November 29.

### PAUL BEFORE AGRIPPA. — Acts 25:1—26:32.

#### PRINT Acts 26:19-32.

**GOLDEN TEXT.** — *I was not disobedient unto the heavenly vision.* — ACTS 26:19.

**Devotional Reading :** Ps. 43 : 1-5.

**Reference Material :** Matt. 10 : 32, 33, 37-39 ; Luke 23 : 13-23.

**Primary Topic :** PAUL TELLS WHY HE OBEYED JESUS.

**Lesson Material :** Acts 26 : 1-23. Print verses 12-23.

**Memory Verse :** Whatsoever he saith unto you, do it. John 2 : 5.

**Junior Topic :** PAUL TELLS A KING ABOUT JESUS.

**Lesson Material :** Acts 26 : 1-32. Print 26 : 19-32.

**Memory Verses :** Acts 26 : 19, 20.

**Intermediate and Senior Topic :** OBEDIENCE TO THE HEAVENLY VISION.

**Topic for Young People and Adults :** PAUL'S DEFENCE OF HIS MISSION.

#### THE TEACHER AND HIS CLASS.

The Younger Classes may be made to feel the striking character of the scene and the nobility of Paul's defence before Agrippa. Perhaps you can get one of the pupils to commit the whole speech and to recite it (with a chain on his wrists !), other pupils representing the other characters of the story ; this, of course, if you have a room to yourselves. Bring out the lesson that a true Christian will stand up for Christ under all circumstances.

The Older Classes will bring out the history and characteristics of the leading characters of the lesson, will get a clear idea of the fine qualities of Paul's address, and especially will emphasize the greatest verses of that address, Acts 26 : 8, 19, 26. This lesson is a virtual summary of Paul's thought of his mission and of Paul's splendid character ; treat it in that light.

**Question Suggested for Discussion.** What "heavenly visions" come to men to-day, as to Paul, and what are we to do with them ?

#### THE LESSON IN ITS SETTING.

**Time.** — A.D. 59.

**Place.** — The palace of Herod, the residence of the Roman governor in Cæsarea.

#### THE ROUND TABLE.

##### FOR RESEARCH AND DISCUSSION.

Festus compared with Felix.

Festus compared with Agrippa.

Prominence of the resurrection in Paul's teachings.

Characteristics of Paul's speech before Agrippa.

Visions in Paul's life and his view of them.

The accounts of Paul's conversion compared.

#### THE PLAN OF THE LESSON.

##### SUBJECT : Obedience to the Heavenly Vision.

##### I. THE TRIAL BEFORE FESTUS, Acts 25 : 1-12.

A new plot against Paul.

The trial.

The appeal to Caesar.

##### II. THE TRIAL BEFORE AGRIPPA, Acts 25 : 13—26 : 23.

A king's curiosity.

Paul's account of himself.

"Not disobedient to the vision."

##### III. THE VERDICT : NOT GUILTY ! Acts 26 : 24-32.

The appeal to Festus.

The appeal to Agrippa.

"Not worthy of death or bonds."

#### THE TEACHER'S LIBRARY.

Greenhough's *The Cross in Modern Life*. Morgan's *The Life of the Christian*. Gould's *In What Life Consists*. Gunsaulus's *Paths to the City of God*. Giesy's *The "I Ams" of Christ*. Crosby's *Sermons*.

Beecher's *Sermons*, Vol. 1. Morrison's *Footsteps of the Flock*. Kelman's *Things Eternal*. Gordon's *Revelation and the Ideal*. Wesley's *Sermons*. Chalmers's *Sermons*. Glazebrook's *Prospect*. Huntington's *The Causes of the Soul*. Deems's *Sermons*. Matheson's *Messages of Hope*. Horton's *The Con-*

quered World. *The World's Great Sermons*: Tillotson in Vol. 2, Parkhurst in Vol. 9. Norwood's *The Cross and the Garden*. Van Buren's *Sermons That Have Helped*. Spurgeon's *Sermons*, Vol. 6. Lightfoot in *Expository Sermons on the New Testament*. Ramsay's *Pictures of the Apostolic Church*.

**I. THE TRIAL BEFORE FESTUS**, Acts 25: 1-12. A NEW PLOT AGAINST PAUL. After Paul had lain in prison for two years, Felix was recalled and Porcius Festus appointed governor in his place. Felix did not dare release the man whom in the hope of a bribe he had so long imprisoned unjustly, for he feared to arouse the Jews still more against him, therefore Festus found Paul still in chains.

"It appears from the little that is recorded of him that Festus was a prudent and honorable man, and in happier circumstances he might have proved a successful ruler. But he was charged with an impossible task. His province, always a seething hotbed of bigotry, faction, and intrigue, had been inflamed by his predecessor's maladministration, and within two years he died of despair." — *Prof. David Smith*.

On his first visit to Jerusalem he was beset by the Jewish authorities with the old request that he send Paul to Jerusalem to be tried there by Festus, intending to carry out their plot of two years before and have him killed in the journey. Festus was keen enough to suspect mischief, pleaded haste to return to Cæsarea, and bade the Jews send thither their deputies to present the case against Paul. To this the Jews were obliged to consent.

**THE TRIAL.** The hostile Jews went with Festus to Cæsarea, and as soon as Paul was brought into the judgment hall they brought against him many heavy charges — that he had broken Jewish laws, had profaned the temple, and had raised an insurrection against the Roman government. But Festus was not convinced by their clamor. Paul stoutly denied all the charges, and the Jews brought no proof, for they could not.

Then, willing to please his new people, Festus asked Paul if he would consent to go for trial to Jerusalem. Promptly Paul refused to be given up to his relentless foes. "I am standing," he said, "before Cæsar's judgment-seat, where I ought to be judged. I appeal unto Cæsar."

**THE APPEAL TO CÆSAR.** "These words cut short any further discussion, for the Roman citizen, whosoever he might be, had only to utter this wish, and thereby his case was transferred to the Emperor's jurisdiction. Thereby the provincial magistrates were rendered powerless, and forced to comply by forwarding the accused to Rome. The dearest longing of Paul's heart was to preach the gospel in that city, and hence he had a personal reason for seizing the first opportunity to hasten its accomplishment.

"Festus had not anticipated this step on the prisoner's part; he turned to the councillors who surrounded him, to get their advice. The answer was plain and unmistakable: save in cases of confessed criminals, or those caught in the act, any formal appeal must be granted." — *Constant Fournier*. The matter was settled that way, and Paul's foes were again defeated.

**II. THE TRIAL BEFORE AGRIPPA**, Acts 25: 13-26: 23. A KING'S CURIOSITY. While Festus continued Paul's imprisonment waiting for a favorable opportunity to send him to Rome, King Herod Agrippa II. arrived to pay his respects to the new Roman governor; for, though Festus was no king, he was a far more powerful man than Agrippa. "Just at this time Agrippa had a quarrel with the Jews, and he was anxious to secure the powerful support of Festus." — *Bishop Lightfoot*. This Herod was the son of Herod Agrippa I., who had killed the Apostle James, and the great-grandson of Herod the Great. He was thought too young to succeed his father, and was given a smaller territory, which was afterwards increased. "Agrippa was a remarkable man, learned in all matters of his people, acquainted with the prophets, and yet a man whose deeds must be nameless, a depraved dilettante, amusing himself for an odd hour with a notable case at law." — *Rev. G. Campbell Morgan, D.D.*

In talking with his royal guest, Festus told him about Paul, and said that he was obliged to send him to Rome but could not make out what charge to send with him on which he could be tried. Agrippa's curiosity was aroused. Here was evidently a strange character whom it would amuse him to see. Besides, his own superior knowledge of Jewish matters would be of service to Festus, whom he wished to please. So it was arranged to bring Paul before the king.

19. Wherefore, O king *Ä-gríp'-pá*, I was not disobedient unto the heavenly vision :

**PAUL'S ACCOUNT OF HIMSELF.** The scene was one of the most striking in history. On the dais the dissolute king, with Bernice by his side, his beautiful sister, his partner in shame. With them sat honest Festus, the representative of the power of Rome, well-meaning but plainly puzzled. Before them, in chains, a short pale man with a wonderful head and a face of such beauty and strength that it instantly caught and held the attention of all.

"Paul's speech before Agrippa is one of the most eloquent extant. It is frequently used by teachers of oratory as an exercise by which to drill their students." — *John W. Ligon*. It opened with a deserved compliment to Agrippa on his Jewish learning, which gave Paul confidence that his opinion would be intelligent.

At the very outset Paul spoke of the Messianic hope of Israel, well known to the king, and of his faith that Jesus was the Messiah, a faith confirmed by his resurrection. Here Paul made a swift appeal to Agrippa: "Why is it judged incredible with you, if God doth raise the dead?"

"There is nothing that Christianity hath been more upbraided for withal, both by the heathens of old and by the infidels of later times, than the impossibility of the resurrection of the dead." — *Archbishop Tillotson (born, 1630)*.

"If it is not too wonderful that God has joined a human body and a human soul, I do not see why it is inherently incredible that the like wonder should be repeated, and that he should reunite them when once they have been separated." — *Bishop James H. Van Buren*.

"Twenty years ago or more Dr. Joseph Parker preached from this text in this pulpit, and in his own original and characteristic way he broke the passage off in the middle and rendered it like this: 'Why should it be thought a thing incredible with you that God . . . ?' Ah, that is the word that makes the difference! If God be there, any kind of God, why should it be thought a thing incredible that he should raise the dead?" — *Rev. F. W. Norwood, D.D.*

"One man slipping through the grave in an immortal way creates a chance for every other man." — *Rev. Charles H. Parkhurst, D.D.*

Following this appeal, Paul passed at once to an account of the wonderful experiences in his own life which had convinced him that Jesus the Crucified was the Risen Saviour. The vision on the Damascus road had transformed his very soul and changed his whole life. "You and I, beloved, who have tasted of this grace, can say it was matchless love that saved Paul, but not love unexampled; for he hath saved us also, and made us partakers of the same grace." — *C. H. Spurgeon*.

19. Wherefore, O king Agrippa. Wherefore, — "because of the character of the experience of which he has spoken. It was so convincing, so glorious, and so full of



Paul before Agrippa.

20. But declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance.

promise, that he was constrained to obedience." — *Prof. George H. Gilbert*. "It is the Christ behind Paul that makes him significant." — *Rev. R. F. Horton, D.D.* **I was not disobedient unto the heavenly vision.** The vision of the risen Lord seen on the Damascus road, summoning Paul to follow him. Paul had been disobedient to the voice of God within him, he had been "kicking against the pricks" before his conversion; but after his conversion he no longer rebelled against God's manifest leading, but gladly followed it with glorious results in happiness to himself and in blessedness through him to all the world. The vision was given Paul, not for its own sake, but for the sake of his obedience to Christ's commission. "The flashing light, the audible voice, the rent sky, the unhorsed rider, were only as illuminated capitals



Photograph by Wilson.

Place of St. Paul's Conversion near Damascus.

heading the several paragraphs of that celestial communication, punctuating and intensifying its tremendous import." — *Rev. George H. Gould, D.D.* "Various other men have had visions, but in this man vision passed over into action. Shakespeare's Hamlet is an example of the wretched self-analysis and weakness with which Paul's healthful obedience to his vision and massive energy of influence stand in such contrast." — *Frank W. Gunsaulus*. "Nothing ever served to break the force of Paul's entire self-consecration after this vision of the persecuted One and his personal identity with the poor persecuted ones." — *Rev. Samuel H. Giesy, D.D.* "Visions are not ended. The biographies of eminent Christians are full of testimonials of hours of luminousness. Wherever a man rises to that state in which he seems for a moment to have passed from under the influence of physical

things, and to have come under the influence of great eternal realities, he is in a condition substantially like that which the prophets were in when they had their visions." — *Henry Ward Beecher*. "The power of vision may be increased or lessened, like any other of our powers." — *Rev. John Kelman, D.D.* Dr. Kelman names three conditions for increased vision: purity, peace, and patience. "Paul stands preëminent among men of vision, because his vision was heavenly and because of his unswerving and passionate pursuit of it to the last breath of life." — *Rev. George A. Gordon, D.D.*

20. But declared both to them of Damascus first. Paul preached at Damascus immediately after his conversion, and again took up his ministry in the same ancient city when he returned from his three years' study and meditation in Arabia. **And at Jerusalem.** This preaching, following Paul's ministry in Damascus, was so bold that a plot was formed to kill Paul, and he had to flee from the city (Acts 9: 29). **And throughout all the country of Judæa.** Unless this preaching was done after the escape from Jerusalem just mentioned, on Paul's way to Cæsarea and at that city, we are not told when it was done; though it may refer to Paul's ministry in Tarsus and the region around it which followed that escape, since Cilicia was sometimes regarded as part of Judæa (Acts 23: 34, 35). **And also to the Gentiles.** This great ministry, Paul's life work, had occupied most of his time since his conversion, and from its success arose the enmity of the Jews. Note the correspondence in the order of this summary and the last evangelistic command of our Lord (Acts 1: 8).

21. For this cause the Jews seized me in the temple, and assayed to kill me

22. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come;

23. How that the Christ must suffer, *and* how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

24. And as he thus made his defence, Fēs'-tūs saith with a loud voice, Paul, thou art mad; thy much learning is turning thee mad.

**That they should repent and turn to God.** Turn from their evil past and turn to God for a blessed future. This was the burden of the preaching of John the Baptist, and also of Christ's early ministry. **Doing works worthy of repentance.** Actions that make repentance worth while, that authenticate repentance and prove it to be genuine. There is no conflict between Paul and James in regard to the necessity for good works.

21. **For this cause the Jews seized me in the temple, and assayed to kill me.** Because he preached Christ, whose memory the Jews hated, and more especially because he preached the gospel to the Gentiles, admitting them to equal religious privileges with the Jews. The mob at the temple had murder in their heart, so had the Sanhedrin at Paul's trial, and a murderous plot was twice formed against Paul after that.

22. **Having therefore obtained the help that is from God.** "Therefore" indicates that against so great a danger only the divine succor could have preserved Paul; no human aid would have sufficed. **I stand unto this day.** Paul stood steadfast, he continued to live, he continued to believe on Christ, he continued in readiness for Christ's service. Steady continuance is a characteristic of the Christian life. **Testifying both to small and great.** To the great as typified by the king and queen before whom he stood, and quite as willingly and powerfully to the humblest beggar in the street. There was no "respect of persons" with Paul any more than with Paul's Master. **Saying nothing but what the prophets and Moses did say should come.** "The prophets and Moses" includes all the Old Testament. Perhaps the usual order is reversed because the prophecies say more about the Messiah than does the Pentateuch.

23. **How that the Christ must suffer.** It was debated among the Jews whether the coming Messiah would be "a man of sorrows and acquainted with grief" or a triumphant and rejoicing conqueror. Paul, by a study of the Messianic passages of the Psalms and the prophets, especially, doubtless, Isaiah's wonderful picture of the Suffering Servant, had convinced himself that the Messiah was to bear the whole world's sins and woes. **And how that he first by the resurrection of the dead.** Christ was the first to prove the immortality of the soul by rising from the dead and appearing to many hundreds in convincing evidence of that great truth. "It is a mistake to suppose that the resurrection of the body is taught only by revelation, and that, too, of the New Testament. The perpetual duration of man, and that in some bodily form, is a doctrine as instinctive in the race as is the doctrine of the existence of a God. Revelation has eclairsied this truth, has taken away the doubts that clung to it in the human mind. Life and immortality are made luminous in the gospel." — *Rev. Howard Crosby, D.D.* **Should proclaim light both to the people and to the Gentiles.** "The people" means the Jews. "The light" proclaimed by Christ's resurrection was the illumination of the dark "valley of the shadow of death" by the certainty of immortality. It carried with it all of Christ's teachings regarding God's love and the salvation brought and offered by God's Son.

**III. THE VERDICT: NOT GUILTY!** Acts 26:24-32. "There are only two scenes in the New Testament which are finer than this, and they are in some respects similar scenes: Christ before Herod, and again before Pontius Pilate. Christ keeping silence and refusing to plead his cause before a corrupt tribunal which was not fit to judge him did a nobler thing than Paul's earnest and eloquent defence of himself. But with that exception there is nothing more admirable in history than the apostle's attitude and language here." — *Rev. J. G. Greenhough.*

24. **And as he thus made his defence.** Of course we have only a brief abstract, though giving a faithful summary of Paul's statements and argument. **Festus saith**

25. But Paul saith, I am not mad, most excellent Fēs'-tūs; but speak forth words of truth and soberness.

26. For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner.

27. King Ā-grīp'-pā, believest thou the prophets? I know that thou believest.

with a loud voice. He spoke loudly to drown Paul's voice, and also because he was amazed and excited by what Paul had been saying. **Paul, thou art mad.** All Paul's talk about supernatural visions and God come down to earth, and the dead rising to life again, must have seemed empty ravings, absolute lunacy, to this heathen idolater, unprepared for it by knowledge of the Jewish Scriptures. Paul was accustomed to having his message treated as "foolishness" by Gentiles. "If a man is indeed alive to God and dead to all things here below; if he continually sees him that is invisible, and accordingly walks by faith and not by sight; then the men of the world account it a clear case: beyond all dispute, 'much religion hath made him mad.'" — *John Wesley*. "We doubt not that a solitary star-gazer in some remote valley, where astronomy was never heard of, would fall under this imputation of madness, and all his apparatus of books and telescopes would only serve to confirm it." — *Thomas Chalmers*. **Thy much learning is turning thee mad.** "Festus instantly and politely added this, being a gentleman, and feeling how vile it would be to insult a prisoner in his power." — *Charles F. Deems*. "Much learning" is literally "the many writings," the various books of the Old Testament from which Paul may have quoted to sustain his position. These numerous quotations would confuse and astonish a Roman or a Greek, for their own literatures have no books in any way like the Bible. "When any of us are inclined to despise or abuse their more intellectual companions, let them remember that to do so is to proclaim themselves the followers of Festus." — *Canon M. G. Glazebrook*.

25. **But Paul saith, I am not mad, most excellent Festus.** "Thou whited wall," Paul had cried indignantly to the high priest, who ought to have known better than to order Paul smitten, and who sinned against light; but the apostle answered the Roman governor mildly and courteously, for Festus had no such light as Ananias had. "Paul was a man of singularly sound mind. What is the test of mental sanity? It is the balance of all the powers. Paul says that God has given him 'a sound mind.' He might well say that. I never knew a plank so evenly balanced — with one exception. The one exception is the life of his Master." — *George Matheson*. **But speak forth words of truth and soberness.** "Truth and sanity," for the Greek word is the opposite of the "madness" with which Paul had been charged.

26. **For the king knoweth of these things.** He would know of his father's beheading James, Christ's apostle, and imprisoning Peter; through his Jewish acquaintances he may have known the whole story of Jesus. **Unto whom also I speak freely.** Paul was bold in the consciousness of Agrippa's knowledge, and he was also bold in the certainty that he, God's apostle, was standing before a terrible sinner who sadly needed to seek God's pardon. **For I am persuaded that none of these things is hidden from him.** It was the business of a ruler to know the history of his people and all that concerned them; if vital facts were hidden from him, he was no true king. **For this hath not been done in a corner.** "This" refers not to Paul's conversion of which he had been telling, but to Christ's life, death, and resurrection, which was the climax of Paul's address. Christ was crucified in the Jews' chief city, at a time when it was thronged for the Jews' chief festival. More than a million persons in Jerusalem knew all about the tragic event and the glad story of the resurrection that followed it; and hundreds had actually seen and talked with the risen Christ.

27. **King Agrippa, believest thou the prophets?** "The question and answer were quite natural as addressed to a Jewish king; it was a belief which St. Paul could justly presuppose in every Jew, even in one like Agrippa, educated among the Romans." — *Expositor's Greek Testament*. **I know that thou believest.** "This was a blunt way of dealing with the man, and yet a wise way, too. Many a criminal has been shamed into confession by having his guilt confidently charged upon him. As with bad secrets, so with good ones, convince another that what he has been trying to hide is really known, and he gives up at once." — *Rev. William Reed Huntington, D.D.*

28. And *Ä-grip'-pā said* unto Paul, With but little persuasion thou wouldst fain make me a Christian.

29. And Paul *said*, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

30. And the king rose up, and the governor, and *Bēr-nī'-čě*, and they that sat with them:

31. And when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds.

32. And *Ä-grip'-pā* said unto *Fēs'-tūs*, This man might have been set at liberty, if he had not appealed unto Cæsar.

28. And Agrippa said unto Paul, With but little persuasion thou wouldst fain make me a Christian. This is one of the three times in which the New Testament uses the word "Christian," and always with reference to its being a term of opprobrium; the others are Acts 11: 26; 1 Pet. 4: 16. Agrippa sneering says, "You expect to make me — *me*, a king — a member of your despised sect, and with only a few minutes' talk!" And yet, with all his sneering, "Agrippa recognizes, all unknowingly, one of the sure signs of a Christian, that of desire to make some one else a Christian too." — *Rev. G. Campbell Morgan, D.D.*

29. And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day. "No matter whether it costs little or much trouble and pains," Paul says, "I would that you and all in this hall were Christians!" He includes Bernice and Festus. **Might become such as I am, except these bonds.** Paul may have lifted his chained hands as he spoke. He was too courteous even to imply that a monarch might be chained. "Never forget that God's mighty missionary was one of the truest gentlemen who ever breathed." — *Rev. George H. Morrison, D.D.* "Better rags and chains with Paul than all the riches and crowns of the world with Agrippa." — *Rev. J. G. Greenhough.*

30. And the king rose up, and the governor, and Bernice. "They arose in the order of their rank. This apparently trivial notice proceeds from an eye-witness — indicating that Luke, in all probability, was present in court when Paul made his noble defence." — *Rev. Paton J. Gloag, D.D.* And they that sat with them. "The chief captains and the principal men of the city" (Acts 25: 23), invited to attend.

31. And when they had withdrawn, they spake one to another. They withdrew from the public hall to a private room, where they could discuss the case freely. **Saying, This man doeth nothing worthy of death or of bonds.** "The hearing did not furnish Festus with any clear charge to send to Rome. Agrippa was a favorite at the imperial court, and his judgment would lead Festus to write favorably. If Paul was acquitted by Nero, it was probably largely in consequence of the official report now sent." — *Dean W. M. Furneaux.*

32. And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar. "The universal opinion of the court was that Paul was not guilty. He might be a hair-brained enthusiast, but he was not a criminal; he might have been set at liberty, had the case not passed beyond their jurisdiction through the prisoner's appeal to Cæsar. Thus it came about that, instead of being released, Paul, though practically acquitted, was through his own demand sent on to 'bear witness also at Rome.'" — *Sir William M. Ramsay.* This was an end he had long sought, and he was glad to accomplish it by means even of adversity and peril.

"Ye fearful saints, fresh courage take;  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head.

"Judge not the Lord by feeble sense,  
But trust him for his grace;  
Behind a frowning providence  
He hides a smiling face.

"His purposes will ripen fast,  
Unfolding every hour:  
The bud may have a bitter taste,  
But sweet will be the flower."

— *William Cowper.*

# LESSON X (36). — December 6.

## PAUL'S VOYAGE AND SHIPWRECK. — Acts 27:1-44.

PRINT vs. 30-44.

GOLDEN TEXT. — *Be of good cheer; it is I; be not afraid.* — MATT. 14:27.

Devotional Reading: Ps. 107:23-32.

Reference Material: 2 Cor. 11:23-28.

Primary Topic: PAUL IN A STORM AT SEA.

Lesson Material: Acts 27:33-44.

Memory Verse: Fear thou not, for I am with thee. Isa. 41:10.

Junior Topic: THE STORY OF A SHIPWRECK.

Lesson Material: Acts 27:9-44. Print vs. 30-44.

Memory Verse: Isa. 41:10.

Intermediate and Senior Topic: PAUL'S LEADERSHIP.

Topic for Young People and Adults: THE CHRISTIAN OVERCOMING ADVERSE CIRCUMSTANCES.

### THE TEACHER AND HIS CLASS.

The Younger Classes will be interested in an outline of Paul's voyage, especially if a map is used, or a simple map drawn by each pupil. Bring out Paul's heroism and its source in communion with God and readiness to do God's will. Talk about the life voyages which your pupils are to make, the storms they will meet, and how they can make sure of safety and of reaching the happy haven.

The Older Classes will study the conditions of travel by water in Paul's day and compare it with our own day. If possible, get a seaman to talk on this subject. Assign to different members of the class the notable sentences in this account, each to apply the sentence to modern life. Center the lesson on the thought of God's providence, caring for his own.

Question Suggested for Discussion. How would you answer the charge that religion is not manly?

### THE ROUND TABLE.

#### FOR RESEARCH AND DISCUSSION.

How a strong man will make his influence count. Ships and navigation in ancient times. God's various manifestations of himself to Paul. Examples of Paul's heroism. The coast of Malta to-day. Paul's conduct during this voyage as an example for us.

### THE LESSON IN ITS SETTING.

Time. — September-October of A.D. 59. Place. — The eastern Mediterranean, a devious course from Cæsarea to Malta.

### THE PLAN OF THE LESSON.

#### SUBJECT: Paul's Leadership.

##### I. THE PERILOUS VOYAGE, vs. 1-17.

From Cæsarea to Myra.  
Fair Havens and Paul's advice.  
South wind and Euraquilo.

##### II. THE CHEERING VISION, vs. 18-29.

In terrible plight.  
Paul's encouragement.  
Nearing land.

##### III. THE SAFE LANDING, vs. 30-44.

Paul saves the ship.  
The centurion saves Paul.  
The Christian overcoming adverse circumstances.

### THE TEACHER'S LIBRARY.

Baring Gould in *Plain Preaching for a Year*, Vol. 2. McKim's *The Gospel in the Christian Year*. Atkins's *The Undiscovered Country*. Talmage's *Sermons*, Vol. 2. Jones's *Seeing Darkly*. Lee's *Eventful Nights in Bible History*. Morrison's *The Footsteps of the Flock*. McNeill's *Sermons*, Vol. 2. Banks's *Heavenly Trade-Winds*. Work's *Every Day*. Herford's *Anchors of the Soul*. Harper's *The Making of Men*. Robertson's *Corn on the Mountains*. Hansen's *Wandering Stars*. Havergal's *Royal Commandments*. Meyer's *Christian Living*. Smith's *The Voyage and Shipwreck of St. Paul*.

I. THE PERILOUS VOYAGE, vs. 1-17. FROM CÆSAREA TO MYRA. Luke's account of Paul's voyage to Rome is one of the most lively passages in the Bible, and one of the most valuable of ancient records pertaining to the sea. At the same time it is full of Christian instruction and encouragement. We read that Paul and other prisoners were placed in charge of a centurion named Julius, of the Augustan cohort, and that he took passage with them on a ship going from Cæsarea to Adramyttium, in northern Asia Minor, doubtless because he thought he had to go there in order to get a ship going to Rome. Luke went with Paul (note the "us" of verse 2), together with Aristarchus of Thessalonica, another of Paul's friends, who had been with him in Ephesus and later in Europe.

Sooner than they expected they found a ship for Italy, namely, at Myra on the southern coast of Asia Minor. It was a grain ship from Alexandria in Egypt, which must have been blown far out of its course. Julius transferred his company to this ship, and in it they sailed very slowly, creeping close to shore, confronted by a strong wind from the west. Then they turned southwest, cutting across the wind, and reached the eastern end of the large island of Crete. Again in the face of the wind, they crawled along the southern shore of Crete until they reached Fair Havens, a town which still keeps its ancient name.

**FAIR HAVENS AND PAUL'S ADVICE.** At Fair Havens, hoping that the wind might change to a favoring rather than an opposing one, they waited for a long time. The day of Atonement was passed, which falls in September-October, so that storms were to be expected, and Paul warned the captain and centurion that it would be hazardous to proceed further until spring; they would be in danger of losing not only their cargo of valuable wheat, but their lives. But the harbor was not good to winter in, and the centurion discounted Paul's practical wisdom born of much experience, and chose rather to follow the advice of the ship's captain and owner. The latter advised proceeding to a better port of Crete, Phenice, which lay farther west, and this they attempted to do.

**SOUTH WIND AND EURAQUILO.** The wind had changed, and was now a gentle one from the south; therefore they set sail with cheerful spirits. But before they were far from harbor, with a suddenness characteristic of the Mediterranean the wind changed completely around to the northeast, and rushed upon them from the heights of the Cretan mountains. The name of this tempestuous wind was *Euraquilo*, and it drove the ship southwestward to a small island called *Clauda*, in the lee of which they found a breathing spell. Their small boat had been towed behind after the fashion of the day, and the cable was likely to part in a storm; therefore they took this opportunity to haul the boat on deck, an operation attended with much difficulty because of the tossing of the boat and the ship, and because the boat constantly filled with water. They also used this opportunity for passing strong cables around the hull to help hold the ship's timbers together, a process abandoned in our day of better built ships. Their chief danger was of being driven by the northeast wind upon a greatly feared quicksand called the Greater Syrtis off the coast of Africa, and to avoid this the sails were lowered, and they made what progress they could with bare masts or with only scanty sails.

**II. THE CHEERING VISION,** vs. 18-20. **IN TERRIBLE PLIGHT.** Harder and still harder blew the tempest. Higher and still higher dashed the waves. Every spar and plank groaned with the fearful strain. They began to throw things overboard, part of the cargo, the ship's furnishings, the sailors' chests, whatever could possibly be spared to lighten the ship. There were no stars to guide them by night, and clouds and flying spray hid the heavens by day, so that they had no idea of their course. The whole of the ship's company seemed doomed.

**PAUL'S ENCOURAGEMENT.** Then stood forth Paul! The crisis showed the hero. He spoke to the ship's company, officers and men, and boldly rebuked them for scorning his wise advice that they should remain in Fair Havens for the winter. But now he had good cheer for them. To be sure, they would lose the ship and would be cast upon an island and not on the main land; but not a single life would be lost. How did he know? The angel of God had stood by him in the night, of God "whose I am and whom I serve," said Paul; and the angel had bidden him fear not, for he must stand before Cæsar, and with his life God had given him all the lives in the ship.

"How came this holy messenger to seek out the prisoner Paul in this crowded vessel? 'The angel of God, whose I am, and whom I serve.' The favored recipient of this honor was one who admitted the claims of a holy God and a divine Saviour to his unreserved obedience. He confessed that he was not his own, but bought with a price. This was the true secret of his tranquillity in the tempest. He was Christ's, and Christ would care for him and guard him. It is only as the servants of God that we have a right to count upon his protection." — *Bishop Alfred Lee*.

"The ground of St. Paul's belief was not something, but *Some One*. Simply, 'I believe *God*!' An earnest worker said the other day, 'Oh, I am so glad it does not say, "I know *what* I have believed," but, "I know *whom* I have believed"!' " — *Frances Ridley Havergal*.

"Paul stands up in all the holy egotism of his sincere heart, and he says, 'There stood by me this night the angel of God.' He claims a special relationship with

30. And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under color as though they would lay out anchors from the foreship,

31. Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

heaven. We believe — and rightly, in special providence, special claim, special result, special prayer, special answer — everything is special with the child of God.” — *Rev. John Robertson.*

“Paul was proud to call himself the bond-slave of Jesus Christ. He chose as his motto the immortal words (badge of a slavery which does not degrade but ennoble all who bend beneath its yoke), ‘Whose I am, and whom I serve.’” — *F. B. Meyer.*

NEARING LAND. About midnight of the fourteenth night, as they were driven to and fro in the “sea of Adria” (between Sicily and southern Italy on the west and Crete and Greece on the east), the sailors felt that they were nearing some country. “Maybe they knew it from the sound of the surf heard faintly above the winds, or from the changing character of the waves themselves, bearing witness to a shoaling sea; maybe they knew it by some sixth sense — their own peculiar possession purchased at a great price through much seafaring. . . . We are all voyagers, and there has always been some persuasion that beyond the mists and shadows there is an undiscovered country. We, like the shipmen of St. Paul, have deemed that as we come to the end of life we draw near some land; we cannot believe that only night and nothingness are a fitting end for any voyage so rich in hope and high adventure. We have never accepted death as the end, we have believed in a life beyond.” — *Rev. Gaius Glenn Atkins, D.D.*

In those days before the compass, if the stars could not be seen, ships were obliged to use the sounding line constantly, to avoid running ashore. The sailors therefore sounded, and found twenty fathoms of water — from 100 to 120 feet. They sounded again and found only fifteen fathoms — from 75 to 90 feet, showing that they were getting rapidly into shallow water. So they held the ship where it was by casting four anchors from the stern, and, thus protected from being driven on the rocks, waited impatiently for daybreak.

**III. THE SAFE LANDING,** vs. 30-44. We now approach the climax of this dramatic recital, the proof of God’s providence, the fulfilment of God’s promise.

30. And as the sailors were seeking to flee out of the ship. “Those who get us into trouble will not stay to help us out. These shipmen got Paul out of Fair Havens into the storm; but as soon as the tempest dropped upon them, they wanted to go off in the small boat, caring nothing for what became of Paul and the passengers. Ah me! human nature is the same in all ages. They who tempt that young man into a life of dissipation will be the first to laugh at his imbecility, and to drop him out of decent society. Gamblers always make fun of the losses of gamblers. Satan has got thousands of men into trouble, but he never got one out.” — *T. DeWitt Talmage.* And had lowered the boat into the sea. This was a small boat used for transferring passengers and freight to the shore. It was kept on deck. Under color as though they would lay out anchors from the foreship. The anchors from the stern would keep the ship from swinging toward the shore, blown about by the wind, but they might drag on the bottom. The sailors alleged that anchors from the bow would help to hold the ship in position, and that they needed to get off in the small boat to aid the operation. With sailor talk and technical terms they expected to pull wool over the eyes of the passengers, but Paul was too quick-witted for them.

“There are some anchors that we should all cast. One of them is faith; another is a good conscience. Without these, says Paul, some have made shipwreck (1 Tim. 1: 19). A third is hope: ‘Which hope we have as an anchor of the soul’ (Heb. 6: 19). We are all voyaging on a dark and boisterous sea. Our hearts and our eyes should ever be towards the morning. Meantime let us thank God that we have anchors by which the weakest may ride out the night.” — *Rev. George H. Morrison, D.D.*

“When the pull on faith’s anchor has become too great, and when even hope’s anchor is ready to loosen, the anchor of love often holds fast, bearing all the extra strain until the storm breaks and the day dawns.” — *Rev. Edgar Whitaker Work, D.D.*

31. Paul said to the centurion and to the soldiers. Why did not Paul speak to the captain? He probably had more influence with the centurion, and the centurion (see verse 11) seems to have had more authority in the ship than the captain. Per-

32. Then the soldiers cut away the ropes of the boat, and let her fall off.

33. And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing.

34. Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish from the head of any of you.

haps he had chartered the ship for the conveyance of his prisoners. "There reveals the man. When Paul stepped on board, he was one of a batch of prisoners. Neither captain nor sailors would give two thoughts to him. They had carried all manner of desperadoes homeward, and there was nothing striking about this little Jew. But gradually, as the voyage became more perilous, Paul moved out from the darkness to the light. It was he who advised and encouraged and commanded. It was he who put new heart and hope in everybody. It was Paul's years of reliance upon God, and of secret prayer, and of steadfast loyalty, that broke into the rich blossom of this hour. Will there be such secrets to reveal in us?" — *Rev. George H. Morrison, D.D.* Except these abide in the ship, ye cannot be saved. "God, who made the end certain, made the means certain also." — *Thomas Chalmers.* Paul had been told by the angel that all the passengers and crew should be saved, and yet he felt that every human means should be used to fulfil that promise. Among these were the skill and seamanship of the sailors, which were needed to handle the ship and run it ashore at a place from which they could all escape safely to land. "But there is a deeper meaning in these words of the apostle. They were meant to emphasize the disastrous results to any company, to any community, to the family, to the state, to the church, of the adoption of a selfish policy of action by any member, or by any portion, of such community. It was the will of God that those hundreds of souls should escape the fury of the sea, but only upon condition that no part of the company should selfishly seek their own salvation in disregard of the safety of their comrades. The safety of each was the interest of all." — *Rev. Randolph H. McKim, D.D.*

32. Then the soldiers cut away the ropes of the boat, and let her fall off. The small boat had been launched and was ready to receive the sailors when the soldiers cut it adrift. Thus they left themselves with no means of getting ashore except swimming and floating, but that was the lesser of two evils.

33. And while the day was coming on. It was still too dark to see the shore and tell how to direct the ship to a safe harbor. Paul besought them all to take some food. He would have every one in good condition for the supreme test of strength and courage which he knew was at hand. Paul believed in faith, but he also believed in preparedness. Saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing. Of course he did not mean that literally no food had been taken, but that passengers and crew had not been able to eat regular meals or properly prepared food during that time.

34. Wherefore I beseech you to take some food: for this is for your safety. The small boat being gone, their safety depended upon their strength in swimming or in holding fast to floating planks. For there shall not a hair perish from the head of any of you. This is a proverbial saying signifying perfect safety, since if the slightest and most perishable part of the body is preserved, all is preserved. It is found in all parts of the Bible, e.g., 1 Sam. 14:45; 2 Sam. 14:11; 1 Kings 1:52; Luke 21:18, and is in common use in English to-day. "Paul was one of the great masculine souls of our species because he had this divination, this strong undercurrent of certitude that he was allied to the God of history and had a part to play in the evolution of a divine plan." — *Rev. J. Sparhawk Jones, D.D.* He must reach Rome, and God had given him, with his own life, all the lives in his ship.

"If Paul in Cæsar's court must stand,  
He need not fear the sea;  
Secured from harm on every hand  
By the divine decree.

"Though neither sun nor stars were seen,  
Paul knew the Lord was near!  
And faith preserved his soul serene  
When others shook for fear.

"Believers thus are tossed about  
On life's tempestuous main;  
But grace assures, beyond a doubt,  
They shall their port attain.

"Their passage lies across the brink  
Of many a threatening wave;  
The world expects to see them sink,  
But Jesus lives to save."  
— *John Newton, in "Olney Hymns."*

35. And when he had said this, and had taken bread, he gave thanks to God in the presence of all; and he brake it, and began to eat.
36. Then were they all of good cheer, and themselves also took food.
37. And we were in all in the ship two hundred threescore and sixteen souls.
38. And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea.

35. **And when he had said this, and had taken bread.** He was imitating Christ, and was treating the meal as a Lord's supper, which it indeed was to some of them, — Luke and Paul, if no one else. **He gave thanks to God in the presence of all.** Paul was thanking God for his promise of safety (verse 24), about which some of them at least knew; and he was also thanking God in advance for the preservation of life which he was as sure of as if the event had already taken place. The heathen that watched him could not enter fully into his act, but they would know that it was an act of religion, and all must have been uplifted and strengthened by it. If Paul could offer "grace before meat" under such difficult circumstances, surely we can when all around us is at peace. **And he brake it, and began to eat.** The reference is plainly to breaking pieces from a loaf or flat cake of bread.

36. **Then were they all of good cheer, and themselves also took food.** They were not cheerful before, but were gloomy and sad, lamentations sounding from all sides; but Paul's good cheer was so hearty and noble, inspired so plainly from on high, that they could not resist its influence, but caught the contagion. One stout heart will put courage into any company.

37. **And we were in all in the ship two hundred threescore and sixteen souls.** Perhaps they were numbered at this time in order to be sure that none were missing

when they got on shore; the captain would want to be sure that none of the passengers and sailors were lost, and the centurion would make certain of all his soldiers and prisoners. It was a large ship, as the eight anchors would indicate.



Type of Ship in Which Paul Traveled.

38. **And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea.** This was Egyptian wheat, in transit from Alexandria to Rome, and was doubtless the main cargo, certainly the heaviest portion of it. It was discarded so that the lightened ship could ride the waters better, and be

driven into the shallower water as near as possible to the shore. What was cargo when lives were at stake? "All that a man hath will he give for his life." Besides, the captain must have had little hope of saving the ship.

"It becomes you and me to sail across the sea with as little on board as we can, riding as lightly as we can, for there is a big sea on, and many are the craft that are swamped because they are too heavy. Fling away even legitimate things. Fling away, and you will get; grasp and you will lose.

"They cast the wheat into the sea. So with drink. So with many of our companions. So with theaters, so with many of our recreations, so with many of the books that we read. Men and women whom we know are going down in these dark tides of worldliness and sin, and you and I know what has swamped them; they carried too much deck hamper. Therefore they had not enough free board. Therefore, when storms came, they either sank or got utterly water-logged." — *Rev. John McNeill.*

39. **And when it was day, they knew not the land.** It was the island of Malta, familiar, of course, to the sailors, but they were far from the usual harbor, and so did not recognize the land. During the storm all their knowledge of position had

39. And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it.

40. And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach.

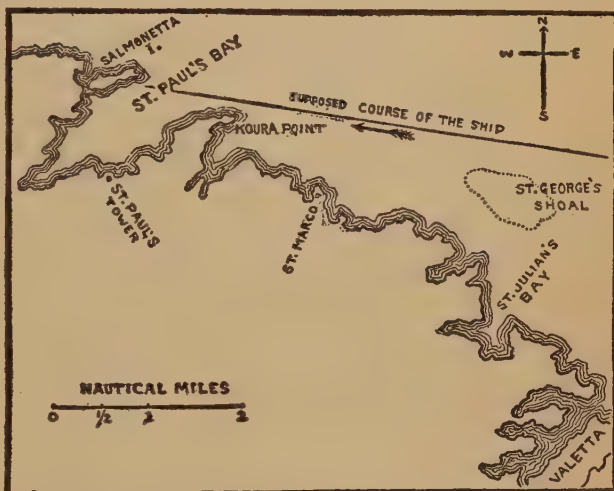
41. But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmoveable, but the stern began to break up by the violence of the waves.

been lost. But they perceived a certain bay with a beach. The Greek word means a sandy beach to which a ship might be driven with comparative safety. It is supposed that this bay was what is now called St. Paul's Bay, on the northeast part of the island of Malta. And they took counsel whether they could drive the ship upon it. Paul had declared that the ship could not be saved (verse 22), but the sailors evidently thought that it might be.

40. And casting off the anchors, they left them in the sea. It would take too long to haul the anchors on board; and besides, their weight would make beaching the ship all the more difficult. If they had lost the wheat, they could easily afford to lose the anchors. At the same time loosing the bands of the rudders. Ancient ships had two paddle-shaped rudders, one on either side of the stern. These had been raised from the water during the storm, and lashed

into position; now they were lowered again, and used in steering the ship toward the sandy beach. And hoisting up the foresail to the wind, they made for the beach. Ancient ships "appear to have been rigged with extreme simplicity. They depended for progress upon a single square sail, all the other sails which we hear of being subsidiary." — *James Smith*. The foresail was hoisted that the wind might aid the waves in driving the ship toward the beach; also, the swifter motion would give the rudders a better hold on the waves.

41. But lighting upon a place where two seas met, they ran the vessel aground. "This is one of the features of the narrative by which the locality can almost certainly be identified. The little island of Salmonetta forms with the Maltese coast near St. Paul's Bay exactly such a position as is here described. From the sea at a little distance, it appears as though the land were all continuous, and the current between the island and the mainland is only discovered on a nearer approach. This current by its deposits has raised a mud-bank where its force is broken by the opposing sea, and into this bank, just at the place where the current meets the sea-waves, was the ship driven, the force of the water preventing the vessel from reaching the beach just beyond. So it came to pass that though they got much nearer to the shore than at first, yet after all they had to swim for their lives." — *Cambridge Bible*. And the foreship struck and remained unmoveable. The impetus of the main sail, added



Part of the Island of Malta, the Course of the Vessel, Point of Anchorage, and Place of Beaching.

42. And the soldiers' counsel was to kill the prisoners, lest any of *them* should swim out, and escape.

43. But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they who could swim should cast themselves overboard, and get first to the land;

44. And the rest, some on planks, and some on *other* things from the ship. And so it came to pass, that they all escaped safe to the land.

to that of the waves, was enough to fix the keel firmly in the hidden sands. But the stern began to break up by the violence of the waves. The bow of the ship was partly protected from the waves by the stern, which received their full force, and gradually went to pieces. "If only the soul, which is the fore-part of our nature, stick fast, it matters not if the hinder part, our animal nature, be broken with the violence of the waves. That part of our nature must be broken up, afflictions, reverses, sickness, pains, and finally death are in store for that. It must be broken

with the violence of the waves as we toss in the storm of life,—only, God grant that our fore-part, the soul, stick fast on the shore of our true country." — *S. Baring Gould.*

42. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. According to the Roman law, if the soldiers let their prisoners escape, their lives would be forfeited. The soldiers on guard at the tomb of Christ had powerful backing, or they would never have dared to say that the disciples stole away Christ's body while they slept.

43. But the centurion, desiring to save Paul, stayed them from

their purpose. "The Roman centurion was evidently impressed by the robust manhood of his prisoner and his native force of character. No doubt he was conscious of a sentiment of respect, admiration, and secret homage for the elevated qualities of this obscure but singular Jew. He felt the pull upon him of that ineffable somewhat that makes the heart adore in the presence of a great man or a great heroism or a great quality." — *Rev. J. Sparhawk Jones, D.D.* And commanded that they who could swim should cast themselves overboard, and get first to land. The swimmers, reaching the shore first, would be ready to help those that could only float on drifting planks. Paul had been shipwrecked three times before this (2 Cor. 11: 25), and had been in the ocean "a night and a day"; evidently he could swim, so that he was in this first party.

44. And the rest, some on planks, and some on other things from the ship. Whatever could be torn from the ship, and whatever had not already been thrown overboard, that would make good life-preservers, was used for that purpose. And so it came to pass, that they all escaped safe to the land. Thus Paul's prophecy, that the ship and cargo would be lost but all on board saved, was fulfilled exactly and completely.

"The meeting of two seas, which circumstance brought St. Paul's ship to wreck, is a perilous condition frequently confronted in human life. Such a condition, where



St. Paul's Bay, Malta. From the South.

Lewin.

In the center is the island of Salomonetta, with a lighthouse upon it. At the west end of the island, between it and the point off shore, is the place where the two seas met. The ship marks the spot where the wreck occurred. The rocky cape, Koura, where the sailors first heard the surf, lies farther east, beyond the building shown in the picture.

the streams of life's influences cross and recross, we style a crisis. The crises of life, being according to nature and inevitable, should be made the allies of progress lest they become engines of destruction. These crises come in youth, and it is the high privilege as well as solemn duty of parents and of those standing in the relation of parents to act as pilots in the places where two seas are known to be prone to meet, and so to prevent shipwreck of the young life or even damage to its craft." — *President W. A. Harper, LL.D.*

**THE CHRISTIAN OVERCOMING ADVERSE CIRCUMSTANCES.** We have our anchors by which we can hold the ship of our life steady in all storms, and the greatest of these is prayer. "To Paul watching there, the long night through, with death howling in the wind and roaring in the waves, it mattered far more that the anchors of his soul held firmly, so as to keep him quiet and firm and self-possessed, than that those four anchors kept the vessel from drifting on the rocks." — *Rev. Brooke Herford, D.D.*

We can take a lesson from the action of the sailors in undergirding their ship when the storm came on. As our lives ride the storms of life, they need similar helps. "The glory of our religion is that it glorifies common life; and the girdles that we need are those that shall hold us strong to meet the waves that beat against us in the home, in the school, in the street, and in the market-place. Let us recount the girdles: prayer, fellowship with books, communion with noble friends, a divine spirit of helpfulness for others." — *Rev. Louis Albert Banks, D.D.*

"My hearer, young or old, rich or poor, that hour comes for you and for me — the hour when we shall be in the place where two seas meet. The death-bed is that place. The great surging tides of time and the great surging tides of eternity meet at that one spot, the dying hour. When these great waves take you and toss you, and all your power and skill and wit are gone; when your boat, that is so stout now, is breaking up timber by timber, faculty by faculty, power by power, in the place where the two seas meet; when you are being tossed, and champed, and pounded, seemingly into nothing — in that awful hour, what is your help? In that solemn hour the true life within me may be saved from the broken body, as these living men were saved from the breaking-up ship. We may be saved by one thing, by the rich grace of the Lord Jesus Christ. Heaven shall be ours. The larger life, the fuller freedom, the endless possessions and riches that are there, are ours, if only here and now we trust the Lord Jesus Christ. Let us be warned in time." — *Rev. John McNeill.*

## LESSON XI (37). — December 13.

### PAUL IN MELITA AND ROME. — Acts 28: 1-31.

#### PRINT vs. 16-24, 30, 31.

**GOLDEN TEXT.** — *I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth.* — ROM. 1: 16.

**Devotional Reading:** Rom. 12: 1-8.

**Reference Material:** Rom. 1: 8-17; 16: 1-20.

**Primary Topic:** PAUL THE HELPER.

**Lesson Material:** Acts 28: 1-16, 30, 31. **Print vs. 1-10.**

**Memory Verse:** Whatsoever thy hand findeth to do, do it with thy might.  
Eccl. 9: 10.

**Junior Topic:** PAUL IN THE WORLD'S CAPITAL.

**Lesson Material:** Acts 28: 1-31. **Print vs. 16-24, 30, 31.**

**Memory Verse:** Rom. 12: 11.

**Intermediate and Senior Topic:** A PRISONER PREACHING.

**Topic for Young People and Adults:** THE POWER OF THE GOSPEL.

#### THE TEACHER AND HIS CLASS.

The Younger Classes will make much of the encounter of Paul with a viper and his healing the sick at Malta, also

of his journey from Malta to Rome, and of his preaching Christ while chained to a soldier. The Primary Classes will study Paul's helpfulness, and the Junior and Intermediate Classes will study

the power and grandeur of Rome contrasted with the far greater power and grandeur of that Jewish prisoner.

The Older Classes will study the many interesting features of Paul's journey from Malta to Rome. Appoint some one to give a word picture of the Rome of those days and another to set forth the character of Nero. The main lesson is the power of the gospel, which Paul was so eager to preach even in prison, and which still has equal power when preached with Pauline faith and fervor.

**Question Suggested for Discussion.**  
What degree of responsibility for preaching Christ rests on every Christian?

### THE LESSON IN ITS SETTING.

**Time.** — Paul's first imprisonment in Rome, A.D. 61, 62.

**Place.** — Malta to Rome. Paul's "hired house."

### THE ROUND TABLE.

#### FOR RESEARCH AND DISCUSSION.

Notable scenes on Paul's journey from Malta to Rome.  
The four Epistles of Paul's first imprisonment.  
Paul's relations with his nation.  
Paul's zeal for preaching the gospel.  
Paul's friends in Rome.  
Reasons for the abrupt close of the Acts.

### THE PLAN OF THE LESSON.

#### SUBJECT: The Power of the Gospel.

##### I. PAUL IN MELITA, vs. 1-10.

Kind-hearted "barbarians."  
The escape from the viper.  
The cure of diseases.

##### II. PAUL IN ROME, vs. 11-22.

The journey to Rome.  
The treatment of Paul.  
The interview with the Jews.

##### III. PAUL PREACHING IN PRISON, vs. 23-31.

Disagreement among the Jews.  
"The Gentiles will hear."  
Two years under guard.

### THE TEACHER'S LIBRARY.

Clark's *In the Footsteps of St. Paul*. Cox's *The Genesis of Evil*. Watson's *The Inspiration of Our Faith*. Morrison's *The Footsteps of the Flock*. Sydney Smith's *Sermons*. Talmage's *Sermons*, Vol. 6. Banks's *The Great Portraits of the Bible*. Spurgeon's *Sermons*, Vol. 18. Howson's *Scenes from the Life of St. Paul*. Hasell's *Bible Partings*. Taylor's *Limitations of Life*. Robertson's *Sermons, First Series*. Sitterly's *Jerusalem to Rome*. Pounder's *St. Paul and His Cities*. Wood's *The Life and Ministry of Paul the Apostle*. Mandell's *The Heritage of the Spirit*. Hoyt's *Gleams from Paul's Prison*. Matthew Henry's *Sermons*, Vol. 2. Maurice's *Hope for Mankind*. Books on St. Paul in Rome, by Merivale, Forbes, Butler.

**I. PAUL IN MELITA, vs. 1-10.** KIND-HEARTED "BARBARIANS." The inhabitants of the island soon rushed to the beach and were ready to receive and aid the shipwrecked company. From them it was at once learned that the island was Melita, our modern Malta, an island between fifty and sixty miles south of Sicily, and at that time a Roman possession. The famous Knights of Malta defended the island heroically against the Saracens. Malta has given us the Maltese cross and Maltese cats. The island now belongs to Great Britain, is strongly fortified, and is the British Empire's naval base in the Mid-Mediterranean.

The inhabitants of the island are called "barbarians" by Luke, not as being savage and uncivilized, but in the Greek sense of not speaking the Greek language. They probably spoke a Phoenician dialect, having come originally from Carthage on the north-African coast. They were kind to the unfortunate company. As it was cold and still raining, they kindled a large fire on the beach to dry their clothes, and then they took the whole company, numbering 276, into their homes for the three winter months. This was the act of a truly civilized and noble-hearted people.

"The barbarians showed us no common kindness." "Kindness! A word no more gentle than mighty. It might be well for us to stand around it, and warm ourselves by its glow as Paul and his fellow-voyagers stood around the fire on the island of Malta, where the Maltese made themselves immortal by the way they treated these victims of the sea." — *T. DeWitt Talmage*.

But we must not confuse this kindness with Christian philanthropy. "These Melitans belonged to a stock who, in the most civilized days of Carthage, offered human sacrifice, and after every successful battle with the Romans burned the chief prisoners alive as a thank-offering to heaven. They could be kind to strangers, and cruel to enemies." — *F. W. Robertson*.

**THE ESCAPE FROM THE VIPER.** Paul busied himself in carrying sticks to feed the fire; he was a man of action and energy, and could never merely watch when there was work to be done. Moreover, he was an unselfish man, and would always do his share and more than his share of the work. As he laid a pile of brushwood on the flames, a viper that had been numbed by the cold was suddenly thawed out and fastened on his hand. There are now no poisonous snakes in Malta, but the progress

of civilization and climatic changes may well have driven them away, as they have disappeared from other regions where they are known to have existed once.

The natives saw the viper hanging on Paul's hand, recognized its venomous nature, and expected to see him immediately succumb to the poison. "Doubtless," they said, "the man is a murderer, and heaven is taking this way to punish him." But when Paul calmly shook off the snake into the fire and remained unharmed, the on-lookers changed their minds and said he was a god. The superstition of idolatry makes men unreasoning and fickle like these islanders. Remember the idolaters of Lystra, now ready to worship Paul as a god because he healed the cripple, and soon stoning him because a few base Jews spread lies about him.

"It is true that all suffering springs from sin and bears witness against it, though it is not true either that we can always trace the suffering to its cause, or that the effects of a sin are always confined to the person who commits it." — *Samuel Cox.*

"From what power of divination do I pretend to say that this man is a murderer and that man a god? Let it be my care so to live that the destroying angel come not forth against me." — *Sydney Smith.*

"A thing may be good in itself, and we may be going on in the path of our duty, gathering the materials which are necessary to build the fires for our comfort, and yet need to be on the lookout for the vipers that are hidden in the fires of life." — *Rev. Louis Albert Banks, D.D.* Dr. Banks

instances the busy man's viper of dishonesty, the politician's viper of insincerity, the viper of worldliness, the viper of an ungoverned temper, and the viper of self-indulgence.

**THE CURE OF DISEASES.** Near the scene of the shipwreck was the residence of the Roman governor of Melita, whose name was Publius. He received Paul courteously, and lodged him for three days. "The place where Publius lived is thought to be Citta Vecchia, the ancient capital. It lies near the center of the island, about midway between Valetta and St. Paul's Bay. Here every turn reminds us of the apostle. The principal square is called Piazza San Paolo. And here we find a fine cathedral which is said to be built on the very site of the house of Publius. Entering the cathedral, we see a great image of St. Paul, covered with a silver cloth, a reminder, perhaps, of how little of that precious metal he possessed in his lifetime. In a near-by suburb of Citta Vecchia is another church dedicated to St. Paul and named for him, which the inhabitants devoutly believe is built over the very grotto in which he lived during his three months in the island, and the catacombs of the grotto are also called by his name." — *Rev. Francis E. Clark, D.D., LL.D.*

The father of Publius was sick with fever and dysentery, and Paul repaid the governor's kindness by a miracle of healing. The fame of this cure quickly spread over the island, and sick folk came from far and near to be healed. Paul was glad to be able in this way to compensate the islanders for their kindness, and they in turn loaded the apostle with tokens of their regard, including many substantial gifts for the shipwrecked company, who were in need of so many things.

"There was not a sailor but muttered, 'What an ill wind is this'; yet it was blowing untold good to Malta. Can we recall, from the Bible or from history, any other great storms that blew a blessing anywhere? There are two that will suggest themselves at once. One was the tempest on the Lake of Galilee that so enriched the disciples in their knowledge of Christ. The other was the storm which fell on the Armada, and drove it asunder, and dashed it on wild rocks — an ill wind, but a wind which saved England, and wrought incalculable good for Europe." — *Rev. George H. Morrison, D.D.*



From an ancient Ivory diptych brought from Rome.

St. Paul Shaking the Viper from his Hand into the Burning Sticks.

II. PAUL IN ROME, vs. 11-22. THE JOURNEY TO ROME. "In the chief harbor of Malta, only a few miles from where Paul landed, there had wintered another Alexandrian grain ship, which must have preceded the vessel of Julius by less than a month, else she would have reached Syracuse at least. Luke well remembers her figurehead, as he often walked over to see her and speculate about her. Besides, she must have been unusually capacious to be able, besides her own complement of passengers, to take aboard this large company, and he seems to reflect a certain fondness for her. Sailing straight north, they put in at the beautiful and most important port of Sicily, and at Syracuse, for the first time since leaving Sidon, spend shore leave in a great imperial city where, no doubt, Christians were to be found. The tradition at Syracuse is that Paul founded the Christian church there at this time. After three days they make the run, not so easily, up to Rhegium, spend one day there, and a good wind springing up directly from the south again, they sweep past Scylla and Charybdis and on to Puteoli, one hundred and eighty miles further in



Puteoli (the Modern Pozzuoli).

two days. Here was a Christian congregation and a joyous welcome, and taking leave of the ship and the sea, they are permitted to visit their new friends for a full week. Across the bay lay Neapolis (Naples) and Pompeii, and there were also Christians there, as catacombs and inscriptions now prove." — *Prof. Charles F. Sitterly*.

Forty miles from Rome, at a place called The Market of Appius, Paul was met by a delegation of Christians from Rome, from the church to which he had written the wonderful letter when at Corinth two and a half years before. Ten miles further on, at a place called The Three Taverns, Paul was met by another group of friendly Christians from Rome. And when Paul saw these, "he thanked God and took courage." This means that the great apostle was discouraged. "He was now about sixty years old, and he had lived hardly. According to some men's travail this man had lived a hundred years. Besides, you could not have met in a day's journey a frailer man than Christ's apostle, who had recently landed from that terrible voyage and was now making a journey of one hundred and fifty miles on foot. And the apostle was not going to the capital as a triumphant missionary, or even as a free Roman citizen; he was going as a prisoner accused of sedition, he was going in bonds and disgrace. I judge it was the lowest moment of St. Paul's life." — *Rev. John Watson, D.D. ("Ian Maclaren")*. What a happy inspiration it was to send these delegations to meet him and cheer him! What need there is at all times for similar insight, sympathy, and thoughtful love!

"Not the knowledge that the winds and waves were ordered for his sake; not the exhibition of the power of his personality over others; not the consciousness of spe-

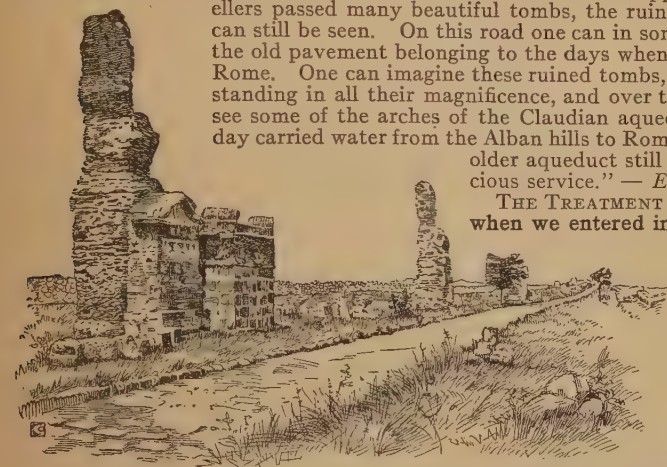
16. And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.

cial gifts bestowed upon him; not the effusive gratitude of those whom he benefited; but the feeling that he had friends like-minded with himself, friends who understood him and loved him for his works' sake before they had seen his face — this it was that comforted Paul, so that 'he thanked God, and took courage.' — *Bishop Mandell.*

From Puteoli Paul travelled on the Appian Way, "the queen of long roads," and he travelled on this famous highway to Rome. "On the Appian Way the travellers passed many beautiful tombs, the ruins of some of which can still be seen. On this road one can in some places walk over the old pavement belonging to the days when Paul journeyed to Rome. One can imagine these ruined tombs, temples, and villas standing in all their magnificence, and over to the right one can see some of the arches of the Claudian aqueduct that in Paul's day carried water from the Alban hills to Rome, also part of a yet older aqueduct still performing its gracious service." — *Eleanor D. Wood.*

THE TREATMENT OF PAUL. 16. And when we entered into Rome. At last

Paul had reached his long-desired goal, the mighty city which was the world's capital and from which powerful lines of influence reached out to the ends of the earth. "What was Paul in such a place? To out-

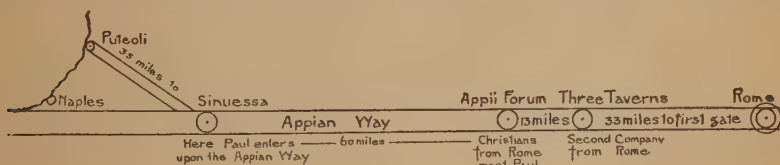


The Appian Way, Rome.

From a photograph.

ward seeming, it was very much as if a solitary Chinaman should take up his abode in New York City in the hope of converting America and the world to the religion of Confucius. But the apostle had proved the power of the gospel in other places, and it was not because he trusted in himself, but because he had confidence in the truth about Christ, that he desired to bring it face to face with the most potent forces which the world had ever seen."

— *William M. Taylor.* Paul was suffered to abide by himself. The Authorized Version has just before these words: "the centurion delivered the prisoners to the captain of the guard," an officer called the *praefectus praetorio*, one of whose duties was taking care of prisoners from the provinces whose cases were appealed to the Emperor. These words are not found in the oldest manuscripts and so are omitted from



the Revised Version, but they may be authentic. Probably the centurion Julius obtained for Paul this special favor of a separate dwelling, being grateful for what Paul had done on the voyage, and having gained an insight into the extraordinary character of the prisoner. "Burrus, the then captain of the guard, or Praetorian prefect, was one of that better class of officials with which Nero was surrounded in the earlier years of his reign. We learn from Josephus that when Agrippa's imprisonment at Rome was relaxed, he was permitted to have his chain unloosed at meals. The incident shows what was the kind of alleviation which it was in the power of Burrus to allow." — *Prof. C. M. Buller.* "On the borders of the modern Ghetto in Rome

17. And it came to pass, that after three days he called together those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans:

18. Who, when they had examined me, desired to set me at liberty, because there was no cause of death in me.

19. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught whereof to accuse my nation.

20. For this cause therefore did I entreat you to see and to speak with me: for because of the hope of Israel I am bound with this chain.

there is a house which Jewish tradition has handed down as being the hired house of St. Paul while in Rome. The house is of ancient Roman construction, like many others in this part of the city, and the Jewish tradition may be a faithful one." — *S. Russell Forbes, Ph.D.* With the soldier that guarded him. These soldiers (members of the Prætorian guard) were frequently changed, so that Paul had the opportunity of telling many of them about Christ and his salvation. This opening Paul used to the full, preaching Christ to whatever soldier was chained to him. His audience could not run away!

THE INTERVIEW WITH THE JEWS. 17. And it came to pass, that after three days he called together those that were the chief of the Jews. The Emperor Claudius had banished all Jews from Rome (Acts 18: 2), but the Jews had evidently been allowed to return. "No sooner is Paul adjusted to his new position than he begins to work. Weary as he must have been after his long and exciting journey, suffering as he probably was in health, he proceeds at once with cheerful alacrity to his appointed task. And there is not the least trace of fanaticism in his mode of procedure." — *Dean J. S. Howson*. As always elsewhere, though after repeated failures, he gives his fellow Jews the first chance at the gospel. And when they were come together, he said unto them. They were ready to accept Paul's invitation, learning that a rabbi, a pupil of the great Gamaliel, and a former member of the Sanhedrin, was in Rome as a prisoner of the detested Romans. I, brethren, though I had done nothing against the people, or the customs of our fathers. Note that Paul calls them by the loving term, "brothers." In every way Paul had truly exalted Judaism, carefully observing its customs, preaching first to Jews, and showing how Christianity was an outgrowth from and fulfilment of the Old Testament history and prophecies. Yet was delivered prisoner from Jerusalem into the hands of the Romans. It was the Jews who by their attack on him and their riotous conduct really delivered Paul up to the Romans, but it would have been poor policy to tell that fact.

18. Who, when they had examined me, desired to set me at liberty. Felix, Festus, and Agrippa all acknowledged Paul's innocence, as Paul well knew. Because there was no cause of death in me. Death would have been the penalty if Paul could have been proved guilty of sedition as charged.

19. But when the Jews spake against it. Paul had to give this glimpse of the hostility of the Jews; it was sure to come out later, in letters, anyway. I was constrained to appeal unto Cæsar. This appeal was why he was in a Roman prison, not because he had been condemned by a Roman judge, for he had not been. Not that I had aught whereof to accuse my nation. Paul stood patriotically by his country, though his countrymen had treated him so cruelly. He knew that his enemies, after all, were only a small part of the nation, though they were in positions of great power.

20. For this cause therefore did I entreat you to see and to speak with me. Paul reminds the Jews that he is not at their bar; they are not his judges but his guests. For because of the hope of Israel I am bound with this chain. Paul brought them together not to ask favors of them but to bestow upon them the greatest of all gifts. "The hope of Israel" was the Messiah, in whom all the Jews believed. But Paul not only believed in him, but knew that he had come to earth, and had lived and died for men, the divine and eternal Hope of the human race. "Paul maintained that he was suffering not for some special opinion or doctrine of his, but for the principle of which his nation was the witness." — *F. D. Maurice*.

21. And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee.

22. But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

23. And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded *the matter*, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening.

21. And they said unto him, We neither received letters from Judæa concerning thee. The Jerusalem Jews would need some time to write letters to their friends and acquaintances in Rome laying charges against Paul, and evidently were not able to get their letters on a ship reaching Rome before Paul arrived. Contrast this with the modern postal service, and especially with our modern telegraph, telephone, and radio! Nor did any of the brethren come hither and report or speak any harm of thee. It had been two and a half years since Paul was arrested in Jerusalem, and they had heard nothing about it. So recently had the Jews been allowed to return to Rome that these Jews were plainly reluctant to appear in a Roman court against one of their countrymen, and were quite willing to let the Romans deal with him as they would.

22. But we desire to hear of thee what thou thinkest. These Jews seemed more open to reason than those in Asia, perhaps because they also had known the meaning of cruel and unreasoning persecution. For as concerning this sect, it is known to us that everywhere it is spoken against. If they had not heard of Paul's arrest in Jerusalem, they had probably heard of Paul and of the opposition to his work and that of others like Barnabas and Apollos, and they were well informed regarding Christianity, which they regarded as an upstart sect in Judaism having possibilities of introducing more quarrels such as parted Pharisees and Sadducees. "True Christianity has a direct tendency to the uniting of the children of men, and the gathering of them together in one, and therefore is far from being a sect, which is supposed to lead to a division, and to sow discord among brethren." — *Matthew Henry*.

III. PAUL PREACHING IN PRISON, vs. 23-31. DISAGREEMENT AMONG THE JEWS. 23. And when they had appointed him a day. It was probably too late for a full discussion at that time, and doubtless some influential persons were absent whose opinion they wished to have. They came to him into his lodging in great number. We are not told who furnished this house in which Paul (and probably Luke and perhaps Aristarchus and others) lived during the first part of Paul's stay in Rome, but probably the apostle and his friends were guests of the Christian church in Rome. To whom he expounded the matter. The matter of Christianity, the new teachings of Christ. Testifying the kingdom of God. "The kingdom of God" was a term well understood by all Jews, signifying the expected reign of the Messiah. Christ often spoke of it, and Paul set forth the Christian view of this kingdom, as consisting of "righteousness, peace, and joy in the Holy Spirit," — a view quite different from the hope of a triumphant earthly Hebrew kingdom which the Jews cherished. And persuading them concerning Jesus. "Wherever Paul is, he has but one errand; and whenever Paul preaches, he has but one subject. Once at Athens, when he addressed the Areopagus, he seemed to wander a little from his main point, and no special good followed, but this experience bound him all the faster to the cross; for he afterwards said to the Corinthians, 'I determined not to know anything among you, save Jesus Christ, and him crucified.' We have not strength enough for a dozen things, we have not even strength enough for two. What little vigor we have, let us use it all in one direction; let us say, 'For me to live is Christ.'" — *C. H. Spurgeon*. Both from the law of Moses and from the prophets. That is, giving quotations from the entire range of the Old Testament upholding the Christian views of the Messiah and his kingdom and showing that Christ fulfilled all Messianic prophecies. From morning till evening. Orientals put many of us to shame with their ready and persevering attention to the higher interests. Matters of food and rest are quite forgotten when their minds and hearts are possessed by great ideas.

24. And some believed the things which were spoken, and some disbelieved.

30. And he abode two whole years in his own hired dwelling, and received all that went in unto him,

31. Preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

24. And some believed the things which were spoken, and some disbelieved. If — as was likely — some were Sadducees, their denial of the immortality of the soul would place them among the disbelievers, since Paul founded his Christian evidences on Christ's resurrection. The Pharisees among them would be inclined to believe.

"THE GENTILES WILL HEAR." Paul knew well that the unbelieving portion of his audience would become hardened in their unbelief. Bitter and slanderous letters would come from Jerusalem soon, and would set them firmly against Paul. Sadly he quoted to them Isa. 6:9, which Jesus himself had quoted against the unbelieving Jews of Palestine. Verily they had made themselves blind and deaf and had closed their hearts to the love of God. Thenceforth, Paul solemnly declared, the salvation of God should be offered to the Gentiles, *and they would hear it.*

"Strange and sad seems this parting, — the last described to us in Holy Scripture, — when we consider that it represented the severance of God's ancient people from himself, through their wilful rejection of his ambassador. Their long day of grace was now hastening to its close, and the shadows of a gloomy evening were lengthening around their path. Nero was reigning now. Yet a few more years and the legions of Vespasian would march forth on their errand of vengeance, and not cease till Jerusalem was levelled with the dust, and her children within her." — *E. J. Hasell.*

TWO YEARS UNDER GUARD. 30. And he abode two whole years in his own hired dwelling. Why was Paul's trial so long delayed? "Perhaps the papers and witnesses required for the case had not arrived; his accusers would, no doubt, make all possible delay if they thought it would be decided against them, while he was powerless himself to accelerate a decision in his favor." — *Dean Merivale.* "Of these years we have no history, except such as we can gather from the four Epistles which were written from Rome during the time, — Ephesians, Philippians, Colossians, and Philemon. We know that from first to last the chain galled both his body and mind (Eph. 3:1; 4:1; Phil. 1:13, 16; Col. 4:18; Philem. 1, 9, 10), and that his case was at times an object of much anxiety (Phil. 2:23, 34)." — *Cambridge Bible.* In these letters we get glimpses of Luke, the good physician; of Paul's friends Aristarchus and Tychicus; of Paul's fellow laborer, young Timothy; of Epaphroditus bringing gifts from the church at Philippi; of Onesimus the runaway slave whom Paul sent back to Philemon with a wonderful letter; of Mark, to whom Paul had become reconciled; of Paul's fellow laborers, Jesus Justus and Epaphras; and of Demas who afterwards went back to the ways of worldliness. And received all that went in unto him. He could no longer, as he was wont, go out "into the highways and hedges" and bid men to come in, but he made his prison-house so attractive a place, so warm and bright with Christian love, that men could not keep away.

31. Preaching the kingdom of God. Setting forth its nature and the conditions of admission to it which the King himself had laid down. And teaching the things concerning the Lord Jesus Christ. His nature, the Son of God, the Messiah; his works, the divine miracles; his words, the marvelous teachings that have come down to us in the four Gospels but that Paul and Luke repeated as they had gathered them up from those that had heard them. With all boldness, none forbidding him. "The words 'no man forbidding him' are represented by one word in the Greek, a sonorous and dignified conclusion. The abrupt ending of the Acts is one of the greatest disappointments in the New Testament. The most probable reason is that St. Luke had formed the plan of creating a great trilogy dealing with the origin of Christianity. The Gospel brought the story down to the resurrection. No more suitable halting place for the second member of the group could be conceived than the apostle's arrival at Rome. The third book, dealing with the subsequent history of the apostle and his death, if it was ever anything more than a project in the author's mind, has been entirely lost." — *R. W. Pounder.*

"Just at this time there was living an orator, a philosopher, a man of the widest wealth and reputation — Seneca by name — who a few years before had been exiled to the island of Corsica. But that exile broke down all his philosophy and all his manhood. There is no sadder page in history than that which tells of the whining and wallowing sycophancy of Seneca, if by any means the most loathsome flattery may oil the hinges of his imprisoning exile. He calls the Emperor Claudius a god, so that he may be let out. But no sooner is Claudius dead, than the vile epithets Seneca heaps upon him hasten to show how cringing and unmanly Seneca was willing to become if, like a dog, he could only lick the hand of Claudius into opening his gates of exile. Not so Paul. The dreary waiting of a long imprisonment cannot change or crush him." — *Rev. Wayland Hoyt, D.D.*

## LESSON XII (38). — December 20.

### PAUL'S SUMMARY OF HIS LIFE. — 2 Timothy 3:10, 11; 4:6-18.

**GOLDEN TEXT.** — *I have fought the good fight, I have finished the course, I have kept the faith.* — 2 TIM. 4:7.

**Devotional Reading :** Rev. 21:1-7.

**Reference Material :** Rom. 8:31-39; 12:1, 2; 1 Cor. 15:57.

**Primary Topic :** LAST WORDS FROM PAUL.

**Lesson Material :** 2 Tim. 3:10, 11; 4:6-18.

**Memory Verse :** The Lord stood by me, and strengthened me. 2 Tim. 4:17.

**Junior Topic :** THE CLOSE OF A GOOD LIFE.

**Lesson Material :** 2 Tim. 3:10, 11; 4:6-18.

**Memory Verse :** 2 Tim. 4:7.

**Intermediate and Senior Topic :** PAUL'S GOOD FIGHT.

**Topic for Young People and Adults :** THE POWER OF A CONSECRATED LIFE.

#### THE TEACHER AND HIS CLASS.

The Younger Classes are to obtain a vivid idea of Paul's prison, and of the heroism he showed during his imprisonment. Emphasize the apostle's summary of his past life, and recall stories of his career illustrating Paul's words about himself. Direct attention to Paul's hope of a "crown," and explain what it means. Be sure to show the pupils how they can use Paul's spirit to meet the troubles of their lives, and also that they too will receive a glorious reward if they are true to Christ.

The Older Classes will listen to some member giving a general account of the Pastoral Epistles and to another who makes a survey of the last of Paul's letters. A third will write and read to the class an imaginary 20th chapter of Acts, in which an account is given of the remainder of Paul's life. A fourth will describe the hardships of Paul's imprisonment. Then you will study the special verses of the lesson, with their great teachings.

**Question Suggested for Discussion.**  
What makes up the Christian's "crown," and when does he receive it?

#### THE LESSON IN ITS SETTING.

**Time.** — Paul's release from his first Roman imprisonment, A.D. 63. Paul's visit to Spain, A.D. 65. Paul's second Roman imprisonment, A.D. 66. The date of Second Timothy, A.D. 66. Paul's execution, A.D. 67.

**Place.** — Second Timothy was written in Paul's second Roman prison, and sent by Tychicus to Timothy in Ephesus.

#### THE ROUND TABLE.

##### FOR RESEARCH AND DISCUSSION.

The Pastoral Epistles.  
General view of Second Timothy.  
Closing events of Paul's life.  
Paul's second Roman imprisonment.  
Paul's view of the Christian life.  
Paul's view of the Christian hope.

#### THE PLAN OF THE LESSON.

##### SUBJECT : Paul's Good Fight.

##### I. PAUL'S LAST YEARS AND LAST LETTERS.

What is known of Paul's closing years.  
The pastoral Epistles.  
Second Timothy.

II. "I HAVE FOUGHT THE GOOD FIGHT," 2 Tim. 3:10, 11; 4:6-8.

"What things befell me."  
The course.  
The crown.

III. "THE LORD STOOD BY ME," 2 Tim. 4:9-18.

Paul's friends.  
Paul's strength.  
Paul's hope.

THE TEACHER'S LIBRARY.

Commentaries on 2 Timothy by Moule, Humphreys (*Pauline Bible*), Hervey (*Pulpit Commentary*).

Erdman (*The Pastoral Epistles*), Horton (*New Century Bible*), Fairbairn (*The Pastoral Epistles*), Vincent (*Word Studies in the New Testament*). Temple's *Rugby Sermons, Third Series*. Jackson's *The Table Talk of Jesus*. Phillips Brooks's *Sermons, Vols. 1 and 6*. Jones's *Elms of Life*. Work's *Every Day*. Matheson's *Messages of Hope*. McLeod's *Songs in the Night*. Newton's *An Ambassador*. Banks's *The Sunday Night Evangel*. Jenkins's *Life and Christ*. Cox's *An Expositor's Note-Book*. Watkinson's *Frugality in the Spiritual Life*. Greenhough's *The Cross in Modern Life*. Talmage's *Sermons, Vol. 6*. Swanson's *Gethsemane*. Guthrie's *Speaking to the Heart*. Jefferson's *The Character of Paul*. Banks's *Great Portraits of the Bible*. Brady's *Sermons, Vol. 2*. Knox Little's *Manchester Sermons*. Kirk's *Sermons*. Price Collier's *Sermons*. Goodell's *Pathways to the Best*. Brady's *Sermons, Second Series*. Banks's *Great Portraits of the Bible*.

I. PAUL'S LAST YEARS AND LAST LETTERS. WHAT IS KNOWN OF PAUL'S CLOSING YEARS. Rev. A. E. Humphreys, bringing together the hints and statements in Paul's last letters, thus draws up the history of Paul's closing years. After his first trial in Rome, the apostle was released and went eastward, visiting the churches in Philippi (Macedonia) and in Colossæ (Asia Minor). Thence to Ephesus, visiting on the way other churches which he had founded. After perhaps a year working with Timothy at Ephesus, Paul may have spent a winter with Titus in Crete — the winter of the burning of Rome. This terrible fire is thought to have been set by Nero, but he charged the Christians with it, and thus started a fearful persecution. After the winter, Paul made a brief visit to Rome, and then to Spain, where he preached the gospel. Returning westward through Gaul (France) and preaching on the way, Paul got back to Rome in the autumn, and the following spring probably made another journey eastward to Crete, thence to Ephesus and Colossæ. Going on to Troas, very likely at the house of Carpus (where he left his cloak and books) Paul wrote his first letter to Timothy. Thence in the autumn the apostle is supposed to have travelled through Philippi to Corinth, where he wrote his letter to Titus in Crete. "Paul fanned the flames of Christian zeal all around the Mediterranean shores, till they rose higher and glowed grander than all the fires of persecutions." — Rev. James Boyd Brady, D.D. Paul decided to spend the winter in Nicopolis (in Epirus, northwest of Greece), where Titus joined him. While he was in Nicopolis the plots against Paul, nursed in Corinth, came to a head; Paul was arrested and once more taken to Rome, where he was confined in a common dungeon, only Luke and Tychicus being at hand to aid him. After his preliminary trial, Paul wrote his last letter, the Second Epistle to Timothy, sending it by Tychicus. This was in the spring, and at midsummer of the same year, before Timothy could get to him, the great apostle was set free from all chains by the sword of the Roman headsmen.

THE PASTORAL EPISTLES. "The New Testament letters which bear the names of Timothy and of Titus have been styled, for at least a century, 'The Pastoral Epistles.' This title distinguishes them from letters like James and First John, which were written to Christians in general, from others like Philippians and Colossians, which were addressed to certain churches, or from strictly personal communications such as Philemon. These letters were directed to men who were in charge of Christian congregations; they contain many personal elements, yet they are essentially of an official character and are, therefore, properly called 'The Pastoral Epistles,' both because of their content and by way of eminence, for there exist elsewhere no comparable guides in pastoral service." — Prof. Charles R. Erdman.

THE SECOND EPISTLE TO TIMOTHY. This is the most personal and intimate of the three Pastoral Epistles, as is natural in view of Paul's feeling that his death is near. It has three subjects: (1) advice as to Timothy's own conduct; (2) a general view of the church and its perils; (3) Paul's own condition and his approaching martyrdom. The Cambridge Bible thus states the themes of the four chapters: (1) Apostolic gifts and responsibilities; (2) Apostolic zeal and purity; (3) Apostolic life and doctrine; (4) Apostolic succession and fellowship. Our selection from this Epistle is one of the most eloquent and inspiring passages in Holy Writ, — Paul's summary of his life and his glorious statement of the Christian hope.

II. "I HAVE FOUGHT THE GOOD FIGHT," 3:10, 11; 4:6-8. Paul has been picturing in prophetic vision the time to come when men would flee from all

3:10. But thou didst follow my teaching, conduct, purpose, faith, long-suffering, love, patience,

11. Persecutions, sufferings; what things befell me at Ān'-tī-ōeh, at Ī-cō'-nī-ūm, at Lys'-trā; what persecutions I endured: and out of them all the Lord delivered me.

4:6. For I am already being offered, and the time of my departure is come.

righteous ways and when the evil that the apostle saw all around him would grow ever worse and worse. But Timothy had a good example before him and faithful teachings behind him. Let him profit by it all.

10. But thou didst follow my teaching, conduct. Paul's teaching would have had little effect if his conduct had not squared with his words, but he never preached anything that he did not practice. If we had to choose between the two, our deeds would be more effective in guiding other lives than our words; but the ideal life will both act and speak. Purpose, faith. An effective life must be animated by a strong and persistent purpose, as Paul's was. "This one thing I do," he said, and truly. No life has been more consistently directed to a noble end; and no life has labored toward one end with a greater variety of gifts and in a greater variety of ways. Paul could never have done this, in the face of tremendous obstacles, doing pioneer work and with nearly the whole world against him, if he had not had faith in God, the guidance of the Holy Spirit, the constant presence of Christ. Longsuffering, love, patience. Paul had many bitter foes, and if he had sought revenge for the wrongs they did, if he had hated them, if he had even been impatient with them, he would have eaten his heart out and have wasted his powers in fruitless bickerings. But he prayed, like his Lord, "Father, forgive them, for they know not what they do." He did his best, and let them do their worst.

11. Persecutions, sufferings. The courage with which Paul met his scourgings, imprisonments, stoning, the lies told about him, the relentless pursuit from place to place, could not fail to impress Timothy; neither could the apostle's endurance of sickness, the "thorn in the flesh" that never left him. Paul the persecuted made a stairway of the very stones thrown against him. Paul the invalid became strong in his very weakness. What things befell me at Antioch, at Iconium, at Lystra. Timothy probably lived in Lystra, and may have witnessed the stoning of Paul there, when he was left for dead. Antioch (the Pisidian not the Syrian city of that name) and Iconium were near Lystra, all being in central Asia Minor. From Antioch and Iconium Paul was driven by hostile Jews, and Timothy knew all about that persecution and Paul's noble bearing of it. What persecutions I endured. Luke's narrative is very condensed; we may be sure that we have only a glimpse of Paul's sufferings in Pisidia and Lycaonia. And out of them all the Lord delivered me. He was wonderfully saved from death when he was stoned at Lystra. Probably it was in the first missionary journey that he endured the perils of robbers and of river torrents. He was delivered from the malaria of the coast. Doubtless he had many narrow escapes of which we have no inkling in the Acts or the Epistles, which mention such personal matters only incidentally. The great thing was not Paul, but the progress of the gospel which Paul preached.

6. For I am already being offered. "Here again we have an argument for Timothy's devotion and diligence drawn not from sunshine but from shadow. St. Paul had just charged him to preach the Word because dark days were coming to the church. Now he tells him to rise up afresh to suffer and to labor because he, Paul, was just about to be 'taken from the head' of his dear Timothy. He was 'being poured upon the altar' of martyr-death; he was 'being libated'; his life-blood was so soon to be shed that it might be said to be already flowing, like the wine of libation dropped upon the sacrifice." — *Bishop Moule*. Compare what Paul wrote in his first imprisonment, Phil. 4:17. Seneca and Ignatius both used the same comparison when speaking of their approaching deaths. And the time of my departure is come. The Greek word implies a metaphor, either the loosing of a ship from its moorings preparatory to a voyage or the breaking up of a camp preparatory to a march to another place. Paul was on the point of leaving this world, "having the desire to depart and be with Christ; for it is very far better" (Phil. 1:23). "When Paul left the world, what was the starting-point? It was the Tullianum, the lower dungeon of the Mamertine Prison, Rome. The upper dungeon was bad enough, it

7. I have fought the good fight, I have finished the course, I have kept the faith:

having no means of ingress or egress but through an opening in the top. Through that the prisoner was lowered, and through that came all the food and air and light received. It was a terrible place, that upper dungeon; but the Tullianum was the lower dungeon, and that was still more wretched, the only light and the only air coming through the roof, and that roof the floor of the upper dungeon. That was Paul's last earthly residence. It is made of volcanic stone, and from wall to wall it is fifteen feet. The highest of the roof is seven feet from the floor, and the lowest of the roof five feet, seven inches. The opening in the roof is three feet wide. The dungeon has a seat of rock two and one half feet high, and a shelf of rock four feet high. It was there that Paul spent his last days on earth." — *T. DeWitt Talmage*.

7. **I have fought the good fight.** "Fight the good fight of the faith," Paul had already urged upon his young friend (1 Tim. 6: 12). "The metaphor is used of any struggle, outward or inward." — *Prof. Marvin R. Vincent*. "Play thou the man in the good contest of the Faith." — *Rev. A. E. Humphreys*. "Be a hero in the strife." — *Longfellow*. Be as strenuous in urging the Christian faith on unbelievers as soldiers can ever be in their worldly warfare. All this, on looking back, Paul could honestly say that he had himself been and had himself done. "To have difficulties to face makes men what they are. There are some men that are what they are just because of their obstacles." — *Rev. W. S. Swanson*. "Paul evidently acted continually under the impression that he was in an enemy's country." — *Edward N. Kirk*. "Paul found life worth the candle. He had accepted it as a precious trust, and he had rejoiced in it, and came to take his departure from the world with supreme courage and joy, going as a great victor." — *Rev. Louis Albert Banks, D.D.* **I have finished the course.** Paul was fond of the metaphor of a foot race, the classic contest which he must have witnessed often, especially at Corinth. Such a race, in the vast arena of the spirit, he had completed, and victoriously. "He stands almost alone under the shadow of an impending death; but it is the last effort of a defeated and desperate cause: the victory is already gained. With the assured conviction that the object of his life was fully accomplished, he might well utter these words on which seventeen centuries have now set their indisputable seal." — *Dean Stanley*.

"Fight the good fight with all thy might,  
Christ is thy strength, and Christ thy right;  
Lay hold on life, and it shall be  
Thy joy and crown eternally.

"Run the straight race through God's good grace,  
Lift up thine eyes and seek His face;  
Life with its way before us lies,  
Christ is the path, and Christ the prize." — *John S. B. Monsell*.

*Illustration.* "The last words of Christmas Evans were, 'Drive on.' He was finishing his earthly race and was in a hurry for the chariot to take him home to God. A dear friend said not more than ten minutes before he closed his eyes forever. 'My trunk is all packed and I'm just waiting for the expressman.'" — *Rev. Malcolm J. McLeod, D.D.*

**I have kept the faith.** "'The Faith' means the sum of what Christians believe, the religious doctrines. These doctrines have been once for all delivered to us, and we are pledged to keep them." — *Rev. E. E. Jenkins, L.L.D.* "When Paul spoke of the Faith he meant the covenant of his soul with Christ, the vow he had made to the Eternal God, the pledge of fealty to the heavenly vision, and this he had kept inviolate." — *Rev. Joseph Fort Newton, Litt.D.* "Is Paul rejoicing that he has been true to a certain scheme of doctrine, or that he has preserved a certain temper of soul and spiritual relationship to God? There can be no doubt, I think, that he means both; for the term 'faith' is a very large one." — *Phillips Brooks*. "To every noble soul which has awakened to the imperatives of duty and power and purpose, there will come at the last, as a foretaste of the supreme reward of well-doing, the consciousness of achievement of the highest sort in one's self." — *Rev. Louis Albert Banks, D.D.* "To be able to say this, or something corresponding to this, on his death-bed, must be the aim of every real Christian." — *Bishop Frederick Temple*. "A faith that is worth keeping must be wrought in the soul by a personal experience." — *Rev. Charles L. Goodell, D.D.*

8. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.

9. Give diligence to come shortly unto me:

10. For Dē'-mās forsook me, having loved this present world, and went to Thēs-sā-lō-nī'-cā; Crēs'-çens to Gā-lā'-tiā, Ti'-tūs to Dāl-mā'-tiā.

8. Henceforth there is laid up for me the crown of righteousness. Not the crown which consists of righteousness, Paul's righteousness, for the apostle insisted that "there is none righteous, no, not one" (Rom. 3:10). "Paul's righteousness was of God, through faith in Christ Jesus; and because he had received that righteousness from the righteous judge, the righteous judge will himself give to him the crown." — *Rev. R. F. Horton, D.D.* "When Christianity is accused of maintaining a selfish system of virtue because it promises a crown, the question arises, What kind of a crown? If we examine the Christian hope, there is nothing selfish or ignoble in it; it is a crown of pure gold. Whatever springs from our highest nature, and gratifies it in a high degree, is not selfishness, and it were folly to call it so." — *Rev. W. L. Watkinson, D.D.* "Why was Paul so sure of the crown? Not because he was satisfied with his own record, not because the past brought him no compunctions, no regrets; but because in these moments he believed as firmly as ever he had believed in the love and mercy of God, and in all those promises of his Master which he had preached to others." — *Rev. J. G. Greenhough.* Which the Lord, the righteous judge, shall give to me at that day. "Give" here means "award"; the crown is the due recognition of the righteousness which Christ's true followers have obtained through faith in him. The Lord is a righteous judge, and awards crowns only where it is right that they should be worn. And not to me only, but also to all them that have loved his appearing. The reference is to the second coming of our Lord, and the word "love" is the higher of the two Greek words for love, signifying not natural love but the love of the mind and soul. "There are three ways in which I may be affected toward the appearing of Christ — faith, hope, or love. I may have a clear vision of his approach — I may see in anticipation the King in his beauty; this is faith. I may have a dim vision of his approach — I may behold but momentary glimpses in a cloudy sky; this is hope. I may have no vision at all of his approach — hope itself may have died within me; yet, in the place where faith and hope should dwell, there may be a great longing for his light; this is love — the love of his appearing. Paul says that even this absence of dogmatic assurance will receive its crown of glory." — *Rev. George Matheson, D.D.*

III. "THE LORD STOOD BY ME," 2 Tim. 4:9-18. "The interest of the Second Epistle to Timothy is altogether exceptional. It is the interest of a heart-moving tragedy; and yet the tragic gloom which rolls above its heavens is relieved, is lightened, is almost illumined with golden glory by a strain and temper of pathetic tenderness." — *Canon W. J. Knox Little.*

9. Give diligence to come shortly unto me. "Before winter" (2 Tim. 4:21), Paul asks definitely. Paul knew well how many hindrances would lie in the way, how many calls the young preacher would need to deny in order to get to him; the journey to Rome would require a very earnest effort, but Paul felt that his days were numbered.

10. For Demas forsook me, having loved this present world, and went to Thessalonica. Chrysostom said Thessalonica was the home of Demas; or, he may have gone there to preach, away from Nero's fierce persecution; or, most likely, he may have gone there to look after some worldly interest. "This desertion must have been all the more painful to Paul, as Demas had formerly stood near to him, and had once and again been mentioned with honor among his fellow-workers (Col. 4:14; Phil. 24)." — *Principal Fairbairn.* "There are certain names in Holy Scripture that stand out in melancholy and startling prominence, pointing the moral of an oft-repeated tale. They are names of men who were recreant to their trust — Esau, Samson, Saul, Absalom, Ananias and Sapphira, Felix, Agrippa, Gallio, Judas." — *Rev. Edgar Whitaker Work, D.D.* "Demas need not leave Paul and Paul's Christ in order that he may love this present world. He will know how to love and serve this present world all the more completely if he knows Christ and the great revelation of God which is in him." — *Phillips Brooks.* "He loved the world; and what

11. Only Luke is with me. Take Mark, and bring him with thee; for he is useful to me for ministering.

has it brought him to? What is that world to him now for which he denied his Saviour and forsook his servants? What now profits him a world for which he bartered his inmost soul? — *Thomas Guthrie*. "Demas had no conception that his name would live for eighteen hundred years just on account of that one act of his life. It makes a man realize how far-reaching are his acts and speeches." — *Price Collier*. **Crescens to Galatia.** "Galatia" is used by Greek writers as referring to Gaul (France), as well as to Gaul's colony in central Asia Minor to whose Christians Paul wrote his letter. Crescens is the traditional founder of the churches of Vienne and Mayence. If Paul had carried out his intention to visit Spain, he probably visited Gaul as part of the journey, and the visit of Crescens was in continuance of Paul's labors there. **Titus to Dalmatia.** Dalmatia (modern Herzegovina or Bosnia) was part of Illyricum, the Roman province on the eastern shore of the Adriatic, near which Paul labored part of the time between his first and second imprisonments. Nicopolis (Titus 3: 12) was in Epirus south of Illyricum, and there Titus may have joined Paul, leaving him in order to start churches in Dalmatia. Titus was a young Christian of Antioch in Syria, who went to Jerusalem with Paul and Barnabas to attend the first church council. There is reason to think that he shared the third missionary journey of Paul and the apostle's long labors at Ephesus, and that he carried to Corinth Paul's first Epistle to the Corinthians, and later, from Macedonia, the second Epistle to the same church. Titus seems to have had the island of Crete for his main field of work, and to have been there when Paul addressed his Epistle to him.

11. Only Luke is with me. "The beloved physician" was perhaps the friend whom Paul would have chosen above all others to remain with him, certainly the one most necessary for his worn body. And yet "what a sigh there is in these words! Only Luke, when the apostle yearns to have so many of his friends daily with him. There is a vein of profound sadness in the verses in which he enumerates the friends who have left him." — *Samuel Cox*.

"Two converts, watching by his side,  
Alike his love and greetings share;  
Luke the beloved, the sick soul's guide,  
And Demas, named in faltering prayer.

"Pass a few years — look in once more —  
The saint is in his bonds again;  
Save that his hopes more boldly soar,  
He and his lot unchanged remain.

"But only Luke is with him now! —  
Alas! that even the martyr's cell,  
Heaven's very gate, should scope allow  
For the false world's seducing spell."

— *John Keble, "The Christian Year."*

**Take Mark, and bring him with thee.** This was John Mark, who wrote the second Gospel, probably at the dictation of Peter. It will be remembered that Mark incurred Paul's displeasure by leaving him and Barnabas on the first missionary journey, probably dismayed by the difficulties and dangers encountered in Asia Minor, and that therefore Paul refused to have him in his party on the second missionary journey, separating from Barnabas on this account. Barnabas went off to Cyprus with his nephew, Mark, and the young man so redeemed himself by his missionary labors that Paul became heartily reconciled to him, and, as noted here, wished his aid as of old.

*Illustration.* "The Jesus who took hold of Peter the blasphemer, and turned him into Peter the man of rock; the Jesus who took hold of Saul the persecutor, and changed him into Paul the apostle; the Jesus who took hold of Onesimus the thief, and turned him into Onesimus the brother, took hold of this timid, unreliable, inconstant Mark, and changed him into a faithful man and a brave disciple." — *Rev. J. D. Jones*.

**For he is useful to me for ministering.** On the first missionary journey Mark was the "attendant" or "minister" (Acts 13: 5), arranging for the lodging and food of the missionaries, obtaining meeting places, perhaps gathering a crowd. The "ministering" which Paul now requires from him would probably be the care of the aged apostle himself.

12. But Tych'-'i-ēūs I sent to Ėph'-'ē-sūs.

13. The cloak that I left at Trō'-'ās with Ćār'-'pūs, bring when thou comest, and the books, espe ially the parchments.

14. Alexander the coppersmith did me much evil: the Lord will render to him according to his works:

12. But Tychicus I sent (probably equivalent to "I am sending") to Ephesus. Tychicus was a native of the seaboard province of Asia Minor, went with Paul on his visit to Jerusalem at the close of the third missionary journey, and was with Paul near the end of his first imprisonment in Rome. Between the two Roman imprisonments we find him with Paul on the way to Nicopolis (Titus 3:12). Paul called him (Col. 4:7) "the beloved brother and faithful minister and fellow-servant in the Lord." He was therefore an eminently fit person to take Timothy's place in Ephesus, and he is sent with his letter for that purpose. He had formerly carried to Ephesus and Colossæ Paul's letters to the churches at those places.

13. The cloak that I left at Troas with Carpus, bring when thou comest. This, of course, is not a reference to Paul's visits in Troas during the second missionary journey, or the third. He went to Troas during his last journey between his two imprisonments, and doubtless at that time left his cloak and books with Carpus, that he might travel as light as possible. The cloak was a long, thick, sleeveless travelling cloak, and Paul may have woven it himself of the black Cilician goats' hair of which he made tents. "Doubtless the cloak was an old companion. It may have been wetted many a time with the water-torrents of Pamphylia, and whitened with the dust of the long roads, and stained with the brine of shipwreck. Now, shivering in some gloomy cell under the Palace, or it may be on the rocky floor of the Tullianum, with the wintry nights coming on, he bethinks him of the old cloak and asks Timothy to bring it with him." — *F. W. Farrar*. Thus also Tyndale, the great translator of the Bible into English, when a prisoner complained of the bitter cold and wrote for a cloak and warmer clothes, and also for a Hebrew Bible, grammar, and vocabulary. "It was from such a dungeon that the brave Jugurtha cried 170 years before, 'How cold are your baths, O Romans!'" — *Rev. Charles L. Goodell, D.D.* And the books, especially the parchments. "Parchments" is corrupted from Pergamus, the city of Eumenes, who invented the thin sheet of sheep or calf-skin on which the ancients wrote. Some think these parchments were Paul's note-books, in which he had written extracts from books and his own thoughts; others think they were his documents proving him to be a Roman citizen, or perhaps some books of the Old Testament. "Books, especially the parchments," "Food for the soul to grow upon — let the emphasis of life lie there." — *Rev. E. W. Work, D.D.*



Parchments.

*Illustration.* "One of God's children lay nigh unto death. 'What shall I read you?' said a friend with his hand on the Bible. 'Read me the newspaper,' said the sick man, 'let me know how it fares with the kingdom of God.'" — *Rev. George Jackson*.

14. Alexander the coppersmith did me much evil. "Coppersmith" may be "blacksmith" or simply "smith." This may be the Ephesian Alexander of Acts 19:33; or the Alexander of 1 Tim. 1:20 whom Paul rebuked so severely and who may have brought about his arrest in revenge. Some have thought that this arrest took place at Troas and that for this reason Paul was obliged to leave there his books and cloak. The Lord will render to him according to his works. Paul is quoting Ps. 62:12, not in a spirit of revenge, like that of Alexander, but in a spirit of calm prophecy. He knew that his enemies were God's enemies also.

15. Of whom do thou also beware; for he greatly withstood our words.

16. At my first defence no one took my part, but all forsook me: may it not be laid to their account.

17. But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18. The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom *be* the glory for ever and ever. Amen.

15. Of whom do thou also beware; for he greatly withstood our words. Alexander was at work against Christianity in the region where Timothy then was, and if he was able to procure Paul's arrest he might procure Timothy's also. Let him be on his guard against him.

16. At my first defence no one took my part, but all forsook me. This refers to Paul's first trial before Nero or some one appointed by Nero to hear the case; the matter was adjourned to some other time, perhaps awaiting testimony from the province where Paul was arrested, which may have been Epirus. At this preliminary trial no one acted as Paul's lawyer; but the apostle was well able to plead his own case, and was accustomed to do so. **May it not be laid to their account.** Paul was carrying into this hour, so near his end, the spirit of forgiveness which Jesus showed upon the cross, "Father, forgive them, for they know not what they do."



St. Paul. Thorwaldsen.

17. But the Lord stood by me, and strengthened me. No man took Paul's part, but the Lord did! The apostle's Saviour stood by him through the strength to plead his own case which he infused into him. **That through me the message might be fully proclaimed.** "The message" was the good news concerning Jesus Christ, the world's Saviour. Paul took advantage of his trial, not to defend himself but to proclaim Christ. This he had done when arrested in Jerusalem, when brought before Felix, when pleading before Agrippa. It was his great opportunity to speak of Christ to the Emperor of Rome, or to some great officer close to the Emperor. **And that all the Gentiles might hear.** As through the long years since his conversion, so to the last, Paul was an apostle to the Gentiles. **And I was delivered out of the mouth of the lion.** "The mouth of the lion" is a reference to Ps. 22:21. Paul's use of it has a thought of the fierce popular cry, "The Christians to the lion!" — that is, to be eaten by lions in the amphitheater; it also has a thought of Nero as a lion, ready to slay; or of Satan as a roaring lion going about seeking his victim (1 Pet. 5:8); and

probably of all of these and much more: the forces of all evil massed in battle array to destroy the Lord's messenger.

18. The Lord will deliver me from every evil work. Was Paul thinking of the Lord's prayer, "Deliver us from evil"? If so, he understood the prayer to be "Deliver us from evil influences" rather than "from the evil one," i.e., Satan. **And will save me unto his heavenly kingdom.** "St. Paul's confidence is that the Lord would, in his own good time and way, transfer him from this present evil world, and from the powers of darkness, into his eternal kingdom of light and righteousness." — *Bishop Hervey*. **To whom be the glory for ever and ever.** Again we are reminded of the Lord's prayer, and of its doxology, "Thine is the kingdom . . . and the glory, for ever and ever." This doxology is not found in the most ancient manuscripts and so is omitted from the Revised Version; but if St. Paul is thinking of it here, it must have come into use in the church very early, even if it was not in the prayer as spoken

by Christ. Amen. "So be it" — the word so often on Christ's lips and translated "Verily," or, if repeated, "Verily, verily."

"He is indeed Paul the Great. His name is above every name except the name of Jesus. Like his Master he was great because he was the servant of all. John Chrysostom wrote a memorable sentence when he said of Paul, 'Three cubits in stature, he touched the sky.'" — *Rev. Charles E. Jefferson, D.D.*

## CHRISTMAS LESSON. — Matthew 2: 1-15.

### PRINT vs. 1-12.

**GOLDEN TEXT.** — *For there is born to you this day in the city of David a Saviour, who is Christ the Lord.* — LUKE 2: 11.

**Devotional Reading :** Luke 2: 8-14.

**Reference Material :** Luke 2: 1-20; John 3: 16.

**Primary Topic :** WISE MEN VISIT THE BABY JESUS.

**Memory Verse :** We saw his star in the east, and are come to worship him.  
Matt. 2: 2.

**Junior Topic :** WISE MEN FOLLOW THE STAR.

**Memory Verse :** Matt. 2: 11.

**Intermediate and Senior Topic :** THE CHRISTMAS SPIRIT.

**Topic for Young People and Adults :** THE PRINCE OF PEACE.

**I. THE WISE MEN AND HEROD, vs. 1-8. THE DATE OF CHRIST'S BIRTH.**  
Our system of calculating dates from the birth of Christ did not come into use until centuries after his birth, and then it was calculated wrongly by four years. The error was made by a monk, Dionysius Exiguus, in A.D. 526, who dated Christ's birth in the year 754 after the founding of Rome; but Christ was really born several months before the death of Herod the Great, which took place in April of the year 750 after the founding of Rome; so that Christ was born near the close of the year 749 (December 25 being the traditional day). That would be December 25, B.C. 5. Thus Christ was born at the end of the fifth year "before Christ," or four years and a little more "before Christ."



Bethlehem.

**THE PLACE OF CHRIST'S BIRTH.** Bethlehem (the name means "the House of Bread" — it was surrounded by rich fields of grain) is about six miles south of Jerusalem. Here lived Christ's ancestors, Ruth and her noble husband Boaz; here also was born his greatest ancestor, David the Shepherd-King, the writer of many of the psalms. In A.D. 370-400 Jerome lived in Bethlehem and made there his famous translation of the Bible into Latin, the "Vulgate" or "Common" Bible. It is now a town of about five thousand inhabitants, where, as is most fitting, great crowds of visitors every year celebrate Christmas with rejoicings.

**THE CIRCUMSTANCES OF CHRIST'S BIRTH** (Matt. 1: 1-25). In the village of Nazareth, in Galilee sixty-six miles north of Jerusalem, lived Joseph the carpenter,

a just, kindly, and calm-tempered man. He was betrothed to Mary (Miriam in Hebrew), a young woman of the sweetest and purest character, near of kin to Elisabeth, the mother of Christ's great herald, John the Baptist. Before they were married an angel came and told Mary that God himself would give her a son, and that the child was to be named Jesus (Joshua), meaning "Salvation of Jehovah." An angel also told Joseph what was to happen, and so it was made clear to them that the most wonderful honor ever given to a mortal being had been bestowed upon the gentle Jewish maiden.

Just before Christ was born orders went forth from the Emperor Augustus in Rome that a census should be taken of all the Roman empire, whose population is estimated as being at that time 120,000,000, half of them slaves, one-third of them freedmen or members of tributary nations, and only one-sixth of them full citizens.



Andrea Della Robbia.

Bambino. Florence,  
Child in swaddling clothes.

Palestine is thought to have contained six million persons, two million of these being in Galilee. For the purpose of the enrollment the Jews were required to repair to their ancestral cities, and for this reason Joseph and Mary, though living in Nazareth, travelled to Bethlehem, the ancient home of their family. The town was crowded, there was no room in the inn, and therefore the Holy Family was forced to lodge in a stable (probably belonging to the inn), and there the Saviour of the world was born. The marvelous event was heralded by a host of angels singing in the air, and by an announcement made to shepherds in the upland meadows, who hastened to Bethlehem to see the babe and his mother. In this lowly guise, poor and obscure, the Lord of heaven and earth came down among men.

**HEROD THE GREAT.** This ruler of Palestine under the Romans was the founder of the famous Herodian family. He was not of the Jews' race but was of their religious faith. An able and ambitious man, he was cruel and unscrupulous in promoting his ambitions. He built a magnificent temple in Jerusalem on the site of Solomon's temple, replacing the second temple built by Zerubbabel after the return from exile.

**THE WONDERFUL STAR.** Toward the close of Herod's reign the eastern heavens presented a most remarkable phenomenon. It may have been a new star, such as those that from time to time have blazed out in the sky, being stars so small or far away that they have been invisible before, but through some collision or some internal disturbance they have suddenly grown vastly hotter and brighter. In one such case the new star exceeded even Venus in brilliancy, and astronomical records would seem to indicate that it was a variable star with a period of about 431 years; this being due, it would appear, counting backward, at just the time of Christ's birth.

Or, the strange appearance may have been the "conjunction," or seeming coming together in the sky of two or more bright planets. Every eight hundred years this occurs in the case of the great planets Jupiter and Saturn; and the phenomenon took place, as has been carefully calculated, at the time of Christ's birth. Three times this conjunction would take place as the magi travelled to Bethlehem, the glorious planets coming together, separating, and then coming together again.

It is possible that the strange appearance in the heavens was a comet, one of the great comets that stretch across a large part of the sky and shine with extraordinary brilliancy. Any of these phenomena would be called a "star" in those unscientific days.

**THE WISE MEN.** In Persia the religion was that of Zoroaster, the people worshipping one God, but regarding the sun and fire as his emblem and as material embodiments of deity. Thus they were star-worshippers, and their priests spent much time in the study of astronomy, or rather of astrology, the crude and superstitious science of the day with reference to the heavenly bodies. These priests were called magi or wise men. They noted the strange star in the east, and associated it with prophecies of a coming world king which they had heard from some of the Jews who were scattered everywhere at the time of the exile, and in many cases remained in the lands of the exile. Thereupon they set out for Judæa to find this great king, bringing him presents in token of homage. Tradition calls them kings, says that they were three in number, and even gives their names, — Caspar, Melchior, and Balthazar.

**THE MAGI AND HEROD.** The wise men came, naturally, to Jerusalem, the capital of the land of the Jews, and inquired of Herod about the new-born king. Now Herod was a usurper, was not a Jew, knew himself to be hated by his subjects for his wickedness, and the inquiry of the magi instantly aroused his jealous and suspicious nature. "All Jerusalem," we read, was troubled with him ; that is, all his officers, the ruling class whose power and wealth were involved with his continuance in his exalted position and would be overthrown by the advent of the Messiah. At once Herod summoned the chief priests (heads of the twenty-four courses of priests that took turns in temple service) and the scribes who were learned in the law of Moses,



The Wise Men from the East.

and asked about the ancient prophecies of the Messiah which he knew existed, and especially where he, the coming Deliverer of his people, was to be born. This was well known to these men so thoroughly acquainted with the Old Testament, and they at once quoted to Herod Micah 5 : 2, foretelling that the Messiah was to be born in Bethlehem. This information Herod imparted to the magi, and at the same time particularly asked them just when the Messiah's star had appeared, that he might know how old the wonderful babe was, and put him to death. "When you have found him," he craftily told the magi, "be sure to let me know, so that I also may worship him." Thus early was Christ assailed with the plots of wicked men.

**II. THE WISE MEN AND THE INFANT CHRIST, vs. 9-12. THE STAR IN THE SOUTH.** Following Herod's directions, the magi set out southward from Jerusalem on the short road of six miles which led to Bethlehem. As they went, they were surprised to see the celestial appearance, the star whose rising in the east had sent them on their journey, now appearing in the south, and hanging directly over the little town which was the goal of their long travels. If the heavenly phenomenon was a conjunction of the planets Jupiter and Saturn, and if the wise men made this journey, as seems likely, in the evening after their final conversation with Herod, then, half an hour after sunset, the two bright planets would have been the most brilliant objects in the southern sky, appearing to guide their eager feet toward the place where the new-born King was to be found. The wise men rightly interpreted this appearance as a token that their search was soon to be crowned with success, and they rejoiced as all earnest seekers rejoice at the happy conclusion of their labors.

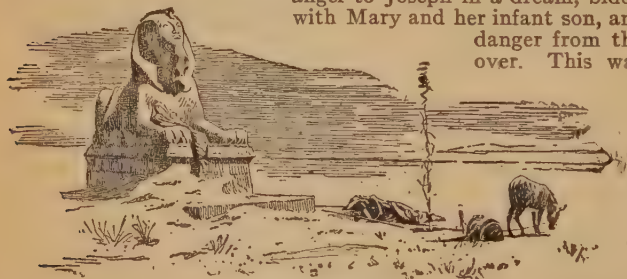
**THE MAGI'S GIFTS.** We are not told where the wise men found the infant Jesus, nor how they found him. They must have made inquiries for a man-child born at the time when the star had first appeared in the east. By this time, of course, Mary

and Joseph had left the stable, for it was perhaps six weeks after the birth of Jesus, and they would be able to obtain better quarters, especially since by that time the census must have been completed, and Bethlehem for the most part bare of the visitors that had thronged it.

As soon as they knew that they had found the right babe, the magi prostrated themselves in the Eastern manner, and worshipped him. Then they opened their travelling chests and presented gifts, for in the Orient presents must be made to kings when they are visited, as the Queen of Sheba made royal gifts to Solomon. The wise men's gifts were of the best products of their country: gold ingots; the resinous, yellowish gum called frankincense ("frank" means "free," "pure") because it was used for incense in worship; and myrrh, an aromatic gum used in incense and perfumes. Myrrh, mingled with wine, was offered as an anesthetic to the Saviour on the cross, and was used to embalm his dead body. These three gifts were more meaningful than their offerers realized. The gold, the royal metal, was offered to Jesus the King; the myrrh, token of mortality, was offered to Jesus the Son of Man; and the frankincense, symbol of prayer, was offered to Jesus the Son of God. The magi recognized thus the authority of Jesus and the kingdom of heaven which he established, the atonement which as Saviour he made for the sins of the world by his death, and his deity whereby he reigns in heaven forever.

**THE MAGI'S DEPARTURE.** The wise men were warned by God in a dream not to return to Herod, for the king would certainly try to learn from them just which child in Bethlehem the Messiah was, so as to slay him. The word "warned" implies that the warning came in answer to a prayer for guidance, so that we may be sure that the magi were men of prayer. And since God gave them this communication in a dream, perhaps in the same way he had disclosed to them the meaning of the strange star and led them to seek the Messiah in the Holy Land. They therefore avoided Jerusalem, going from Bethlehem straight east to the Jordan, and thence northward along the Jordan and then eastward to Persia. They had done what they set out to do, they had God's blessing on their course, and their hearts must have been full of peace and joy as they returned home.

**III. THE FLIGHT INTO EGYPT, vs. 13-15.** As soon as the magi had left, the child Jesus was in great danger from Herod, who was already planning the massacre of the Bethlehem children which soon took place. Therefore God sent an angel to Joseph in a dream, bidding him flee to Egypt with Mary and her infant son, and remain there till all danger from the suspicious king was over. This was done promptly by



Repose in Egypt.

Merson.

Joseph, who possessed one great virtue, ready obedience to the manifest will of God.

Egypt was about three hundred miles distant from Bethlehem, the roads were good, and there the child would be absolutely safe from Herod. Moreover,

Joseph and Mary would find themselves among friends, for at that time there were about a million Jews in Egypt, and more than two-fifths of the great city of Alexandria was occupied by them.

The Holy Family left for Egypt probably in February, B.C. 4, and remained there until Herod died, on April 1 of the same year. The expenses of the journey and of the stay in Egypt may have been paid by the magi's gold. It is the tradition that Joseph and Mary with Jesus tarried in Matarieh, a town near Leontopolis, a few miles north of Cairo, near the Egyptian obelisk which is now in Central Park, New York City. There they remained until an angel came once more in a dream to Joseph, and told him that they could safely return. So they went back to Nazareth in Galilee, and thus was fulfilled the ancient prophecy of Hos. 11:1, which said that God's son, like God's people of old, should come out of Egypt. That is what Christ did, he opened the way for all men to come out of the Egypt of sin and sorrow and slavery, into the righteousness and joy and liberty of the children of God.

**ADVENT THOUGHTS.** Our Father, who planned so long and so lovingly for men in the sending of his Son to be our Saviour, would not allow his plans to fail through any mischance, but guarded the precious child from all harm until his work was done.

The Christmas story is full of angels, and proves to us how close is heaven to earth. The olden prophecies fulfilled at the advent are enough to prove the reality of prophecy, and to lead us confidently to see prophecy fulfilled in all the rest of Christ's life, in his death, and in his resurrection.

Christ is the center of creation, and we should expect the natural world to be moved in harmony with his coming to earth, even as it groaned and trembled in thick blackness at his death.

The wise men were truly wise in watching for intimations of God's will, and in following them to their conclusions at the cost of all painstaking.

The advent is the season for gifts, and all should be made in the spirit of the magi; made also to Christ, though we give them to his brothers and sisters on the earth.

### LESSON XIII (39). — December 27.

#### REVIEW: FROM ATHENS TO ROME.

##### READING: Romans 8: 31-39.

**GOLDEN TEXT.**—*Being therefore justified by faith, we have peace with God through our Lord Jesus Christ.*—ROM. 5: 1.

**Devotional Reading:** Ps. 91: 1, 2, 9-16.

**Primary Topic:** HOW PAUL SHOWED HIS BRAVERY.

**Memory Verse:** I can do all things in him that strengtheneth me. Phil.

4: 13.

**Junior Topic:** WHAT PAUL DID FOR CHRIST.

**Memory Verse:** Phil. 4: 13.

**Intermediate and Senior Topic:** PAUL THE MISSIONARY.

**Topic for Young People and Adults:** PAUL THE CHRISTIAN.

The teachers will select from the following review plans those that seem best adapted to their classes. Sometimes it will be well to combine two or more plans, or various features of several plans.

#### I. A PAULINE REVIEW.

The following form of review is especially suited to the older classes. It is really a review of the three quarters that have had to do so largely with the life and writings of Paul, and is concerned altogether with the greatest of the apostles. Assign all of these topics—or only a part of them—to different members of the class, and divide the available time strictly among them. Ask each to make sure of keeping within his time by writing what he has to say and reading it to the class.

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|-------------------------|-------------------------|
| 1. Paul the Persecutor. | 7. Paul the Writer.     |
| 2. Paul the Convert.    | 8. Paul the Theologian. |
| 3. Paul the Evangelist. | 9. Paul the Friend.     |
| 4. Paul the Orator.     | 10. Paul the Hero.      |
| 5. Paul the Traveller.  | 11. Paul the Christian. |
| 6. Paul the Organizer.  | 12. Paul the Martyr.    |

#### II. A PICTURE AUCTION.

Use for this review (which is adapted to the younger classes) the fine series of lesson pictures published by the W. A. Wilde Company, Boston. Holding one of them up before the class, tell them that you are going to auction it off, that each will have a chance in turn to "bid" for a picture, and that the bid will be the correct answers

to three questions about the picture. Previously prepare six or more questions on the lesson of each picture, so as to have enough to ask. Begin with one pupil. If he answers your first three questions, give him the picture. If he fails, try the next pupil with other questions. Continue till the picture is "bid in" or the questions are exhausted. Do not make the questions hard, but let them cover the lessons fairly well.

### III. A QUESTION TOURNAMENT.

Appoint two leaders and have them take turns choosing members of their sides. Each side will meet during the week and prepare many questions on the lessons of the quarter. The teacher will examine the questions and pass on their clearness and fairness. Each is to be independent of all the others, and they will be used in haphazard order. In the contest the leader of one side will ask a question and the members of the other side will consult in whispers, the leader of that side giving the answer determined upon. If it is right, they score one. If they fail, the other side scores one, but only if they are able to give the correct answer. Then the second side takes its turn asking a question through its leader. The teacher is the umpire and keeps score. The losing side may give a social to the winning side.

### IV. A 1926 REVIEW.

This is a "looking forward" review. Its plan is to go over each lesson and see what help it has to give for the problems we are sure to meet next year. Ask all the members of your class to go over the lessons of the quarter with this thought in mind, and write down for each lesson its teaching that seems likely to be most useful next year. They will bring these lists to the class and compare them, the teacher placing a model list on the blackboard or on a large sheet of paper.

### V. A PLACE REVIEW.

Probably no quarter of all Sunday-school lessons is more widely based on geography than the quarter that studies the last third of the Acts. A good review, therefore, will simply ask what are the places mentioned in these lessons, and what happened at each place. Make a large outline map of the ground covered by the lessons of the quarter, but with no place named. Mount it on a board. Take little strips of cardboard and make a big dot at the left of each, printing after it very plainly the name of one place. The first class exercise will be to take these slips, one at a time, and pin or tack them to the map at the proper places. Next prepare slips of paper bearing very condensed statements of the events of the quarter, such as: "Paul stoned," "Bar-Jesus blinded," "First missionaries," "Epistle sent here," "Ephesians written here." The class will take turns fastening these upon the map at the proper places. If there is time, repeat the entire exercise.

### VI. A YEAR-BY-YEAR REVIEW.

This review goes back to the beginning of Paul's life and covers it in chronological order, each year or period of years being assigned to a different member of the class, for him to report concerning it, preferably in writing, occupying only one or two minutes. It will be interesting to give names to the years, and to place the list before the class, somewhat thus (the dates are uncertain):

A.D. 1-12.	Years of Boyhood.
A.D. 13-33.	Years of Education.
A.D. 34.	Year of Persecution.
A.D. 35.	Year of Conversion.
A.D. 36-38.	Years of Meditation.
A.D. 39-41.	Years of Apprenticeship.
A.D. 42-44.	Years at Antioch.
A.D. 45.	Year of the Famine.
A.D. 46.	Year of Barnabas.
A.D. 47.	Year of Missionary Dedication.
A.D. 47-49.	Years of Cyprus and Asia Minor.
A.D. 50.	Year of the Council.
A.D. 50-52.	Years of Europe.

A.D. 53-56.	Years at Ephesus.
A.D. 57.	Year of the Mob.
A.D. 58, 59.	Years at Cæsarea.
A.D. 60.	Year of the Shipwreck.
A.D. 61, 62.	Years of the first Roman Imprisonment.
A.D. 63-66.	Years of Wide Evangelism.
A.D. 67.	Year of Martyrdom.

## VII. A LETTER REVIEW.

Paul's letters are so scattered through the period of this review that to study them — the place where each was written, the church to which it was sent, the circumstances which called it out, and the general contents of the letter — will serve as an excellent review of the quarter's lessons. Divide the letters among the members of the class, and ask each to give a brief account of the Epistle or Epistles assigned to him, using the outline suggested above. The Epistles are named in the order of writing and placed in their historical setting in the chronology of the Acts in the Introduction to this volume. The portions of the history not illustrated by the letters — such as the imprisonment at Cæsarea — will be summarized at the right times by the teacher.



Julius von Schnorr.

Paul reaches Rome in Chains.

# INDEX.

SUBJECT.	PAGE.	SUBJECT.	PAGE.
Abba, Father.....	57	Christian's aim.....	252
"A believer free from care".....	247	Christians at variance.....	225
Acts and its writer.....	101	Christians overcoming adversities.....	349
Adam Bede at his work (illus.).....	63	CHRISTMAS LESSON.....	365
Adria, Sea of.....	344	Christ's deity.....	38
Æneas healed by Peter.....	159	CHRIST'S INTERCESSORY PRAYER.....	47
Agabus the prophet.....	176, 322	CHRIST'S TRIUMPHAL ENTRY.....	13
Agrippa.....	336	Christ the true vine.....	42
Alexander of Ephesus.....	304	Churches strengthened.....	228, 229
Alexander Sutherland (illus.).....	291	Church growth, its secret.....	177
Alexander the coppersmith.....	363	CHURCH IN ANTIOCH, THE.....	171
"All his chains and fetters burst".....	181	Cilician Gates.....	226
Ambition of the Twelve.....	34	Claudius Lysias.....	325
Amphipolis.....	258	Cleansing of the temple.....	19
Ananias and Sapphira.....	120	Closed doors.....	237
Ananias and Saul.....	149	Colt for Christ's use.....	15
"And Dorcas in her daughters lives".....	104	Comforter promised.....	40
"And he told, There on the Hill of Mars".....	277	Commandment-keeping.....	46
Annas.....	69	Communion service, its meaning.....	32
Antioch of Pisidia.....	197	Community of goods.....	106, 118
Antioch of Syria.....	172	Conscience (illus.).....	331
Apollonia.....	258	Conversion of the jailer.....	248
Apollo.....	297	Conversions on mission fields.....	194
Appealing to Cæsar.....	341	Conversion, what it is.....	150
Appearances of the risen Lord.....	94	Corinth.....	282
Appian Way.....	353	Corinthians, First Epistle to the.....	289
Aquila.....	283	Cornelius and his vision.....	105
Aratus quoted.....	279	COUNCIL AT JERUSALEM, THE.....	216
Aristarchus.....	303	Courage in witnessing for Christ.....	157
Armor of God.....	309	Crescens.....	362
Arrest of Jesus.....	60	CRIPPLE AT THE BEAUTIFUL GATE, THE.....	107
Ascension of Christ.....	96	Cripple healed at Lystra.....	204
Asia.....	236	"Crippled and dumb, behold me wait".....	113
Assassins.....	326	Crispus.....	286
Athens.....	274	Crown of thorns.....	74
Augustine's conversion (illus.).....	67	Crucifixion.....	77
"Back flies the foam; the hoisted flag streams back".....	254	Cyprus.....	120, 190
Banks in sieges.....	39	Damascus.....	145
Baptism of the eunuch.....	142	Daniel's manly purpose.....	130
Barabbas.....	72	Deacons appointed.....	124
Barbarians.....	350	"Dear young Rhoda heard Peter knocking".....	183
Barnabas at Antioch.....	174	Dedicating the church (illus.).....	53
Barnabas and Mark.....	224	Demas.....	361
Barnabas and Saul become missionaries.....	189	Demetrius.....	302
Barnabas gives his field.....	119	Derbe.....	208
Barnabas vouches for Saul.....	155	Diana of Ephesus.....	299
Basking in Christ (illus.).....	44	Diana or Christ.....	305
Beating with rods.....	245	Differences among Christians.....	213
BEGINNING OF FOREIGN MISSIONS, THE.....	187	Dionysius the Areopagite.....	281
BEGINNING THE SECOND MISSIONARY TOUR.....	222	Disciples scattered by persecution.....	172
BENEFITS OF TOTAL ABSTINENCE, THE.....	130	Dissensions healed.....	216
Bernice.....	337	Diversities of gifts.....	290
Berea.....	262	Divine errands.....	139
Bethany.....	14	Doers of the word.....	219
Bethphage.....	14	Dorcas and good works.....	160
Bible study.....	263	Dorcas lessons.....	163
BLESSING OF PENTECOST, THE.....	100	Drusilla.....	332
Blindness of Saul.....	148	Earthquake at Philippi.....	246
Brought on the way.....	212, 320	EASTER LESSON.....	113
Burning of the books at Ephesus.....	301	Eighteenth Amendment.....	134
Caiaphas.....	69	Elymas the sorcerer.....	192
Cæsarea.....	165	Emmaus.....	91
Calvary.....	76	Enemies and safety.....	154
Cecil in the garden (illus.).....	44	Ephesians, Epistle to the.....	306
Centurion at the cross.....	82	Ephesus.....	298
Chariots.....	139	Ephraim.....	14
Chimney sweep's question (illus.).....	25	EPISTLE OF JAMES, THE.....	216
Christ and men's bodies.....	111	Eternal fire.....	25
Christ and men's souls.....	113	Eternal life.....	49
CHRIST BEFORE PILATE.....	67	Eternal punishment.....	26
Christian liberty.....	215	Ethiopian treasurer.....	138
Christian name, its origin.....	175	Eunice.....	227
		Euraquilo.....	343

# INDEX.

SUBJECT.	PAGE.	SUBJECT.	PAGE.
Eutychus.....	314	Loading the boat (illus.).....	293
Evangelism and the Bible.....	143	Lois.....	227
Fair Havens.....	343	"Look you to serve me but above?"	27
Family life.....	307	LORD'S SUPPER, THE.....	27
Famine in reign of Claudius.....	177	Love the key (illus.).....	49
Fasting and prayer.....	190	Loving one another.....	56
Felix.....	330	Luke.....	362
Festus.....	336	Lydda.....	158
FIGHT AGAINST STRONG DRINK, THE.....	305	Lydia.....	241
"Fight the good fight with all thy might"	360	Lying and its results.....	122
Five minutes after death (illus.).....	294	Lystra.....	204
Flesh and spirit.....	232	MACEDONIAN CALL, THE.....	235
Flowers and weeds (illus.).....	44	Malchus's ear.....	60
FORTY DAYS AND THE ASCENSION, THE.....	90	Man with the pitcher.....	29
"From cherubim and burning seraphim"	20	Mark.....	362
Fruit-bearing.....	43, 45	Mark attends Saul and Barnabas.....	191
Fruit of the Spirit.....	233	Market of Appius.....	352
Gaius.....	303	Mark's defection.....	196
Galatia.....	236	Mars' Hill.....	275
Galatians, Epistle to the.....	230	Mary at Christ's tomb.....	87
Garments under Christ's feet.....	16	Mary Magdalene.....	84
Gaza road.....	138	Mary the mother of Mark.....	182
General Epistles.....	217	Matthias chosen.....	101
Gentiles, Paul turns to.....	200	Message of salvation.....	199
Gethsemane.....	55	Miletus.....	314
Gift of tongues.....	102	Mirrors of metal.....	220
Giving blessed.....	318	Missionary perils.....	208
Glory of God and of Christ.....	49	Missionary recruits.....	227
Gods come down to men.....	205	Missionary retreats.....	203
Golgotha.....	76	Missionary triumphs.....	209
GOOD CITIZENSHIP.....	61	Missions, Hand of God in.....	242
Gospel armor.....	308	Missions, their enemies.....	192
Gospel for all men.....	171	Mocking of Christ.....	70
GOSPEL IN ANTIOCH OF PISIDIA, THE.....	195	Mungo Park's life saved (illus.).....	24
GOSPEL IN LYSTRA.....	202	Myra.....	343
Grafts vigorous (illus.).....	45	Nazirite vow.....	323
Greater works than Christ's.....	39	Neapolis.....	239
Greer, its power.....	246	New covenant.....	32
"Have you heard the voice of Jesus?"	56	No other name.....	118
Hellenists' complaint.....	123	Olives of Gethsemane.....	55
"Here, in part, and seen but dimly"	296	Olivet.....	14
Herod Agrippa.....	179	"O madness! to think use of strongest wines"	132
Holy Spirit.....	41	"Once, at my very side".....	127
Holy Spirit in the mission field.....	190	One day nearer home (illus.).....	36
Holy Spirit received.....	300	OUR LORD'S RESURRECTION.....	83
Hosanna.....	17	Paphos.....	191
Hours of the day.....	108	Parable of the sheep and goats.....	23
Iconium.....	203	Paradise.....	80
"If pain afflict, or wrongs oppress"	184	Passover customs.....	31
"If Paul in Cæsar's court must stand"	345	Pastoral Epistles.....	358
"If, with honest-hearted"	142	Paton's well (illus.).....	261
"I know not what will befall me"	315	Paul and Barnabas separate.....	224
Immortality.....	116	PAUL AND THE PHILIPPIAN JAILER.....	243
Imprisonment of Paul in Rome.....	355	PAUL BEFORE AGRIPPA.....	335
Inner circle of disciples.....	55	PAUL BEFORE FELIX.....	327
Inner prison.....	245	PAUL IN ATHENS.....	272
"Into the woods my Master went"	61	PAUL IN CORINTH.....	281
"It happened on a solemn eventide"	92	PAUL IN EPHESUS.....	296
James, Book of.....	217	PAUL IN MELITA AND ROME.....	349
James the Lord's brother.....	215, 217	PAUL IN THESSALONICA AND BERGÆ.....	257
James the martyr.....	170	PAUL'S ARREST IN JERUSALEM.....	320
Jason.....	261	Paul's cloak and books.....	363
Jerusalem, Christ weeps over it.....	18	Paul's faithfulness.....	316
JESUS COMFORTS HIS DISCIPLES.....	34	PAUL'S FAREWELL AT MILETUS.....	312
JESUS IN GETHSEMANE.....	54	Paul's imprisonment at Cæsarea.....	334
"Jesus! that name pronounced by faith"	301	Paul's last years.....	358
Johnson and Mrs. Adams (illus.).....	23	Paul's miracles.....	301
Joppa.....	160	Paul's nephew.....	329
Judas Iscariot.....	52	PAUL'S SUMMARY OF HIS LIFE.....	357
Judas kills himself.....	70	Paul's vision in Corinth.....	286
Judas the traitor pointed out.....	33	Paul's vision in Jerusalem.....	320
Judgment of the nations.....	22	Paul's vow.....	297
Kingship of Christ.....	20	PAUL'S VOYAGE AND SHIPWRECK.....	342
LAST JUDGMENT, THE.....	20	PAUL WRITES TO THE CORINTHIANS.....	288
LIFE IN THE EARLY CHURCH.....	116	PAUL WRITES TO THE PHILIPPIANS.....	250
Livingstone's zeal (illus.).....	253	PAUL WRITES TO THE THESSALONIANS.....	264
		Pentecostal conversions.....	105
		Perga.....	196
		Peter and John arrested.....	117

# INDEX.

SUBJECT.	PAGE.	SUBJECT.	PAGE.
Peter and John at the tomb.....	85	Spectrum of love.....	292
Peter at LYDDA AND JOPPA.....	157	Speech unbridled.....	221
Peter at Pentecost.....	102	Spirit and flesh.....	232
PETER DELIVERED FROM PRISON.....	178	Stephen's sermon.....	127
Peter heals a cripple.....	110	Stephen the Christian hero.....	129
Peter raises Dorcas from the dead.....	162	STEPHEN THE FIRST MARTYR.....	122
PETER'S BROADENING VISION.....	164	Stocks.....	246
Peter's denial.....	69	Stoics and Epicureans.....	275
Peter's vision.....	107	Stone at the tomb.....	84
Peter upholds Paul.....	214	Stoning of Paul at Lystra.....	207
Pharisees.....	213	Stoning of Stephen.....	129
PHILIP AND THE ETHIOPIAN TREASURER.....	137	St. Paul's Bay.....	347
Philip the apostle.....	38	Straight Street.....	149
Philippi.....	239	Strong drink, its evils.....	233
Philippians, Epistle to the.....	251	Sunshine and health (illus.).....	278
Phrygia.....	236	Superscription over the cross.....	79
Pilate's wife.....	73	Surrender to God's will.....	57
Places of prayer.....	240	Synagogue customs.....	197
Pontius Pilate.....	71	Synagogue of foreigners.....	125
Poor of Jerusalem.....	177	Syracuse.....	352
Pop-gun (illus.).....	256		
Prayer and an umbrella (illus.).....	184	Table arrangement.....	30
Prayer possibilities.....	184	Temperance.....	61, 130, 229, 305
Prayer, the promise to it.....	40	TEMPERANCE LESSON.....	229
Preaching Jesus.....	141	Tentmaking.....	268, 284
Prepared places (illus.).....	36	Tertullus.....	329
Preventable diseases (illus.).....	24	Thessalonians, First Epistle to the.....	264
Priscilla.....	283	Thessalonica.....	258
Prohibition, Case for.....	235	Thomas.....	37
Prohibition fight.....	311	Thomas and the resurrection.....	93
Prohibition obeyed and enforced.....	64, 66, 67	"Thou art the Vine".....	43
Proof of Christ.....	153	"Thou art the Way, the Truth, the Life".....	37
Pruning the vine.....	43	"Thou didst it not unto the least of these".....	26
Publius.....	351	Three Taverns.....	352
Purple dyes.....	241	Timothy at Lystra.....	208
		Timothy takes Mark's place.....	227
Ready in half an hour (illus.).....	310	Titus.....	211, 362
Religion, what it is.....	222	Titus Justus.....	286
Resurrection in our lives.....	89	Tongues of fire.....	102
Resurrection of Christ proved.....	114	Total abstinence.....	132, 136
REVIEW: CLOSING PERIOD OF CHRIST'S MIN- ISTRY.....	97	Tower of Antonia.....	324
REVIEW: FROM ATHENS TO ROME.....	369	Trial of Christ illegal.....	70
REVIEWS.....	97, 185, 270, 369	Tribute and custom.....	64
"Ride on, ride on in majesty!".....	17	Trinity.....	50
Roman citizenship.....	327	Troas.....	237
		Troubled hearts.....	35
Salamis.....	191	Turning to the Gentiles.....	286, 301, 359
Saloon and selfishness.....	231	"'Twas silent all and dead".....	139
Samothrace.....	239	"Two converts, watching by his side".....	362
Sanctification.....	53	Tychicus.....	363
SAUL BECOMES A CHRISTIAN.....	143		
Saul becomes Paul.....	192	Union of Christians.....	53
SAUL BEGINS HIS GREAT CAREER.....	151	Unknown God, The.....	276
Saul escapes in a basket.....	154	Upper room.....	29
Saul in Arabia.....	153		
Saul persecuting the Christians.....	145	Veil of the temple.....	80
Saul preaching in Damascus.....	152	Via Dolorosa.....	76
SAVIOR ON THE CROSS, THE.....	75	VINE AND THE BRANCHES, THE.....	41
Second coming of Christ.....	21, 36	Vipers in Malta.....	350
Second Epistle to Timothy.....	358	Vision of man of Macedonia.....	237
Seleucia.....	190	Visions and obedience.....	240
Seneca's exile.....	357		
Sergius Paulus converted.....	191	Washing the disciples' feet.....	34
Seven Words from the Cross.....	77	Watch and pray.....	58
Sharon, the plain.....	160	"Way," a name for Christians.....	145, 330
Sheep and goats.....	22	"When I was young I never did apply".....	132
Silas takes the place of Barnabas.....	225	"When Paul was parted from his friends".....	320
Simon the tanner.....	166	"What glories, then, what mysteries".....	36
Sin's horrors (illus.).....	57	Wine and myrrh.....	78
Slave girl healed.....	244	Witness bearing.....	47
Solomon's Porch.....	112	Women influential in Greece.....	260, 263
Songs in prison.....	246, 247	Women of the church (illus.).....	242







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